

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)

9. Commentary on the Conditional Relations-1
(9. Paṭṭhānappakaraṇa-aṭṭhakathā (paṭhamo bhāgo))

Commentary on the Synopsis of Conditions
(Paccayuddesavaṇṇanā)



PaliVerse

9. Commentary on the Conditional Relations-1

Homage to the Blessed One, the Worthy One, the Perfectly Self-awakened One

Canon of the Higher Teaching

Commentary on the Conditional Relations (First Part)

The god of gods among the gods, worshipped by gods and titans,
Having taught the treatise, the Book of Pairs, he of pure self-control.

Deep in meaning and in states, that which of that,
Immediately after, the great hero, the seventh, the seventh sage.

The Conditional Relations by name, the destroyer of mentality-materiality,
He expounded a teaching adorned with exceedingly profound methods.

Now since the order of commentary has arrived at that,
Therefore I shall explain it - listen to that with composure.

Explanation of the Enumeration of Conditions

For by the perfectly Self-awakened One, in the Anuloma Paṭṭhāna, based on the twenty-two triads, what is called the Tika Paṭṭhāna was expounded; based on the hundred dyads, what is called the Duka Paṭṭhāna was expounded. Thereafter, taking the twenty-two triads and incorporating them into the hundred dyads, what is called the Duka-Tika Paṭṭhāna was shown. Thereafter, taking the hundred dyads and incorporating them into the twenty-two triads, what is called the Tika-Duka Paṭṭhāna was shown. And incorporating triads into triads themselves, what is called the Tika-Tika Paṭṭhāna was shown. And incorporating dyads into dyads themselves, what is called the Duka-Duka Paṭṭhāna was shown. Thus:

The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the conformity, very profound.

In the Paccaṇīya Paṭṭhāna too, based on the twenty-two triads, it is called the Tika Paṭṭhāna. Based on the hundred dyads, it is called the Duka Paṭṭhāna. Incorporating the twenty-two triads into the hundred dyads, it is called the Duka-Tika Paṭṭhāna. Incorporating the hundred dyads into the twenty-two triads, it is called the Tika-Duka Paṭṭhāna. Incorporating triads into triads themselves, it is called the Tika-Tika Paṭṭhāna. Incorporating dyads into dyads themselves, it is called the Duka-Duka Paṭṭhāna - thus in the Paccaṇīya too, the Paṭṭhāna was expounded by six methods. Therefore it was said -

"The excellent triad conditional relations and the best dyad,

Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the negative, very profound."

Thereafter, in the Anuloma-Paccanīya too, by this same method, six methods were shown. Therefore he said -

"The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the positive-negative, very profound.

Immediately after that, in the negative-positive, it was expounded by these same six methods. Therefore he said -

"The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the negative-positive, very profound.

Thus there are six Paṭṭhānas in the positive, six in the negative, six in the positive-negative, and six Paṭṭhānas in the negative-positive - this is what has been said: "It is called the Great Treatise of the Paṭṭhāna, which is the synthesis of the twenty-four universal Paṭṭhānas."

Therein, the meaning of the name of those twenty-four universal Paṭṭhānas by the synthesis of which it is said "it is called the Great Treatise of the Paṭṭhāna, which is the synthesis of the twenty-four universal Paṭṭhānas," and of this treatise itself, should first be understood thus. In what meaning is it "Paṭṭhāna"? In the meaning of conditions of many kinds. For the syllable "pa" conveys the meaning of many kinds, and the word "ṭhāna" conveys the meaning of condition. For in passages beginning with "skilfulness in what is possible and what is impossible," condition is called "ground" (ṭhāna). Thus, because it is taught by means of conditions of many kinds, each one among these twenty-four Paṭṭhānas is called a Paṭṭhāna. But from the collection of these Paṭṭhānas, this entire treatise should be understood as "Paṭṭhāna."

Another method - In what meaning is it "Paṭṭhāna"? In the meaning of classification. For in the passage where "describing, establishing, revealing, classifying, and making manifest" occurs, Paṭṭhāna is evident in the meaning of classification. Thus, because wholesome and other mental states have been classified by means of root condition and so on, each one among these twenty-four Paṭṭhānas is called a Paṭṭhāna. But from the collection of these Paṭṭhānas, this entire treatise should be understood as "Paṭṭhāna."

Another method - In what meaning is it "Paṭṭhāna"? In the meaning of setting forth. The meaning is: in the meaning of going. For in the passage where "Cattle that had departed from the cow-shed" occurs, by whatever setting forth the cattle were said to have "departed from the cow-shed," that in meaning is going. Thus, since omniscient knowledge, which goes without attachment, obtains an expanded method in the wholesome and other states distinguished by the divisions of root condition and so on, in the Compendium of Mental States and other texts where the methods are not

overly expanded, because of going forth by way of non-attachment, each one among these twenty-four Paṭṭhānas is called a Paṭṭhāna. But from the collection of these Paṭṭhānas, this entire treatise should be understood as "Paṭṭhāna."

Therein, in the conformity, first, because it was expounded by way of triads, it is called the Conditional Relations of Triads. Its word analysis is - The conditional relations of triads are here - thus the Conditional Relations of Triads. The meaning is: various kinds of conditions for the triads are present in this teaching. In the second alternative too, the conditional relations of triads is just the Conditional Relations of Triads. The meaning is: the analysing of the triads by way of root condition and so on. In the third alternative, the triads themselves, having obtained detail through the diversity of divisions such as root condition and so on, are the conditional relations - thus the Conditional Relations of Triads. The meaning is: the plane of unobstructed movement of omniscient knowledge. In the Conditional Relations of Dyads and so on too, the same method applies. Thus, having known the six Paṭṭhānas in the conformity, in the negative and so on too they should be understood by this same method.

Since these, in the conformity, in the negative, in the positive-negative, and in the negative-positive, being six and six all around, amount to twenty-four; therefore they are called "twenty-four universal Paṭṭhānas." Thus, by way of the combination of these twenty-four universal Paṭṭhānas reckoned as minor Paṭṭhānas, this is called the Great Treatise on Conditional Relations, the combination of the twenty-four universal Paṭṭhānas.

But this, because it was expounded in dependence on those triads and so on, "Conditional Relations of Triads, Conditional Relations of Dyads, etc. Conditional Relations of Dyad-Dyads" - thus it was said; without touching upon those, in order to show those conditions by means of which those triads and so on were classified, from the beginning first the section called the laying down of the matrix was stated; The section on analysis of conditions is also a name for that very same one. That is twofold, as synopsis and analytic explanation. Of that, root condition, etc. non-disappearance condition - this is the synopsis.

Therein, it is a root and it is a condition - thus root condition. Having been a root, it is a condition; by way of being a root, it is a condition - thus it is said. In the object condition and so on too, the same method applies. Therein, "root" is a designation for a constituent of speech, a cause, and a root. For in such passages as "an acknowledgment is a cause" and so on, in the world, a constituent of speech is called "cause." But in the Dispensation, in such passages as "whatever phenomena arise from a cause" and so on, it means a cause. In such passages as "three wholesome roots, three unwholesome roots" and so on, root is called "cause." That is intended here. As for "condition," here is the verbal meaning - Dependent on this, it goes - thus "condition"; the meaning is: without rejecting it, it proceeds. For whatever phenomenon, without rejecting whatever other phenomenon, persists or arises, that is said to be its condition.

But by characteristic, a condition has the characteristic of being helpful; for whatever phenomenon is helpful to the presence or arising of whatever phenomenon, that is called a condition for it. Condition, cause; reason, source, origination, production -

these are one in meaning, but different in phrasing. Thus, a cause in the meaning of root, a condition in the meaning of being helpful - in brief, a phenomenon that is helpful in the meaning of root is a root condition. For just as rice seeds and so on are for rice and so on, and just as the colour of gems and so on are for the radiance of gems and so on, it accomplishes the wholesome and so on nature of wholesome and so on states - this is the intention of the teachers. But this being so, the root conditionality does not succeed with respect to matter originating from them. For it does not accomplish their wholesome and so on nature, yet it is not the case that it is not a condition. For this was said: "Roots are a condition by way of root condition for states associated with root and for matter originating from them." And for rootless consciousnesses, the indeterminate nature is established without this.

And even for those with roots, the wholesome and so on nature is dependent on wise attention and so on, not dependent on the associated root. And if the wholesome and so on nature were by intrinsic nature itself in the associated roots, then non-greed, being dependent on the root associated with it, would be either wholesome or indeterminate. But since it is both ways, therefore just as among the associated states, so too among the roots the wholesome nature and so on should be sought. But not taking the meaning of root of the roots by way of accomplishing the wholesome and so on nature, when it is taken by way of accomplishing the state of being firmly established, nothing is contradicted. For mental states that have obtained the root condition are firm and firmly established, like trees with well-grown roots; but rootless ones are not firmly established, like moss of sesame seeds and so on. Thus, "helpful in the meaning of root" means a phenomenon that is helpful by accomplishing the state of being firmly established should be known as a root condition.

Among those that follow, a phenomenon that is helpful by way of object is an object condition. That, beginning with "the visible form sense base is for the eye-consciousness element," and because it concludes with "whatever phenomenon referring to which whatever consciousness and mental factors arise, those phenomena are a condition by way of object condition for those phenomena," there is no phenomenon whatsoever that is not one. Just as indeed a weak person, having taken hold of a stick or a rope, stands up and remains standing, so consciousness and mental factors, referring to an object such as matter and so on, arise and persist. Therefore all phenomena that have become objects of consciousness and mental factors should be known as object conditions.

A phenomenon that is helpful in the meaning of being foremost is a predominance condition. That is twofold by way of consciousness and object. Therein, because of the statement beginning with "desire-predominance is a condition by way of predominance condition for states associated with desire and for matter originating from them," the four phenomena reckoned as desire, energy, consciousness, and investigation should be known as connascent predominance conditions, but not collectively. For when consciousness proceeds having made desire the leader and foremost, then desire alone is the predominant, not the others. The same method applies in the remaining ones too. But whatever phenomenon, having given weight to which, immaterial phenomena proceed, that is their object predominance. Therefore

it was said - "Having given weight to whatever phenomenon, whatever consciousness and mental factors arise, those phenomena are a condition by way of predominance condition for those phenomena."

A phenomenon that is helpful by way of proximity is a proximity condition. A phenomenon that is helpful by way of contiguity is a contiguity condition. And this pair of conditions they elaborate in many ways. But here the essence is this - For whatever is this natural law of consciousness, namely that after eye-consciousness comes the mind-element, after the mind-element comes the mind-consciousness element, and so on - since that succeeds only by the power of the preceding consciousness, not otherwise. Therefore a phenomenon that is capable of producing the appropriate arising of consciousness immediately after its own respective cessation is a proximity condition. Therefore he said - "Proximity condition: the eye-consciousness element and states associated with it are a condition by way of proximity condition for the mind-element and for states associated with it" and so on.

That which is the proximity condition is itself the contiguity condition. The difference here is merely in phrasing, as in the case of production and continuity and so on, and as in the case of the designation and language dyad and so on; but in meaning there is no difference. As for the view of the teachers that "by proximity of duration it is a proximity condition, by proximity of time it is a contiguity condition," that is contradicted by such statements as "for one emerging from cessation, the wholesome of the plane of neither-perception-nor-non-perception is a condition for fruition attainment by way of contiguity condition" and so on. As for what they say there - "The ability to produce states does not decline, but because they are prevented by the power of meditative development, states do not arise in contiguity" - that too merely establishes the absence of proximity of time. Because by the power of meditative development there is no proximity of time there - we too say this very thing. And because there is no proximity of time, therefore the conditionality of contiguity condition is not fitting. For their view is that it is a contiguity condition because of proximity of time. Therefore, without adhering, the difference here should be understood as merely in phrasing, not in meaning. How? For "there is no interval between these" - thus they are "proximate" (anantarā). Because of the absence of a gap, "well proximate" - thus they are "contiguous" (samanantarā).

A state that is helpful by co-arising together with what is arising is a conscence condition, like a lamp for brightness. That is sixfold by way of immaterial aggregates and so on. As he said - The four immaterial aggregates are a condition for one another by way of conscence condition. The four primary elements mutually etc. At the moment of conception, mentality-materiality mutually etc. Consciousness and mental factors for consciousness-originated materiality etc. The primary elements for derivative materiality etc. Material states are a condition for immaterial states by way of conscence condition at some time; at some time not a condition by way of conscence condition. This was said with reference to the heart-organ only.

A state that is helpful by way of mutually supporting each other's arising is a mutuality condition. Like a tripod that supports one another. That is threefold by way of immaterial aggregates and so on. As he said - The four immaterial aggregates are a condition by way of mutuality condition. The four primary elements etc. At the moment of conception, mentality-materiality is a condition by way of mutuality

condition.

A state that is helpful by way of the mode of foundation and the mode of support is the support condition, like earth, a canvas, and so on for paintings on trees and so on. That should be understood in the manner stated under conascence thus: "The four immaterial aggregates are a condition for one another by way of support condition." But the sixth portion here is classified thus: "The eye sense base is a condition by way of support condition for the eye-consciousness element; the ear, nose, tongue, and body sense bases are a condition by way of support condition for the body-consciousness element and for states associated with them. Whatever matter in dependence on which the mind-element and the mind-consciousness element occur, that matter is a condition by way of support condition for the mind-element and for the mind-consciousness element and for states associated with them." Thus it is classified.

"Decisive support condition" - now here, first, this is the verbal meaning: Because its functioning is dependent upon that, it is supported by its own result, and is not rejected - thus it is a support. But just as intense trouble is anguish, so an intense support is a decisive support. This is a designation for a powerful cause. Therefore, a state that is helpful by way of being a powerful cause should be understood as the decisive support condition. That is threefold: object decisive support, proximity decisive support, and natural decisive support. Therein, the object decisive support is first classified without making a distinction from object predominance, by the method thus: "Having given a gift, having taken upon oneself morality, having performed the Observance practice, having given weight to that, one reviews; having given weight to what was well practised before, one reviews; having emerged from meditative absorption, having given weight to the meditative absorption, one reviews; learners, having given weight to the change-of-lineage, review; having given weight to the cleansing, they review; learners, having emerged from the path, having given weight to the path, review." Therein, whatever object, having given weight to which, consciousness and mental factors arise, that is necessarily a strong object among their objects. Thus, object predominance in the meaning of merely being worthy of giving weight to, and object decisive support in the meaning of a powerful cause - thus the diversity of these should be understood.

The proximity decisive support too is classified without making a distinction from the proximity condition, by the method beginning with: "The former and former wholesome aggregates are a condition by way of decisive support condition for the latter and latter wholesome aggregates." But in the laying down of the matrix, since for them the proximity has come by the method beginning with "the eye-consciousness element and states associated with it are a condition by way of proximity condition for the mind-element and for states associated with it," and the decisive support has come by the method beginning with "the former and former wholesome mental states are a condition by way of decisive support condition for the latter and latter wholesome mental states," there is a distinction in the laying down; but that too, in meaning, goes to unity only. Even this being so, the state of proximity should be understood through the ability to cause the occurrence of a suitable arising of consciousness immediately following itself, and the state of proximity decisive support should be understood through the powerfulness of the preceding

consciousness in producing the arising of the subsequent consciousness. For just as among the root condition and so on, consciousness arises even without some state, it is not so with the immediately preceding consciousness - there is no arising of consciousness without it; therefore it is a powerful condition. Thus, the proximity condition by way of the arising of a suitable consciousness immediately following itself, and the proximity decisive support by way of being a powerful cause - thus the diversity of these should be understood.

The natural decisive support, however - a natural decisive support is a decisive support that is natural. "Natural" means faith, morality, and so on produced in one's own continuity; or climate, food, and so on that are frequented. Or a decisive support by its very nature is a natural decisive support - unmixed with object and proximity - this is the meaning. Its "natural decisive support - in dependence on faith one gives a gift, takes upon oneself morality, performs the Observance practice, produces meditative absorption, produces insight, produces the path, produces direct knowledge, produces attainment, morality... the heard... generosity... in dependence on wisdom one gives a gift, etc. produces attainment. Faith... morality... the heard... generosity... wisdom for faith... for morality... for learning... for generosity... for wisdom by way of decisive support condition" - by this and other such methods, the manifold classification should be understood. Thus these beginning with faith are both natural and decisive supports in the meaning of a powerful cause - thus they are natural decisive supports.

A state that is helpful by way of its existing nature, having arisen first of all, is the pre-nascence condition. That is elevenfold by way of sense-base and object at the five sense doors and the heart-organ. As he said - The eye sense base is a condition by way of pre-nascence condition for the eye-consciousness element and for states associated with it. The ear... The nose... The tongue... The body sense base, the visible form sense base, sound... Odour... Flavour... The touch sense base is a condition by way of pre-nascence condition for the body-consciousness element and for states associated with it. The visible form, sound, odour, flavour, and touch sense base is a condition by way of pre-nascence condition for the mind-element and for states associated with it. Whatever matter in dependence on which the mind-element and the mind-consciousness element occur, that matter is a condition by way of pre-nascence condition for the mind-element and for states associated with it; for the mind-consciousness element and for states associated with it, at some time a condition by way of pre-nascence condition, at some time not a condition by way of pre-nascence condition.

An immaterial state that is helpful in the sense of supporting prenascent material states is the post-nascence condition, like the volition of desire for food for the bodies of vulture chicks. Therefore it was said - "Subsequently arisen consciousness and mental factor states are a condition for this previously arisen body by way of post-nascence condition."

A state that is helpful for the state of being well-practised and powerful of those in proximity, in the sense of repetition, is the repetition condition, like the earlier and earlier application in texts and so on. That is threefold by way of wholesome, unwholesome, and functional impulsions. As he said - The former and former wholesome mental states are a condition by way of repetition condition for the latter

and latter wholesome mental states. The former and former unwholesome... etc. Functional-indeterminate mental states are a condition by way of repetition condition for the latter and latter functional-indeterminate mental states.

A state that is helpful by way of the functional state reckoned as the exertion of consciousness is the kamma condition. That is twofold by way of asynchronous wholesome-unwholesome volition and also consensual volition of all kinds. As he said - Wholesome-unwholesome action is a condition by way of kamma condition for resultant aggregates and for matter because of the doing. Volition is a condition by way of kamma condition for states associated with it and for matter originating from them.

A resultant state that is helpful by its nature of being without effort and peaceful for the state of being without effort and peaceful is the result condition. That is a result condition during occurrence for consciousness-originated materiality, at conception for matter because of the doing, and everywhere for associated states. As he said - One resultant indeterminate aggregate is a condition for three aggregates and for consciousness-originated materiality by way of result condition... etc. At the moment of conception, one resultant indeterminate aggregate... etc. two aggregates are a condition for two aggregates and for kamma-born materiality by way of result condition. The aggregates are a condition for the sense-base by way of result condition.

The four nutriments, being helpful in the sense of supporting material and immaterial phenomena, are the nutriment condition. As he said - Edible food is a condition for this body by way of nutriment condition. Immaterial nutriments are a condition by way of nutriment condition for states associated with them and for matter originating from them. But in the section on questions, it is also said: "At the moment of conception, resultant indeterminate nutriments are a condition by way of nutriment condition for associated aggregates and for kamma-born materiality."

Twenty faculties, excluding the femininity faculty and the masculinity faculty, being helpful in the sense of predominance, are the faculty condition. Therein, the five beginning with the eye-faculty are conditions for immaterial states only; the remaining are conditions for material and immaterial phenomena. As he said - The eye-faculty for the eye-consciousness element, the ear... The nose... The tongue... The body faculty is a condition by way of faculty condition for the body-consciousness element and for states associated with it. The material life faculty is a condition by way of faculty condition for kamma-born materiality. Immaterial faculties are a condition by way of faculty condition for states associated with them and for matter originating from them. But in the section on questions, it is also said: "At the moment of conception, resultant indeterminate faculties are a condition by way of faculty condition for associated aggregates and for kamma-born materiality."

Seven factors of meditative absorption of all kinds distinguished as wholesome and so on, being helpful in the sense of closely contemplating, setting aside the twofold bodily pleasant and unpleasant feeling in the two sets of fivefold sense consciousness, are the condition of meditative absorption. As he said - Factors of meditative absorption are a condition by way of condition of meditative absorption for states associated with meditative absorption and for matter originating from them.

But in the section on questions, it is also said: "At the moment of conception, resultant indeterminate factors of meditative absorption are a condition by way of condition of meditative absorption for associated aggregates and for kamma-born materiality."

Twelve path factors distinguished as wholesome and so on, being helpful in the sense of leading out from here or there, are the path condition. As he said - "Path factors are a condition by way of path condition for states associated with path and for matter originating from them." But in the section on questions, it is said: "At the moment of conception, resultant indeterminate path factors are a condition by way of path condition for associated aggregates and for kamma-born materiality." But it should be understood that these two, the condition of meditative absorption and the path condition, are respectively not obtained in the two sets of fivefold sense consciousness and in rootless types of consciousness.

Immaterial states, being helpful by way of the associated state termed having the same sense-organ, the same object, simultaneous arising, and simultaneous cessation, are the associated condition. As he said - "The four immaterial aggregates are a condition for one another by way of associated condition."

Material states are a condition for immaterial states, and immaterial states are a condition for material states, by way of dissociated condition, being helpful by not entering into the state of having the same sense-organ and so on. That is threefold by way of conascence, postnascence, and prenascence. For this was said: Conascent wholesome aggregates are a condition for consciousness-originated materiality by way of dissociated condition. Postnascent wholesome aggregates are a condition for this prenascent body by way of dissociated condition. But in the conascence analysis of the indeterminate term: "At the moment of conception, resultant indeterminate aggregates are a condition for kamma-born materiality by way of dissociated condition. The aggregates are a condition for the sense-base, the sense-base is a condition for the aggregates by way of dissociated condition." Thus it is said. But prenascence should be understood by way of the sense-base beginning with the eye-faculty only. As he said - Prenascence - the eye sense base for eye-consciousness... etc. the body sense base is a condition for body-consciousness by way of dissociated condition. The sense-base is a condition for resultant indeterminate and functional indeterminate aggregates, the sense-base is a condition for the wholesome aggregates, the sense-base is a condition for the unwholesome aggregates by way of dissociated condition.

A phenomenon that is helpful by way of supporting a phenomenon of just such a kind through the presence characterised by the present is the presence condition. Its matrix was laid down in seven ways by way of immaterial aggregates, primary elements, mentality-materiality, consciousness and mental factors, primary elements, sense bases, and sense-bases. As he said - The four immaterial aggregates are a condition for one another by way of presence condition; the four primary elements for one another, at the moment of conception mentality-materiality for one another, consciousness and mental factors for consciousness-originated materiality, the primary elements for derivative materiality, the eye sense base for the eye-consciousness element... etc. The body sense base... etc. the visible form sense base... etc. The touch sense base is a condition by way of presence condition for the

body-consciousness element and for states associated with it. The visible form sense base, etc. The touch sense base is a condition by way of presence condition for the mind-element and for states associated with it. Whatever matter in dependence on which the mind-element and the mind-consciousness element occur, that matter is a condition by way of presence condition for the mind-element and for the mind-consciousness element and for states associated with them. But in the section on questions, having laid down conascence, prenascent, postnascent, nutriment, and faculty, first in conascence the description was made by the method beginning with "one aggregate is a condition for three aggregates and for consciousness-originated materiality by way of presence condition." In prenascent, the description was made by way of the prenascent eye and so on. In postnascent, the description was made by way of the condition of postnascent consciousness and mental factors for this prenascent body. But regarding nutriment and faculty, "edible food is a condition for this body by way of presence condition. The material life faculty is a condition for kamma-born materiality by way of presence condition" - thus the description was made.

Immaterial phenomena that have ceased in immediate contiguity, which are helpful by giving an opportunity for the occurrence of immaterial phenomena arising immediately after themselves, are the absence condition. As he said - Consciousness and mental factors that have ceased in immediate contiguity are a condition by way of absence condition for present consciousness and mental factors.

Those very same, because of being helpful through the state of having disappeared, are the disappearance condition. As he said - Consciousness and mental factors that have disappeared in immediate contiguity are a condition by way of disappearance condition for present consciousness and mental factors.

The very phenomena of the presence condition, because of being helpful through the state of non-disappearance, should be understood as the non-disappearance condition. But this dyad was stated by the elegance of teaching or according to those to be trained who are tractable in that way; just as the associated-with-root dyad is like the with-root dyad, even though it was also stated.

Now, for the purpose of non-confusion regarding these twenty-four conditions -

By phenomenon and by time, by the diversity of various kinds,
and by the conditionally arisen, the determination should be understood.

Therein, "by phenomenon" means - for among these conditions, the root condition, to begin with, among mental and material phenomena, is a part of mental phenomena. The object condition, together with concept and by the absence thereof, is all mental and material phenomena. In the predominance condition, the connascent predominance is a part of mental phenomena; likewise the kamma, meditative absorption, and path conditions. The object predominance is all phenomena that are to be esteemed as objects. The proximity, contiguity, postnascent, repetition, result, associated, absence, and disappearance conditions are only mental phenomena. Because Nibbāna is not included, it is also proper to say "a part of mental

phenomena." The prenatal condition is a part of materiality. The remaining are mental and material phenomena according to what is obtainable - thus, for now, the determination here should be understood as to phenomenon.

As to time -

Here, fifteen conditions are only present;
Five are only past, one is based upon two times;
Three are of the three times, and also liberated from time.

For among these, root condition, conascence condition, mutuality condition, support condition, prenatal condition, postnatal condition, result condition, nutriment condition, faculty condition, condition of meditative absorption, path condition, associated condition, dissociated condition, presence condition, and non-disappearance condition - these fifteen conditions are only present states. Proximity condition, contiguity condition, repetition condition, absence condition, and disappearance condition - these five are only past. But one, the kamma condition, is based upon two times, the present and the past. The remaining object condition, predominance condition, and decisive support condition - these three conditions are also of the three times, and since Nibbāna is included together with concept, they are also independent of time. Thus the judgment here should be understood also as to time.

But the meaning of these two terms "by the diversity of various kinds" and "by the conditionally arisen" will become evident in the detailed exposition section.

Explanation of the Synopsis of Conditions.

Exposition of the Conditions

1. Explanation of the Analytic Explanation of the Root Condition

1. Now, in order to explain and show all those conditions in the order in which they were recited, he said beginning with "Root condition: Roots are a condition by way of root condition for states associated with root and for matter originating from them." Therein, "root condition" is the extraction of the term to be analysed first in the order laid down among the twenty-four conditions. It should be understood that in the remaining conditions too, by this very method, the term to be analysed first is extracted and the answer is given. Now the connection here is this: That which was recited as "root condition" in the enumeration of conditions should be understood from the exposition thus: "Roots are a condition by way of root condition for states associated with root and for matter originating from them." By this method, the connection together with the answer of the term to be analysed should be understood in all conditions.

Now, regarding "roots are for those associated with root," why was it said "roots are for those associated with root" instead of saying just "for those associated with root"? Because of the defining of both the condition and the conditionally arisen. For if it were said "for those associated with root," the meaning would be "it is a condition by way of root condition for those associated with a root." This being so, the defining of

the condition as "such and such a state is a condition by way of root condition" would not be evident. Or else, without taking the meaning of "associated with root" as "those associated with a root," the meaning would be "roots are a condition by way of root condition for any associated states whatsoever"; this being so, eye-consciousness and so on, which are dissociated from root, are also associated states, and wholesome states and so on are also associated with root. Therein, the defining of the conditionally arisen as "this root is a condition for such and such an associated state" would not be evident. Therefore, defining both the condition and the conditionally arisen, he said "roots are for those associated with root." Its meaning is - Whichever root is associated with wholesome and other states that are associated with root, that is a condition by way of root condition. Therein too, the expression "by way of root condition" rather than just saying "condition" is for the purpose of excluding the root's state of being a condition in other ways. For this root is a condition by way of root condition and also by way of conascence condition and so on. Therein, that state of being a condition in other ways also by way of conascence condition and so on - for the purpose of excluding that, "by way of root condition" was said. Even this being so, why was "associated with root" said instead of saying "associated with that"? Because of the obscurity of what is to be indicated. For if "associated with that" were said, that by which they are called "associated with that" - "this is such" - what is to be indicated would be obscure. Because of its obscurity, in order to show in its own form that by which they are associated and are called "associated with that," "associated with root" was said.

But regarding "originating from them," here, because of the obviousness of what is to be indicated, the use of "that" (taṃ) was made. For the meaning here is this: Those roots and the states associated with root are the origin of these - thus they are "originating from them." Of those originating from them - the meaning is: produced from the roots and from the states associated with root. By this, consciousness-originated materiality is taken. But does that originate from something other than consciousness too? Yes, it originates. For all consciousness and mental factors together produce materiality. But in the mundane teaching of states, because of the predominance of consciousness, such materiality is called "consciousness-originated." Therefore he said: "Consciousness and mental factors are a condition for consciousness-originated materiality by way of conascence condition."

If that is so, why was it not said "consciousness-originated" instead of "originating from them" here too? Because it also includes those that are not consciousness-originated. For in the section on questions it has come thus: "at the moment of conception, resultant indeterminate roots are a condition by way of root condition for associated aggregates and for kamma-born materiality." For the purpose of including that, here instead of saying "consciousness-originated," "originating from them" was said. Its meaning is - Even though not producing consciousness-originated materiality, those roots and states associated with root are the origin of these by way of conascence and other conditions - thus they are "originating from them." Of those originating from them, roots are a condition by way of root condition for consciousness-produced ones in occurrence and also for kamma-born materiality at conception. By this method, the meaning should be understood in other places too where "originating from them" has come.

But why is this root a root condition for kamma-born materiality only at conception and not in occurrence? Because of the consciousness-bound mode of occurrence of kamma-born materiality at conception. For at conception, the occurrence of kamma-born materiality is bound to consciousness; they arise and persist by the power of consciousness. For at that moment, consciousness is not able to produce consciousness-originated materiality, yet those too are not able to arise or persist without consciousness. Therefore he said - "With consciousness as condition, mentality-materiality; when that consciousness is established, there is the descent of mentality-materiality." But in occurrence, even though consciousness exists for them, the occurrence is bound only to kamma, not bound to consciousness. And even when consciousness is not existing, for those attained to cessation, they arise indeed.

But why is consciousness not able to produce consciousness-originated materiality at the moment of conception? Because of weakness due to being flung by the impetus of kamma and due to the unestablished state of the base. For it is then flung by the impetus of kamma, and because of having no prenascent base, it is unestablished in base, thus it is weak. Therefore, like a person who has just fallen over a precipice is not able to perform any craft, it is not able to produce materiality. But kamma-born materiality stands in the place of consciousness-originated materiality for it. And that stands in the place of a seed for kamma-born materiality itself. But kamma for it is similar to a field, and mental defilements are similar to water. Therefore, just as when there is a field and water, at the first arising there is the arising of a tree by the power of the seed, so at the moment of conception there is the arising of the material body by the power of consciousness. But just as even when the seed has disappeared, the tree continues to grow higher and higher by the power of earth and water; so it should be understood that without consciousness, the occurrence of kamma-born materiality is from kamma alone. And this too was said - "Action is the field, consciousness is the seed, craving is the moisture."

And this meaning should be understood only in terms of the realm of existence. For there are three realms of existence - the mentality realm, the materiality realm, and the mentality-materiality realm. Therein, immaterial existence is called the mentality realm. For there, without even so much as the heart-base as a material condition, only immaterial phenomena arise. Non-percipient existence is called the materiality realm. For there, without even so much as the conception consciousness as an immaterial condition, only material phenomena arise. Five-aggregate constituent existence is called the mentality-materiality realm. For there, without even so much as the base-materiality, immaterial phenomena do not arise at conception, and without the conception consciousness, even kamma-born material phenomena do not arise. The arising of material and immaterial phenomena is only in conjunction. Just as in a house that has an owner, that has a king, that has a gatekeeper, there is no first entry without the king's command, but in the subsequent stage, even without the command, it happens by the power of the former command alone, just so in the five-aggregate constituent realm, without the conditionality of consciousness and so on of the king of conception consciousness, there is no first arising of materiality by way of conception. But in the subsequent stage, even without the power of the consciousness and other conditions of the conception consciousness, for that which has gained entry by the power of the former influence, occurrence is from kamma. But since non-percipient existence is not an immaterial realm, therefore there, without any

immaterial condition, because it is a non-percipient realm, materiality proceeds, like a person's entry into an ownerless empty house and into one's own house. And since immaterial existence is not a materiality realm, therefore there, without any material condition, because it is a different realm, immaterial phenomena proceed. But five-aggregate constituent existence is a materiality-and-immateriality realm, therefore here there is no arising of materiality at the moment of conception without an immaterial condition. Thus this root is a condition for kamma-born materiality only at conception, not in occurrence.

Is it not the case that when it is said "roots are a condition by way of root condition for conascent states," all this meaning is already taken up? Then why was this taken up as "for states associated with root and for matter originating from them"? Because of excluding the condition-nature of kamma-born materiality and so on during occurrence. For when this is so, whatever kamma-born materiality and temperature-originated and nutriment-originated matter arise at one moment together with the root during occurrence, the roots would be committed as root condition for those too, yet it is not a condition for them. Therefore it should be understood that this was taken up for the purpose of excluding the condition-nature for them.

Now the determination here should be understood by means of the terms "by the diversity of various kinds" and "by the conditionally arisen." Among those, as to "by the diversity of various kinds" - this root, indeed, is fourfold by kind, by the distinction of wholesome, unwholesome, resultant, and functional. Therein, the wholesome root is fourfold by the distinction of planes, by the distinction beginning with sensual-sphere; the unwholesome root is of the sensual-sphere only; the resultant root is fourfold by the distinction beginning with sensual-sphere; the functional root is threefold - sensual-sphere, fine-material-sphere, and immaterial-sphere. Therein, the sensual-sphere wholesome root is threefold by name, by way of non-greed and so on. In the case of the fine-material-sphere and other wholesome roots too, the same method applies. The unwholesome root is threefold by way of greed and so on. But the resultant and functional roots are three and three by way of non-greed and so on. However, by way of association with each respective consciousness, there is just the diversity of various kinds of those respective roots - thus, for now, the determination here should be understood as to the diversity of various kinds.

As to "by the conditionally arisen" - by this condition these states arise, this is the condition of these states - thus too the determination should be understood - this is the meaning. Therein, first, in this root condition, the sensual-sphere wholesome root is a root condition in sensual existence and fine-material existence for its own associated states and for consciousness-originated materiality, and in immaterial existence for associated states only. The fine-material-sphere wholesome root is a root condition in sensual existence and fine-material existence only for associated states and for consciousness-originated materiality. The immaterial-sphere wholesome root is similar to the sensual-sphere wholesome root. Likewise the not-included wholesome root, likewise the unwholesome root. But the sensual-sphere resultant root is a root condition in sensual existence only for its own associated states, at conception for kamma-born materiality, and during occurrence for consciousness-originated materiality. The fine-material-sphere resultant root is a root condition in fine-material existence for those of the above-said kinds only. The

immaterial-sphere resultant root is a root condition in immaterial existence for associated states only. The not-included resultant root is a root condition in sensual existence and fine-material existence for associated states and for consciousness-originated materiality, and in immaterial existence for immaterial states only. But among the functional roots, even in all three planes, the condition is similar to the wholesome root. Thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Root Condition.

2. Explanation of the Analytic Explanation of the Object Condition

2. In the description of the object condition, "visible form sense base" means the sense base reckoned as visible form. The same method applies in the remaining ones too. "Of the eye-consciousness element" means of the element reckoned as eye-consciousness. The same method applies to the remaining terms as well. "Associated with it" means the visible form sense base is a condition by way of object condition for the three aggregates associated with that eye-consciousness element, and for the four aggregates of all those having eye-sensitivity as their basis. This is the meaning. The same method applies to the subsequent ones from here as well. "Of the mind-element" means the five beginning with the visible form sense base are a condition by way of object condition for the threefold mind-element together with its associated states, but not at one moment. "All phenomena" means these five beginning with the visible form sense base and also all remaining knowable phenomena, setting aside these six elements, are a condition by way of object condition for the remaining mind-consciousness element together with its associated states. This is the meaning. "Whatever phenomenon referring to which" - by this it explains that those which have been stated as the object phenomena of these seven consciousness elements, having made them the object of those elements, are object conditions only at the moment of arising. And even though being so, they are not so collectively; whatever referring to which whatever arise, for those respective ones those respective ones are separately object conditions - this too it explains. "Arise" - this should be understood as stated by way of inclusion of all times, just as "rivers flow, mountains stand." Therefore, whatever referring to which arose, and whatever will arise, all those arose and will arise only by way of object condition - this is established. "Consciousness and mental factors" - this is the illustration in their own nature of those stated as "whatever phenomena." "Those phenomena" means those respective object phenomena. "Of those" means of those respective consciousness and mental factor phenomena. This, for now, is the explanation of the Pāḷi text here.

Now, this object is sixfold by portion: visual object, sound, odour, flavour, tangible object, and mind-object. Therein, setting aside concept, the remainder is, by plane, sensual-sphere, etc. not included - thus it is fourfold. Therein, the sensual-sphere is fivefold by the distinction of wholesome, unwholesome, resultant, functional, and matter. The fine-material-sphere is threefold as wholesome, resultant, and functional; likewise the immaterial-sphere; the not-included is threefold by way of wholesome, resultant, and Nibbāna. Or all of this is sevenfold by the distinction of wholesome, unwholesome, resultant, functional, matter, Nibbāna, and concept. Therein, the wholesome is fourfold by the distinction of plane; the unwholesome is only sensual-

sphere; the resultant is four-plane; the functional is three-plane; matter is one-plane, only sensual-sphere; Nibbāna too is one-plane, only not-included; concept is free from plane - thus the determination here should be understood by the diversity of various kinds.

When this object is thus divided, sensual-sphere wholesome as object is an object condition for these six categories: sensual-sphere wholesome, fine-material-sphere wholesome, unwholesome, sensual-sphere resultant, sensual-sphere functional, and fine-material-sphere functional. Fine-material-sphere wholesome as object is an object condition for five of those six categories, excluding sensual-sphere resultant. Immaterial-sphere wholesome as object is an object condition for these eight categories: sensual-sphere wholesome, fine-material-sphere wholesome, immaterial-sphere wholesome, unwholesome, immaterial-sphere resultant, sensual-sphere functional, fine-material-sphere functional, and immaterial-sphere functional. Not-included wholesome as object is an object condition only for the wholesome and functional of the sensual-sphere and fine-material-sphere. Unwholesome as object is an object condition for these six categories: sensual-sphere and fine-material-sphere wholesome, unwholesome, sensual-sphere resultant, and sensual-sphere and fine-material-sphere functional.

Sensual-sphere resultant as object is an object condition for these six categories: sensual-sphere and fine-material-sphere wholesome, unwholesome, sensual-sphere resultant, and sensual-sphere and fine-material-sphere functional. Fine-material-sphere resultant as object is an object condition for these five categories: sensual-sphere and fine-material-sphere wholesome, unwholesome, and sensual-sphere and fine-material-sphere functional. Immaterial-sphere resultant as object too is an object condition for these same five categories. Not-included resultant as object is an object condition only for the sensual-sphere and fine-material-sphere wholesome and functional.

Sensual-sphere functional as object is an object condition for these six categories: sensual-sphere and fine-material-sphere wholesome, unwholesome, sensual-sphere resultant, and sensual-sphere and fine-material-sphere functional. Fine-material-sphere functional as object is an object condition for five of these six categories, excluding sensual-sphere resultant. Immaterial-sphere functional as object is an object condition for these six categories: those five and immaterial-sphere functional. Matter as object, termed the aggregate of matter with four originations, is an object condition for these six categories: sensual-sphere and fine-material-sphere wholesome, unwholesome, sensual-sphere resultant, and sensual-sphere and fine-material-sphere functional. Nibbāna as object is an object condition for these six categories: sensual-sphere and fine-material-sphere wholesome, wholesome resultant from the not-included, and sensual-sphere and fine-material-sphere functional. Some desire this for fine-material-sphere wholesome and functional; that should be considered in accordance with reasoning. However, concept as object of various kinds is an object condition for these nine categories: three-sphere wholesome, unwholesome, fine-material-sphere resultant, immaterial-sphere resultant, and three-sphere functional. Therein, whatever object is a condition for whichever states, those are called arisen from that respective condition - thus the determination here should be understood also as to the conditionally arisen.

3. Explanation of the Analytic Explanation of the Predominance Condition

3. In the analytic explanation of the predominance condition, "desire-predominance" means the predominant reckoned as desire. Having made desire the responsibility, having made desire the foremost, this is the name for the desire-to-act that has arisen at the time of the arising of consciousness. The same method applies in the remaining ones too. But why, whereas in the analytic explanation of the root condition it is said "roots are for those associated with root," was the teaching not given here likewise as "predominance is for those associated with predominance," but rather given by the method beginning with "desire-predominance is for those associated with desire"? Because of the absence at one moment. For in the former method, two or three roots are root conditions even at one moment in the meaning of root. Because of not abandoning the state of being helpful. But the predominant is helpful in the meaning of being foremost, and at one moment there are not many that are called foremost. Therefore, even for those arisen together, there is no state of being a predominance condition for them at one moment. Because of the absence of that state of being a predominance condition at one moment, the teaching was given thus here.

Having thus shown the connascent predominance, now to show the object predominance, the passage beginning with "having given weight to whatever phenomenon" was begun. Therein, "whatever phenomenon" means whatever object phenomenon. "Having given weight" means having made it weighty, serious, to be obtained, not to be abandoned, not to be despised, by way of esteem and respect or by way of gratification. "Those phenomena" means those phenomena worthy of esteem. "Of those" means of those respective phenomena that give esteem. "By way of predominance condition" means it is a condition by way of object predominance condition. This, for now, is the explanation of the Pāli text here.

But this predominance is twofold by way of conascent and object. Therein, the conascent is fourfold by way of desire and so on. Among those, each one is fourfold by plane, by way of sensual-sphere and so on. Therein, the sensual-sphere is threefold by way of wholesome, unwholesome, and functional. But here, regarding the unwholesome, investigation-predominance is not obtained. The fine-material-sphere and immaterial-sphere is twofold by way of wholesome and functional; the not-included is twofold by way of wholesome and resultant. But the object predominance is sixfold by the distinction of kind, by way of wholesome, unwholesome, resultant, functional, matter, and Nibbāna. Thus the determination here should be understood by the diversity of various kinds.

When thus divided, here first, in the connascent predominance, the predominant reckoned as sensual-sphere wholesome and functional, having made any one of desire and so on the foremost in arisings of consciousness with two roots and with three roots, at the time of arising is a predominance condition by itself for associated states and for consciousness-originated materiality. In the case of that reckoned as fine-material-sphere wholesome and functional too, the same method applies. But this is obtained absolutely. For those phenomena do not arise without connascent predominance. But that reckoned as immaterial-sphere wholesome and functional, in

the five-aggregate constituent realm, is similar to the fine-material-sphere predominance; but in the four-aggregate constituent realm, it is a predominance condition for associated states only. Likewise every sensual-sphere predominance arisen there. The not-included, both from the wholesome and from the resultant, in the five-aggregate constituent realm is absolutely a predominance condition for associated states and for consciousness-originated materiality; in the four-aggregate constituent realm, for immaterial states only. The unwholesome, in sensual existence, in consciousnesses with fixed course of the wrong path, is absolutely a predominance condition for associated states and for consciousness-originated materiality. The undetermined, in sensual existence and fine-material existence, at its own time of predominance, for those very same. In immaterial existence, it is a predominance condition for immaterial states only. This, for now, is the method regarding the connascent predominance.

But regarding object predominance, sensual-sphere wholesome as object predominance is an object predominance condition for these two categories: sensual-sphere wholesome and unwholesome accompanied by greed. In the case of fine-material-sphere and immaterial-sphere wholesome object predominance too, the same method applies. But not-included wholesome as object predominance is an object predominance condition for sensual-sphere wholesome associated with knowledge and for functional associated with knowledge. But the unwholesome object predominance is called the arising of consciousness accompanied by greed. That is an object predominance condition only for unwholesome accompanied by greed. But sensual-sphere resultant object predominance is an object predominance condition only for unwholesome accompanied by greed. Likewise fine-material-sphere and immaterial-sphere resultant object predominance. But supramundane resultant object predominance is an object predominance condition only for sensual-sphere wholesome and functional associated with knowledge. But the threefold functional object predominance, according to the classification beginning with sensual-sphere, is an object predominance condition only for unwholesome accompanied by greed. The aggregate of matter reckoned as matter originating from the four sources, as object predominance, is an object predominance condition only for unwholesome accompanied by greed. Nibbāna is an object predominance condition for these four categories: sensual-sphere wholesome associated with knowledge, functional associated with knowledge, supramundane wholesome, and supramundane resultant. Thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Predominance Condition.

4. Explanation of the Analytic Explanation of the Proximity Condition

4. In the analytic explanation of the proximity condition, "of the mind-element" means of the resultant mind-element. "Of the mind-consciousness element" means of the rootless resultant mind-consciousness element performing the function of investigation. But beyond that, the mind-consciousness elements performing the functions of determining, impulsion, registration, and life-continuum should be stated; even though those were not stated, having indicated the method that they should be understood by this very method, the Teaching was abbreviated. And it should be understood that in the sixth method beginning with "the former and former

wholesome mental states," those are included, and therefore were not stated here. Therein, "the former and former" should be seen as the wholesome impulsion mental states that have immediately passed in all six doors. "Of the latter and latter" means only of those arising immediately after. "Of wholesome" means of similar wholesome. "Of indeterminate" - but this is stated by way of registration, life-continuum, and fruition attainment immediately after wholesome. "Of indeterminate in the unwholesome-rooted" means only of those reckoned as registration and life-continuum. "Of indeterminate in the indeterminate-rooted" means of the functional and resultant indeterminate that proceed by way of advertent and impulsion or by way of life-continuum. But beginning from the functional mind-element up to the mind-consciousness element performing the function of determining, this method is applicable even in the consciousnesses of a cognitive process that proceed thus. "Of wholesome" means of the first impulsion wholesome that follow immediately after determining at the five sense doors and immediately after advertent at the mind-door. In the passage "of unwholesome" too, the same method applies. "Of whatever" - this refers to all phenomena that are proximity conditions. "The characteristic of abridgement" - this, for now, is the explanation of the Pāḷi text here.

But this proximity condition should be understood as being, setting aside Nibbāna, a category of immaterial phenomena belonging to the four planes. It is divided fourfold by kind into wholesome, unwholesome, resultant, and functional. Therein, the wholesome is fourfold by the distinction beginning with sensual-sphere; the unwholesome is of the sensual-sphere only; the resultant is four-plane; the functional proximity condition is three-plane - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the sensual-sphere wholesome is a proximity condition only for sensual-sphere wholesome similar to itself. But the sensual-sphere wholesome associated with knowledge is a proximity condition for these three categories: fine-material-sphere wholesome, immaterial-sphere wholesome, and supramundane wholesome. And the sensual-sphere wholesome is a proximity condition for these four categories: sensual-sphere resultant, fine-material-sphere and immaterial-sphere resultant, and when associated with knowledge, even for supramundane resultant. The fine-material-sphere wholesome is a proximity condition for these three categories: fine-material-sphere wholesome, sensual-sphere resultant associated with knowledge, and fine-material-sphere resultant. The immaterial-sphere wholesome is a proximity condition without distinction for four categories: those two resultants, its own wholesome, and its own resultant. Specifically, here, the wholesome of the plane of neither-perception-nor-non-perception is also a proximity condition for supramundane resultant reckoned as the fruition of non-returning. The supramundane wholesome is a proximity condition only for supramundane resultant. The unwholesome, without distinction, is for unwholesome itself and for wholesome-unwholesome resultant. Specifically, here, the unwholesome associated with pleasant and neutral feeling is a proximity condition for these four categories, including even fine-material-sphere and immaterial-sphere resultant.

Of the sensual-sphere resultant, whether resultant associated with knowledge or dissociated from knowledge, is a proximity condition for sensual-sphere functional advertent; but here the resultant associated with knowledge is also a proximity

condition for fine-material-sphere and immaterial-sphere resultant arising by way of conception - thus for these four categories. The fine-material-sphere resultant is a proximity condition for these four categories: sensual-sphere resultant with root, fine-material-sphere and immaterial-sphere resultant, and sensual-sphere functional advertent. The immaterial-sphere resultant is a proximity condition for three categories: sensual-sphere resultant with three roots, immaterial-sphere resultant, and sensual-sphere functional advertent. The supramundane resultant is a proximity condition for four categories: sensual-sphere resultant with three roots, and fine-material-sphere, immaterial-sphere, and supramundane resultant.

Sensual-sphere functional is a proximity condition for nine categories: sensual-sphere wholesome-unwholesome, four-sphere resultant, and three-sphere functional. Fine-material-sphere functional is a proximity condition for three categories: three-rooted sensual-sphere resultant, fine-material-sphere resultant, and fine-material-sphere functional. Immaterial-sphere functional is a proximity condition for five categories: three-rooted sensual-sphere resultant, fine-material-sphere and immaterial-sphere and supramundane resultant, and immaterial-sphere functional. Thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Proximity Condition.

5. Explanation of the Analytic Explanation of the Contiguity Condition

5. The exposition of the contiguity condition also follows the same course as this. These two conditions, however, are of great detail, therefore their detail should be apprehended by examining them by way of the arising of all consciousnesses.

Explanation of the Analytic Explanation of the Contiguity Condition.

6. Explanation of the Analytic Explanation of the Conascence Condition

6. In the description of the conascence condition, "mutually" means one for another. By this, he explains both the condition-state and the conditionally arisen state of these phenomena at one moment. "At the moment of conception" means at the moment of conception in five-aggregate constituent existence. For at that moment, mentality-materiality arises as if descending, as if springing forward, as if having come from the world beyond to this world and entering; therefore that moment is called "the moment of conception." And here, "materiality" means only the heart-organ is intended. For that pervades mentality with the meaning of conascence condition, and mentality pervades that mutually with the meaning of conascence condition. "Consciousness and mental factors" means the four aggregates during occurrence. "By way of conascence condition" - here, consciousness-originated materiality does not pervade consciousness and mental factors with the meaning of condition; therefore "mutually" was not said. Likewise, derivative materiality for the primary elements. "Material states for immaterial states" means the heart-organ for the four aggregates. "At some time" means at some time. "By way of conascence condition" is said with reference to conception. "Not by way of conascence condition" is said with reference to occurrence.

But this stands in six portions thus: 'The four immaterial aggregates are a condition for one another by way of conascence condition.' Therein, three portions are stated by way of mutuality, three not by way of mutuality. Therein, in the first portion, only the immaterial is both condition and conditionally arisen; in the second, only materiality; in the third, mentality-materiality; in the fourth, the condition is immaterial, the conditionally arisen is materiality; in the fifth, both the condition and the conditionally arisen are only materiality; in the sixth, the condition is materiality, the conditionally arisen is immaterial. This, for now, is the explanation of the Pāḷi text here.

But this conascence condition is divided fivefold by kind into wholesome, unwholesome, resultant, functional, and materiality. Therein, the wholesome is fourfold by plane; the unwholesome is of one kind only; the resultant is fourfold; that reckoned as functional is threefold; materiality is of one kind, only sensual-sphere. Thus, for now, the determination here should be understood by the diversity of various kinds.

When thus divided, here even the wholesome of all four planes, in five-aggregate constituent existence, is a conascence condition by itself for associated states and for consciousness-originated materiality; likewise the unwholesome. But whatever here arises in the immaterial, that is a conascence condition for immaterial states only.

Sensual-sphere and fine-material-sphere resultant is a conascence condition for consciousness-originated materiality and for associated states. But whatever here does not originate materiality, that is for associated states only. Whatever arises at conception, that is a conascence condition also for kamma-born materiality. Immaterial-sphere resultant is for associated states only. Supramundane resultant, in the five-aggregate constituent realm, is for associated states and for consciousness-originated materiality; in the four-aggregate constituent realm, for immaterial states only. Sensual-sphere and immaterial-sphere functional, in the five-aggregate constituent realm, is a conascence condition for associated states and for consciousness-originated materiality; in the four-aggregate constituent realm, for immaterial states only. Fine-material-sphere functional is absolutely a conascence condition for associated states and for consciousness-originated materiality.

Regarding materiality originating from kamma, which is a portion of materiality with four origins, one primary element is a condition for three, three for one, two for two primary elements, and the primary elements are a condition for derivative materiality by way of conascence condition. At the moment of conception in the sensual-sphere and fine-material-sphere of existence, the materiality of the sense-organ is a condition for the resultant aggregates by way of conascence condition. But in those originated by temperature, consciousness, and nutriment, the primary elements are a condition for one another and also for derivative materiality by way of conascence condition - thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Conascence Condition.

7. Explanation of the Analytic Explanation of the Mutuality Condition

7. In the description of the mutuality condition, the text has come by way of the first

three portions of the description of the conascence condition. Its commentary there is just the same as stated, therefore it has not been taken up again. And this mutuality condition too is divided fivefold by kind into wholesome, unwholesome, resultant, functional, and materiality. Therein, the wholesome is fourfold by plane. All is exactly the same as the preceding - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here all four-plane wholesome is by itself a condition for associated states by way of mutuality condition. Likewise the unwholesome. But in the case of resultant, sensual-sphere and fine-material-sphere resultant is a condition for the materiality of the sense-organ at conception, and during occurrence for associated states only. Immaterial-sphere and supramundane resultant is by itself a condition for associated states only by way of mutuality condition. All functional too is a condition for associated states only by way of mutuality condition. Regarding materiality with four origins, in that originated by kamma, one primary element is a condition for three, three for one, two for two primary elements by way of mutuality condition. At conception in the sensual-sphere and fine-material-sphere of existence, the materiality of the sense-organ is a condition for the resultant aggregates by way of mutuality condition. In those originated by temperature, consciousness, and nutriment, only the primary elements are a condition for the primary elements by way of mutuality condition - thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Mutuality Condition.

8. Explanation of the Analytic Explanation of the Support Condition

8. In the description of the support condition, having shown the conascence-support method by way of the first five portions of the description of the conascence condition, then to show the prenascent-support method by the sixth portion, the passage beginning with "the eye sense base for the eye-consciousness element" was begun. Therein, "whatever matter in dependence on" is said with reference to the materiality of the sense-organ. For in dependence on that, the threefold mind-element, and setting aside the immaterial resultant, the seventy-two-fold mind-consciousness element - these seventy-five types of consciousness occur. This, for now, is the explanation of the Pāḷi text here. This support condition too is divided in five ways by kind into the wholesome and so on. Therein, the wholesome is fourfold by plane; the unwholesome is of one kind; the resultant is fourfold; that reckoned as functional is threefold; materiality is of one kind only. Thus the determination here should be understood by the diversity of various kinds.

When thus divided, here even the wholesome of all four planes, in the five-aggregate constituent realm, is a condition by way of support condition for associated aggregates and for consciousness-originated materiality. Likewise the unwholesome. But whatever here arises in the immaterial sphere, that is a support condition for immaterial states only. Sensual-sphere and fine-material-sphere resultant, in occurrence, is a support condition for associated states and for consciousness-originated materiality, and at conception, also for kamma-born materiality. Immaterial-sphere resultant is only for associated aggregates. Supramundane resultant, in the five-aggregate constituent realm, is a support condition for

associated states and for consciousness-originated materiality; in the four-aggregate constituent realm, for immaterial states only. Sensual-sphere and immaterial-sphere functional, in the five-aggregate constituent realm, is a support condition for associated states and for consciousness-originated materiality; in the four-aggregate constituent realm, for immaterial states only. Fine-material-sphere functional is absolutely a support condition for associated states and for consciousness-originated materiality.

Regarding materiality with four origins, in materiality originated by kamma, one primary element is a condition for three, three for one, two for two primary elements; the primary elements for derivative materiality; the materiality of the sense-organ, in five-aggregate constituent existence, for the wholesome of all four planes, for the unwholesome, and setting aside the immaterial-sphere resultant and the two sets of fivefold sense consciousness, for the remaining three-plane resultant, and for three-plane functional - it is a support condition for these four categories of states. The five beginning with the eye sense base are a support condition for eye-consciousness and so on together with their associated states. But in those originated by temperature, consciousness, and nutriment, the primary elements are a condition for primary elements and also for derivative materiality by way of support condition - thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Support Condition.

9. Explanation of the Analytic Explanation of the Decisive Support Condition

9. In the exposition of the decisive support condition, "the former and former" - in the proximity decisive support, those immediately past in contiguity are obtained; in the object decisive support and natural decisive support, those earlier by way of different cognitive processes. Those three categories too are obtained in the wholesome term by way of the wholesome, but by the wholesome in the unwholesome, those immediately past in contiguity are not obtained. For that very reason it was said - "A condition by way of decisive support condition for some of the unwholesome mental states." For this - "A wholesome mental state is a condition for an unwholesome mental state by way of decisive support condition. Object decisive support, natural decisive support. Object decisive support - Having given a gift, having taken upon oneself morality, having performed the Observance practice, having given weight to that, one enjoys it, delights in it; having given weight to that, lust arises, wrong view arises; having given weight to what was well practised before, one enjoys it, delights in it; having given weight to that, lust arises, wrong view arises. Having emerged from meditative absorption, having given weight to the meditative absorption, one enjoys it, delights in it; having given weight to that, lust arises, wrong view arises. Natural decisive support - in dependence on faith, one mutters conceit, takes wrong view. In dependence on morality, learning, generosity, wisdom, one mutters conceit, takes wrong view. Faith, morality, learning, generosity, wisdom are a condition by way of decisive support condition for lust, hate, delusion, conceit, wrong view, longing" - this was said with reference to this method. By the wholesome in the indeterminate, all three too are obtained; likewise by the unwholesome in the unwholesome.

But by the unwholesome in the wholesome, those immediately past in contiguity are not obtained. Therefore it was said - "A condition by way of decisive support condition

for some of the wholesome mental states." For this too - "An unwholesome mental state is a condition for a wholesome mental state by way of decisive support condition. Natural decisive support - In dependence on lust one gives a gift, takes upon oneself morality, performs the Observance practice, produces meditative absorption, produces insight, produces the path, produces direct knowledge, produces attainment. In dependence on hate, delusion, conceit, wrong view, longing, one gives a gift, etc. produces attainment. Lust, hate, delusion, conceit, wrong view, longing are a condition by way of decisive support condition for faith, morality, learning, generosity, wisdom. Having killed a living being, for the purpose of counteracting that, one gives a gift" - by this and other such methods, what has come in the section on questions was said with reference to natural decisive support only. But the unwholesome is not an object decisive support for the wholesome. Why? Because of its non-occurrence after having given weight to that - just as the proximity decisive support, so the object decisive support too is not obtained here - this should be understood. By the unwholesome in the indeterminate term, only the object decisive support is not obtained. For indeterminate mental states do not give weight to the unwholesome. But since contiguity is obtained, therefore here "some" was not said. But by the indeterminate in the indeterminate, wholesome, unwholesome - in these three methods, all three decisive supports too are indeed obtained. "A person too" and "a lodging too" - this dyad was said by way of natural decisive support. For this dyad is a powerful condition for the occurrence of the wholesome and unwholesome. And the state of being a condition of this should be understood here by way of exposition. This, for now, is the explanation of the Pāḷi text here.

But this decisive support condition, together with a certain concept, is all phenomena of the four planes. But by way of classification, it is threefold by way of object decisive support and so on. Therein, the object decisive support, being without difference from object predominance, should be taken by the diversity of various kinds in the very manner stated above. The proximity decisive support, being without difference from the proximity condition, that too should be understood by the diversity of various kinds in the very manner stated above. The judgment as to the conditionally arisen too should be understood for them in the very manner stated there. But the natural decisive support is fivefold by the distinction of kind into wholesome, unwholesome, resultant, functional, and matter, and the wholesome and so on are manifold by the distinction of plane - thus, for now, the determination here should be understood as to the diversity of various kinds.

When thus divided, here the three-plane wholesome is a natural decisive support for four categories: wholesome of even the four planes, unwholesome, resultant, and functional. The supramundane is not for the unwholesome alone. But according to our teacher, by the method "a supramundane state has been produced," it is also for the unwholesome of others. Or for whomever it will arise, for him too, setting up longing for the unsurpassed deliverances, by this method it is indeed so. The unwholesome is a natural decisive support for aggregates of all four planes; likewise the three-plane resultant. In the supramundane resultant, the lower three fruitions are not for the unwholesome alone; the highest is not even for the wholesome. But by the former method, for others or for whomever it will arise, in his continuity all supramundane resultant too is a natural decisive support for all immaterial aggregates beginning with the wholesome. The natural decisive support reckoned as functional is indeed for

aggregates of the four planes beginning with the unwholesome; likewise that reckoned as matter. But matter itself, by the method come in this great treatise on Conditional Relations, does not obtain the decisive support condition; but it is proper to say that by the method of the Discourses it does obtain it. Thus the determination here should be understood also as to the conditionally arisen.

Explanation of the Analytic Explanation of the Decisive Support Condition.

10. Explanation of the Analytic Explanation of the Prenascence Condition

10. In the description of the prenascence condition, "by way of prenascence condition" - here, "prenascence" means that which is a condition for something, having arisen earlier than that, having passed beyond the moment of birth and reached the moment of presence. "The eye sense base" and so on is said by way of sense-organ prenascence. "The visible form sense base" and so on is by way of object prenascence. "At some time by way of prenascence condition" is said with reference to occurrence. "At some time not by way of prenascence condition" is said with reference to conception. Thus in every way, in the five doors by way of sense-organ and object, in the mind-door by way of sense-organ only - this is how the canonical text has come. But in the question section, "object prenascence - learners or worldlings see with insight the eye as impermanent, as suffering, as non-self" - because it has come thus, object prenascence is applicable even in the mind-door. But here the teaching was given by way of the incomplete. This, for now, is the explanation of the Pāḷi text here.

But this prenascence condition is pure matter only. And that, having passed beyond the moment of arising and reached presence, is the eighteen kinds of material matter only. That entire matter stands in two ways as sense-organ prenascence and object prenascence. Therein, the eye sense base, etc. the body sense base, and the materiality of the sense-organ - this is called sense-organ prenascence. The remainder, both that which has come in this canonical text and that which has not come - colour, sound, odour, flavour, the four elements, the three faculties, and edible food - this twelvefold materiality is called the object prenascence condition. Thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the eye sense base is a condition by way of prenascence condition for the two eye-consciousnesses; likewise the other four for ear-consciousness and so on. But the materiality of the sense-organ, setting aside the two sets of fivefold sense consciousness and the four immaterial-sphere resultants, is a prenascence condition for all the remaining consciousness and mental factors of all four planes - wholesome, unwholesome, and indeterminate. But the five objects beginning with visible form are absolutely prenascence conditions for the two sets of fivefold sense consciousness and for the mind-elements. But this eighteen-fold material matter is a prenascence condition for these six categories: sensual-sphere wholesome, wholesome of direct knowledge from the fine-material sphere, unwholesome, sensual-sphere resultant that has the nature of registration, sensual-sphere functional, and functional of direct knowledge from the fine-material sphere. Thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Prenascence Condition.

11. In the description of the postnascence condition, "postnascent" means arisen after that body for which they are conditions has arisen and is present. "Of the prenascent" means of that which was born earlier than their arising, having passed beyond the moment of birth and reached presence. "Of this body" means of this body reckoned as primary and derivative materiality with four origins or three origins. And here, "body with three origins" should be understood as the body of the Brahmā's retinue and others, because of the absence of nutriment-origination. This here is the explanation of the Pāḷi text. But this postnascence condition, in brief, setting aside the immaterial-sphere resultants, is the remaining immaterial aggregates of four planes. It is divided fourfold by kind into wholesome, unwholesome, resultant, and functional - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the wholesome of four planes and the unwholesome arisen in five-aggregate constituent existence is a postnascence condition for the material body with four origins or three origins that has passed beyond the moment of arising and reached presence. As for the resultant too, setting aside the conception resultant, the remaining sensual-sphere and fine-material-sphere resultant is absolutely a postnascence condition for that very same body. The supramundane resultant too, arisen in the five-aggregate constituent realm, is a postnascence condition for that very same body. The three-plane functional too, arisen only in the five-aggregate constituent realm, is a postnascence condition for the body of the aforesaid type. Thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Postnascence Condition.

12. Commentary on the Exposition of the Repetition Condition

12. In the analytic explanation of the repetition condition, "the former and former" should be seen in all methods as only the immediately past by contiguity. But why was the description here not made together with those of different kind by the method beginning with "the former and former wholesome mental states are for the latter and latter indeterminate mental states," as in the proximity condition? Because of the inability to cause them to take on one's own destination. For those of different kind, while accomplishing the state of being well-practised and powerful through the quality of repetition for immaterial mental states of different kind, are not able to cause them to take on one's own destination reckoned as the state of being wholesome and so on. Therefore, it should be understood that without making the description together with those, the description was made together with those of the same kind only, for those which are able to cause them to take on one's own destination reckoned as the state of being wholesome and so on, distinguished by the state of being more well-practised and more powerful through repetition reckoned as habituation. Then why was the resultant indeterminate not included? Because of the absence of repetition. For the resultant, having attained the state of resultant through the power of kamma, proceeds as transformed by kamma, without effort and weak - thus it is not able, having caused them to take on its own intrinsic nature through the quality of repetition and having pervaded them, either to produce another resultant,

nor to arise having taken on the power of the preceding resultant. But it arises as if having been flung by the impetus of kamma and fallen - thus in every way there is no repetition in the resultant; because of the absence of repetition, the resultant was not included. And even though this arises immediately after wholesome, unwholesome, or functional, because of its mode of functioning being bound to kamma, it does not take on the quality of repetition - thus wholesome and so on are not repetition conditions for it either. Furthermore, because of being of different kind, these are indeed not so. But by plane or by object, there is no such thing as being of different kind. Therefore, even for sensual-sphere wholesome and functional and exalted wholesome and functional, and conformity wholesome having activities as object is a repetition condition for change-of-lineage wholesome having Nibbāna as object. This, for now, is the explanation of the Pāḷi text here. But this repetition condition, first by kind, stands in three ways as wholesome, unwholesome, and functional indeterminate. Therein, the wholesome is threefold by plane - sensual-sphere, fine-material-sphere, and immaterial-sphere; the unwholesome is of the sensual-sphere only; the functional indeterminate is threefold - sensual-sphere, fine-material-sphere, and immaterial-sphere; there is no such thing as a supramundane repetition condition. Thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the sensual-sphere wholesome is only for the sensual-sphere wholesome immediately following itself. But whatever here is associated with knowledge, that is a repetition condition for these categories: fine-material-sphere wholesome, immaterial-sphere wholesome, and supramundane wholesome having similar feeling to itself. But fine-material-sphere wholesome is only for fine-material-sphere wholesome. Immaterial-sphere wholesome is only for immaterial-sphere wholesome. But the unwholesome is a repetition condition only for the unwholesome. But as regards the functional, first that reckoned as sensual-sphere functional is only for sensual-sphere functional. But whatever here is associated with knowledge, that is a repetition condition for these categories: fine-material-sphere functional and immaterial-sphere functional having similar feeling to itself. But that reckoned as fine-material-sphere functional is only for fine-material-sphere functional, and that reckoned as immaterial-sphere functional is a repetition condition only for immaterial-sphere functional. But no resultant whatsoever is a repetition condition for even a single mental state, nor is even a single mental state a repetition condition for the resultant. Thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Repetition Condition.

13. Commentary on the Exposition of the Kamma Condition

13. In the description of the kamma condition, "action" means volition as action only. "And for matter because of the doing" means for matter arisen because of the doing of action. "By way of kamma condition" means by way of asynchronous kamma condition, which is able to produce its own fruit even at the summit of many tens of millions of cosmic cycles - this is the meaning. For wholesome-unwholesome action does not give fruit at its own moment of occurrence. If it were to give, whatever wholesome action leading to the heavenly world a human being performs, by its

power he would become a god at that very moment. But at whatever moment that was done, even though not existing at another moment, merely because of the doing itself, in this very life, or upon rebirth, or in some other subsequent existence, when there is the conjunction of the remaining conditions, it produces fruit - like the earlier performance of a craft and so on, even though ceased, for the later performance of a craft and so on after an interval of time. Therefore it is called asynchronous kamma condition. "Volition for states associated with it" means whatever volition for states associated with itself. "Originating from them" - by this, kamma-born materiality at the moment of conception is also taken. "By way of kamma condition" - this is said with reference to conascent volition. For among the wholesome and so on, whatever conascent volition is helpful to the remaining states by way of the functional state reckoned as the exertion of consciousness. Therefore it is called conascent kamma condition. This, for now, is the explanation of the Pāḷi text here.

But this kamma condition, in meaning, is merely volition of the four planes. For it is divided fourfold by the distinction of kind into wholesome, unwholesome, resultant, and functional. Therein, the wholesome is divided fourfold by plane, by way of sensual-sphere and so on. The unwholesome is of one kind only; the resultant is fourfold; the functional is threefold - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the conascent sensual-sphere wholesome volition, in the five-aggregate constituent realm, is a conascent kamma condition for its own associated states and for consciousness-originated materiality, and in the four-aggregate constituent realm, for associated aggregates only. But having arisen and ceased, it is a condition by way of asynchronous kamma condition for its own resultant aggregates and for matter because of the doing. And that indeed only in the five-aggregate constituent realm, not elsewhere. The conascent fine-material-sphere wholesome volition is absolutely a condition by way of conascent kamma condition for its own associated states and for consciousness-originated materiality. But having arisen and ceased, it is a condition by way of asynchronous kamma condition for its own resultants and for kamma-born materiality. But the immaterial-sphere and supramundane conascent wholesome volition, in the five-aggregate constituent realm, is a condition by way of conascent kamma condition for its own associated states and for consciousness-originated materiality, and in the four-aggregate constituent realm, for associated aggregates only. But having arisen and ceased, this twofold volition is a condition by way of asynchronous kamma condition for its own respective resultant aggregates only. The conascent unwholesome volition, in the five-aggregate constituent realm, is a condition by way of conascent kamma condition for its own associated aggregates and for consciousness-originated materiality, and in the four-aggregate constituent realm, for immaterial aggregates only. But having arisen and ceased, it is a condition by way of asynchronous kamma condition for resultant aggregates and for kamma-born materiality.

The resultant volition of the sensual-sphere and fine-material-sphere is a condition by way of conascent kamma condition for its own associated states, during occurrence for consciousness-originated materiality, and at conception for kamma-born materiality. The immaterial-sphere resultant volition is a condition by way of conascent kamma condition for its own associated states only. The supramundane

resultant volition, in the five-aggregate constituent realm, is a condition by way of conascent kamma condition for its own associated states and for consciousness-originated materiality, and in the four-aggregate constituent realm, for immaterial states only. The three-plane functional volition, in the five-aggregate constituent realm, is a condition by way of conascent kamma condition for associated states and for consciousness-originated materiality. But whatever here arises in the immaterial sphere, that is a condition by way of conascent kamma condition for immaterial states only - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Kamma Condition.

14. Commentary on the Exposition of the Result Condition

14. In the description of the result condition, "the four resultant aggregates" - since even materiality originating from kamma is not resultant, therefore having said "resultant," "four aggregates" was said. Thus this Pāḷi text has come by way of result condition for immaterial states only. But in the section on questions, "one resultant indeterminate aggregate is a condition for three aggregates and for consciousness-originated materiality by way of result condition. At the moment of conception, one resultant indeterminate aggregate is a condition for three aggregates and for kamma-born materiality by way of result condition" - because it has come thus, the result condition is also obtained for consciousness-originated and kamma-originated materiality. But here the teaching was given by way of the incomplete. This, for now, is the explanation of the Pāḷi text here. But this result condition is of one kind by birth through its nature as result, and is divided fourfold by the distinction of plane, by way of sensual-sphere and so on - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the sensual-sphere and fine-material-sphere resultant is a result condition by itself for associated states, during occurrence for consciousness-originated materiality, and at conception for kamma-born materiality. The immaterial-sphere resultant is for associated states only. The supramundane resultant, in the five-aggregate constituent realm, is a result condition for associated states and for consciousness-originated materiality, and in the four-aggregate constituent realm, for associated aggregates only - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Result Condition.

15. Commentary on the Exposition of the Nutriment Condition

15. In the description of the nutriment condition, "edible food" means the nutritive essence in matter originating from the four continuities is called nutriment. But since it performs the function of nutriment only when it has been made into a mouthful and swallowed, not while standing outside, therefore instead of saying just "nutriment," "edible food" was said. Or, because of the fact that its subject matter is to be made into a mouthful and swallowed, this is its name "edible food." "Immaterial nutriments" means contact, volition, and consciousness as nutriments. "Originating from them" means here too kamma-originated ones are taken. For this was said in the section on

questions - At the moment of conception, resultant indeterminate nutriment condition for associated aggregates and for kamma-born materiality. This, for now, is the explanation of the Pāḷi text here.

But this nutriment condition, in brief, consists of only four states: edible food, contact, volition, and consciousness. Therein, setting aside edible food, the remaining three immaterial nutriment condition are divided fourfold by kind into the distinction of wholesome, unwholesome, resultant, and functional. Again, by the distinction of plane, the wholesome is fourfold, the unwholesome is of one kind, the resultant is fourfold, the functional is threefold - thus they are divided in many ways. But edible food is, by kind, indeterminate, and by plane, sensual-sphere only - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here the three wholesome nutriment condition of even the four planes, in the five-aggregate constituent realm, are a condition by way of nutriment condition for their own associated states and for consciousness-originated materiality; but setting aside the fine-material-sphere, the remaining ones, in the immaterial sphere, are a condition by way of nutriment condition for associated states only. In the case of unwholesome nutriment condition too, the same method applies. But the four-plane resultant nutriment condition are nutriment condition for associated states everywhere. But here, sensual-sphere and fine-material-sphere resultants, arising in the five-aggregate constituent realm, in occurrence are nutriment condition for consciousness-originated materiality, and at conception also for kamma-born materiality. But supramundane ones are for consciousness-originated materiality only; those arisen in the immaterial sphere are not conditions for materiality. The three functional nutriment condition of even the three planes, in the five-aggregate constituent realm, are for associated states and for consciousness-originated materiality; but the sensual-sphere and immaterial-sphere ones, in the immaterial sphere, are a condition by way of nutriment condition for associated states only. Edible food, which originates from the four continuities, although stated without distinction as "of this body," specifically here, having become both a producer and a sustainer of nutriment-originated materiality, is a condition by way of nutriment condition; and having become only a sustainer of the remaining three continuity-originated matter, is a condition by way of nutriment condition - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Nutriment Condition.

16. Commentary on the Exposition of the Faculty Condition

16. In the description of the faculty condition, "eye-faculty" means the faculty reckoned as the eye. "By way of faculty condition" means having itself become prenascent, it is a condition by way of faculty condition for immaterial states from the moment of arising up to the moment of dissolution. In the case of the ear-faculty and so on too, the same method applies. "Immaterial faculties" - here the immaterial life faculty is also included. "Originating from them" - here, by the very method stated above, kamma-born materiality is also included. For this was said in the section on questions - At the moment of conception, resultant indeterminate faculties are a condition by way of faculty condition for associated aggregates and for kamma-born materiality. Thus, for now, the explanation of the Pāḷi text here should be known.

But this faculty condition stands by way of twenty faculties, excluding the femininity faculty and the masculinity faculty. For although the femininity faculty and the masculinity faculty are the seeds of the female sign, male sign, and so on, yet since even when they are present at the time of the embryonic stage and so on, due to the absence of the female sign, male sign, and so on, they do not pervade the conditionality of faculty condition either for those or for others. For a faculty condition that does not pervade the conditionality of faculty condition for inseparable states at the moment of its own existence simply does not exist; therefore those are not faculty conditions. But for those of which they are the seeds, they partake of the state of natural decisive support by the method of the Discourses. Thus the faculty condition should be known as standing by way of twenty faculties. It is divided fivefold by kind into wholesome, unwholesome, resultant, functional, and materiality. Therein, the wholesome is fourfold by plane; the unwholesome is of the sensual sphere only; the resultant is fourfold; that reckoned as functional is threefold; materiality is of the sensual sphere only - thus it is divided in many ways. Thus, for now, the determination here should be understood by the diversity of various kinds.

When thus divided, here the wholesome faculty condition of even the four planes, in the five-aggregate constituent realm, is a condition by way of faculty condition for associated states and for consciousness-originated materiality; likewise the unwholesome. But setting aside the fine-material-sphere wholesome, the remaining wholesome and unwholesome, in the immaterial sphere, are a condition by way of faculty condition for associated states only. The four-plane resultant faculty condition is absolutely a condition by way of faculty condition for associated states only. But here, the sensual-sphere and fine-material-sphere ones, since they arise in the five-aggregate constituent realm, in occurrence are conditions by way of faculty condition for consciousness-originated materiality, and at conception also for kamma-born materiality. The supramundane ones are for consciousness-originated materiality only. Supramundane resultant faculties arisen in the immaterial sphere are not conditions for materiality. The three-plane functional faculties, in the five-aggregate constituent realm, are for associated states and for consciousness-originated materiality; but the sensual-sphere and immaterial-sphere ones, in the immaterial sphere, pervade the conditionality of faculty condition for associated states only. Among the sixfold material faculties by way of eye-faculty and so on, the eye-faculty is a condition by way of faculty condition for the associated states of the two eye-consciousnesses as resultant of wholesome and unwholesome; the ear-faculty and so on likewise for ear-consciousness and so on of the same kind only; the material life faculty is a condition by way of faculty condition for conascent materiality at the moment of presence. But there is no conascence conditionality for it - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Faculty Condition.

17. Commentary on the Exposition of the Condition of Meditative Absorption

17. In the exposition of the condition of meditative absorption, "factors of meditative absorption" means the seven factors arisen in the remaining types of consciousness excluding the two sets of fivefold sense consciousness, reckoned as applied thought, sustained thought, joy, pleasure, displeasure, equanimity, and unified focus of mind.

However, because the five classes of consciousness are mere impingement, even though equanimity, happiness, and pain exist in them, they are not extracted as factors of meditative absorption due to the absence of the mode of meditation. But because they are cut off therein, the factor of meditative absorption is not extracted even in the remaining rootless ones. "Originating from them" - here too it should be understood that kamma-born materiality is included. For this was said in the section on questions - "At the moment of conception, resultant indeterminate factors of meditative absorption are a condition by way of condition of meditative absorption for associated aggregates and for kamma-born materiality." This, for now, is the explanation of the Pāḷi text here. But this condition of meditative absorption, though established by way of the seven factors of meditative absorption, is divided fourfold by the distinction of kind, by way of wholesome, unwholesome, resultant, and functional, and again fourfold by way of plane; in one way, in four ways, in three ways - thus it is divided in twelve ways. Thus the determination here should be understood by the diversity of various kinds.

When thus divided, here even the wholesome factor of meditative absorption of all four planes, in the five-aggregate constituent realm, is a condition by way of condition of meditative absorption for associated states and for consciousness-originated materiality; setting aside the fine-material-sphere, the remainder in the immaterial sphere is a condition by way of condition of meditative absorption for associated states only. The same method applies to the unwholesome as well. Sensual-sphere and fine-material-sphere resultant, in occurrence, is for associated states and for consciousness-originated materiality; at conception, for associated states and for kamma-born materiality; immaterial resultant is for associated states only; and whatever supramundane resultant arises in the immaterial sphere, that too. But in the five-aggregate constituent realm, that is a condition by way of condition of meditative absorption for consciousness-originated materiality as well. Even the three-plane functional factor of meditative absorption, in the five-aggregate constituent realm, is for associated states and for consciousness-originated materiality. But whatever here arises in the immaterial sphere, that is a condition by way of condition of meditative absorption for associated states only - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Condition of Meditative Absorption.

18. Commentary on the Exposition of the Path Condition

18. In the exposition of the path condition, "path factors" means these twelve factors arisen in the remaining types of consciousness excluding rootless arisings of consciousness: wisdom, applied thought, right speech, right action, and right livelihood, energy, mindfulness, concentration, wrong view, wrong speech, wrong action, and wrong livelihood. But because the path comes after the root, path factors are not extracted in rootless types of consciousness. "Originating from them" - here too kamma-born materiality is included. For this was said in the section on questions - "At the moment of conception, resultant indeterminate path factors are a condition by way of path condition for associated aggregates and for kamma-born materiality." This, for now, is the explanation of the Pāḷi text here.

But this path condition, though established by way of the twelve path factors, is divided fourfold by the distinction of kind, by way of wholesome and so on, and the wholesome and so on are divided in twelve ways by the distinction of plane beginning with the sensual sphere - thus the determination here should be understood by the diversity of various kinds. When thus divided, here even the wholesome path factor of all four planes, in the five-aggregate constituent realm, is a condition by way of path condition for associated states and for consciousness-originated materiality; setting aside the fine-material-sphere, the remainder in the immaterial sphere is a condition by way of path condition for associated states only - all should be expanded in detail as in the condition of meditative absorption - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Path Condition.

19. Commentary on the Exposition of the Associated Condition

19. In the description of the associated condition, the text is clear in meaning. But this associated condition, in brief, is all the immaterial aggregates. In detail, however, it is divided in many ways by kind, by way of the wholesome and so on, and by plane, by way of the sensual-sphere and so on - thus the determination here should be understood by the diversity of various kinds. When thus divided, here even among the wholesome aggregates of four planes, one aggregate is a condition for three aggregates, three for one, two for two - thus all are a condition for one another by way of associated condition. In the case of the unwholesome, resultant, and functional aggregates too, the same method applies - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Exposition of the Associated Condition.

20. Commentary on the Exposition of the Dissociated Condition

20. In the description of the dissociated condition, "material states for immaterial states" - this, for now, should be understood by way of the heart-organ and the eye-faculty and so on. For among material states, these very six portions are conditions for the immaterial aggregates by way of dissociated condition. But the visible form sense base and so on, which are object states, although they are dissociated states, are not dissociated conditions. Why? Because of the absence of suspicion of association. For the immaterial aggregates arise as if emerging from the interior of the sense-bases such as the eye and so on. Therein there is a suspicion - "Are these associated with these, or dissociated from them?" But object states are merely objects for those arising in dependence on a sense-base, thus there is no suspicion of association regarding them. Thus, because of the absence of suspicion of association, they are not dissociated conditions. But this dissociated conditionality should be understood only with regard to the heart-organ and so on. And this has been stated in the section on questions - The sense-base is a condition for the wholesome aggregates by way of dissociated condition. The sense-base is a condition for the unwholesome aggregates by way of dissociated condition. The eye sense base is a condition for eye-consciousness by way of dissociated condition. The ear... The nose...

The tongue... the body sense base is a condition for body-consciousness by way of dissociated condition. The sense-base is a condition for resultant indeterminate and functional indeterminate aggregates by way of dissociated condition.

"Immaterial states for material states" - this, however, should be understood by way of the four aggregates. For among immaterial states, only the four aggregates are dissociated conditions for conascent and prenascent material states, but Nibbāna, although being immaterial, is not a dissociated condition for matter. For it has been said: "Association with four, dissociation from four." Thus, the dissociated conditionality of only the four immaterial aggregates should be understood. And this has been stated in the section on questions - Conascent wholesome aggregates are a condition for consciousness-originated materiality by way of dissociated condition. Postnascent wholesome aggregates are a condition for this prenascent body by way of dissociated condition. At the moment of conception, resultant indeterminate aggregates are a condition for kamma-born materiality by way of dissociated condition, and the aggregates for the sense-base. Thus, for now, the explanation of the Pāḷi text here should be known.

But this dissociated condition, in brief, is the material and immaterial states occurring in five-aggregate constituent existence. Among those, materiality is divided sixfold by way of the sense-base and the eye and so on, and the immaterial is divided fourfold by way of wholesome, unwholesome, resultant, and functional arisen in five-aggregate constituent existence. Of that, by plane, by way of sensual-sphere and so on, the classification is elevenfold: fourfold, onefold, threefold, and threefold. For immaterial-sphere resultant is not a dissociated condition - thus the judgment here should be understood by the diversity of various kinds.

When thus divided, here the wholesome of all four planes and the unwholesome arisen in five-aggregate constituent existence is a condition for consciousness-originated materiality originated by itself by way of conascent dissociated condition. But having passed beyond the moment of arising, it is a condition for the prenascent material body with four origins or three origins that has reached the moment of presence by way of postnascent dissociated condition. And here, "body with three origins" should be understood as the body of the Brahmā's retinue and others, because of the absence of nutriment-origination. But sensual-sphere and fine-material-sphere resultant, in occurrence, is a condition for consciousness-originated materiality, and at conception for kamma-born materiality also, by way of conascent dissociated condition. Supramundane resultant is for consciousness-originated materiality only. But all three kinds are a condition for the prenascent body with four origins or three origins by way of postnascent dissociated condition. Even three-plane functional is a condition for consciousness-originated by way of conascent dissociated condition, and a condition for the prenascent body with four origins or three origins by way of postnascent dissociated condition. But among the materiality standing in six ways, the materiality of the sense-base is a condition at the moment of conception for sensual-sphere and fine-material-sphere resultants by way of conascent dissociated condition, and in occurrence is a condition for the arising wholesome of four planes, unwholesome, three-plane resultants excluding the two sets of fivefold sense consciousness, and three-plane functional by way of

prenascence dissociated condition. The eye sense base and so on are a condition for eye-consciousness and so on by way of pre-nascence dissociated condition - thus the judgment here should be understood also as to the conditionally arisen.

Commentary on the Analytic Explanation of the Dissociated Condition.

21. Commentary on the Analytic Explanation of the Presence Condition

21. In the description of the presence condition, the presence condition is described by way of conascence through "the four aggregates" and so on. Through "the eye sense base" and so on, by way of pre-nascence. In "whatever matter in dependence on," the presence condition is described by way of conascence and pre-nascence. Thus this canonical text has come by way of only the conascence and pre-nascence presence conditions. But in the section on questions, because it has come by way of these - conascence, pre-nascence, post-nascence, nutriment, and faculty - the presence condition is also obtained by way of post-nascence, nutriment, and faculty. But here the teaching was given by way of the incomplete. This, for now, is the explanation of the Pāḷi text here.

But this presence condition is twofold - mutual and non-mutual. Therein, the mutual is threefold - the immaterial with the immaterial, materiality with materiality, materiality-and-immateriality with materiality-and-immateriality. In "the four immaterial aggregates," here indeed the immaterial with the immaterial is stated by way of the arising of all consciousnesses. In "the four primary elements," here materiality with materiality by way of all continuities. In "at the moment of conception, mentality-materiality," here materiality-and-immateriality with materiality-and-immateriality is stated by way of the conception aggregates and the sense-base. The non-mutual too is threefold - In "the immaterial for materiality, materiality for materiality, materiality for the immaterial - consciousness and mental factors," here indeed the immaterial for materiality is stated by way of the five-aggregate constituent existence. In "the primary elements for derivative materiality," here materiality for materiality by way of all continuities. In "the eye sense base for the eye-consciousness element" and so on, materiality for the immaterial is stated as presence condition by way of sense-base and object.

Moreover, this presence condition, in brief, is mentality and materiality that has reached the three moments, and it is proper to say it is the presently occurring five aggregates as well. It is divided fivefold by the distinction of kind into wholesome, unwholesome, resultant, functional, and materiality. Therein, the wholesome is twofold by way of conascence and post-nascence; likewise the unwholesome, and that reckoned as resultant and functional. Among those, the wholesome is divided fourfold by the distinction beginning with sensual-sphere; the unwholesome is of the sensual sphere only; the resultant is four-plane; that reckoned as functional is three-plane. The presence condition reckoned as materiality is of the sensual sphere only. But that is twofold by way of conascence and pre-nascence. Therein, the five sense-bases and the objects are prenascent only; the heart-organ is either conascent or prenascent. But the nutriment and faculty that have come in the section on questions do not obtain the distinction of conascence and so on - thus the determination here should be understood by the diversity of various kinds.

When thus divided, here even the wholesome of all four planes, as conascent presence condition, in the five-aggregate constituent realm, by the method beginning with "one aggregate for three aggregates," is mutually for the aggregates and for consciousness-originated materiality; but setting aside the fine-material-sphere wholesome, the remainder, in the immaterial sphere, the conascent wholesome is a condition by way of presence condition for associated aggregates only. But this of four planes, in the five-aggregate constituent realm, as postnascent wholesome, is a condition by way of presence condition for the body with four origins or three origins. The same method applies to the unwholesome as well. For that too, in the five-aggregate constituent realm, is a condition for associated aggregates and for consciousness-originated materiality, and in the four-aggregate constituent realm, for associated aggregates only, as conascent unwholesome by way of presence condition. In the five-aggregate constituent realm, the postnascent unwholesome is a condition by way of presence condition for the body with four origins or three origins.

But as regards the resultant, the sensual-sphere and fine-material-sphere presence condition, exclusively by fixed course, at the moment of conception, is a condition for the aggregates and for kamma-born materiality by way of conascence-presence condition. But in occurrence, it is a condition for associated aggregates and for consciousness-originated materiality by way of conascence-presence condition, and a condition for the body with four origins or three origins that has reached presence by way of postnascence-presence condition. But the immaterial-sphere resultant, in the immaterial sphere, and the supramundane resultant that has arisen, are a condition by itself for associated aggregates only by way of conascence-presence condition. In the five-aggregate constituent realm, the supramundane resultant is a condition for associated aggregates and for consciousness-originated materiality by way of conascence-presence condition, and a condition for the body with four origins or three origins by way of postnascence-presence condition. As regards the functional, the fine-material-sphere presence condition is a condition for associated aggregates and for consciousness-originated materiality by way of conascence-presence condition, and a condition for the body with four origins or three origins by way of postnascence-presence condition. But the sensual-sphere and immaterial-sphere, in the immaterial sphere, is for associated aggregates only, and in the five-aggregate constituent realm, is a condition also for consciousness-originated materiality by way of conascence-presence condition, and a condition for the body with four origins or three origins by way of postnascence-presence condition.

But the presence condition reckoned as materiality is fourfold: conascence, prenascence, nutriment, and faculty. Therein, the conascence-materiality-presence condition is established in four ways by way of the four origins. Therein, that originated by kamma - one primary element is for three primary elements, three for one, two for two, the primary elements for derivative materiality - thus it is a condition by way of conascence-presence condition. At the moment of conception, the materiality of the sense-organ is a condition for the sensual-sphere and fine-material-sphere resultant aggregates by way of conascence-presence condition. For those too, the materiality with three origins - one primary element is for three primary elements, three for one, two for two, the primary elements for derivative materiality - thus it is a condition by way of conascence-presence condition. But the prenascence-presence condition is twofold by way of sense-organ prenascence and

object pre-nascence. That, though twofold, should be taken by connecting it according to the very method stated above under the pre-nascence condition. The nutriment-presence condition too should be connected according to the very method connected above under the edible food condition. But here this is stated as a presence condition by virtue of being a condition at its own not-ceased moment. The material life faculty too should be connected according to the very method stated above under the faculty condition in the application of the material life faculty. But here this too is stated as a presence condition by virtue of being a condition at its own not-ceased moment only - thus the determination here should be understood also as to the conditionally arisen.

Commentary on the Analytic Explanation of the Presence Condition.

22. Commentary on the Analytic Explanation of the Absence Condition

22. In the description of the absence condition, "that have ceased in immediate contiguity" means having been without interval by another arising of consciousness, they have ceased in immediate contiguity. "Of the present" means of the present. By this, he establishes the state of absence condition by the meaning of giving opportunity for the absence condition. For when the former ones, by means of cessation, give opportunity for the occurrence of the latter ones, their present state would not be possible - this here is the explanation of the Pāṭi text. All the remainder should be understood by the method stated in the proximity condition. Only the characteristic of the condition is different here, but there is no difference in the conditions and the conditionally arisen. However, there the conditions and the conditionally arisen were shown in their own nature by the method beginning with "the eye-consciousness element and states associated with it are for the mind-element." But here, "consciousness and mental factors that have ceased in immediate contiguity are for present consciousness and mental factors" - all of them have been shown in general by way of cessation and arising.

Commentary on the Analytic Explanation of the Absence Condition.

23. Commentary on the Analytic Explanation of the Disappearance Condition

23. In the description of the disappearance condition, "disappeared in immediate contiguity" means disappeared immediately after. By this, he shows the condition-state of the disappearance condition by the very nature of disappearing. Thus the difference between the absence condition and this one is only in the phrasing, not in the meaning.

Commentary on the Analytic Explanation of the Disappearance Condition.

24. Commentary on the Analytic Explanation of the Non-Disappearance Condition

24. In the description of the non-disappearance condition, the meaning of "the four aggregates" and so on should be understood in every way by the very method stated in the description of the presence condition. For this condition too has a difference from the presence condition only in the phrasing, not in the meaning.

Commentary on the Analytic Explanation of the Non-Disappearance Condition.

Miscellaneous Discussion on the Description of Conditions

Now, regarding these twenty-four conditions thus shown by synopsis and analytic explanation, for the purpose of clarity in the course of knowledge, a miscellaneous determination should be known by way of these ten terms: from the state of many phenomena being one condition, from the state of one phenomenon being many conditions, from the state of one condition being many conditions, from similarity of conditions, from dissimilarity of conditions, from pairs, from productive and non-productive, from universal and non-universal, from the classification beginning with "matter for matter," and from the distinction of existence. Therein, as to "from the state of many phenomena being one condition": for in these, setting aside the kamma condition, in the remaining twenty-three conditions, many phenomena are conditions together. But the kamma condition is just one phenomenon, namely volition - thus, for now, the determination should be known from the state of many phenomena being one condition.

As to "from the state of one phenomenon being many conditions": first, in the root condition, non-delusion is one phenomenon. It is not a prenascent, kamma, nutriment, or condition of meditative absorption only, but it is a condition by way of the remaining twenty conditions. Non-greed and non-hate are also not faculty or path conditions, but they are conditions by way of the remaining eighteen conditions. Greed and delusion are also not result conditions, but they are conditions by way of the remaining seventeen conditions. Hate is also not a predominance condition, but it is a condition by way of the remaining sixteen conditions. In the object condition, the visible form sense base is a condition for the eye-consciousness element in four ways, by way of object, prenascent, presence, and non-disappearance; likewise for the mind-element and the rootless mind-consciousness element. But for one with roots, it is also a condition by way of object predominance and object decisive support. By this method, the state of being many conditions should be understood for all phenomena that are object conditions.

In the predominance condition, the state of being many conditions of the object predominance should be understood by the very method stated in the object condition. Among the conascent predominances, investigation is a condition in twenty ways, like the non-delusion root. Desire is not a root, prenascent, kamma, nutriment, faculty, meditative absorption, or path condition, but it is a condition by way of the remaining seventeen conditions. Consciousness is not a root, prenascent, kamma, meditative absorption, or path condition, but it is a condition by way of the remaining nineteen conditions. Energy is not a root, prenascent, kamma, nutriment, or condition of meditative absorption, but it is a condition by way of the remaining nineteen.

In the proximity condition, among the four aggregates stated by the method beginning with "the eye-consciousness element," the aggregate of feeling is not a root, prenascent, kamma, nutriment, or path condition, but it is a condition by way of the remaining nineteen. The aggregate of perception is also not a faculty or condition of meditative absorption, but it is a condition by way of the remaining seventeen. In the aggregate of mental activities, the roots are conditions by the method stated in the root condition, and desire and energy are conditions by the very method stated in the predominance condition. Contact is not a root, prenascent,

kamma, faculty, meditative absorption, or path condition, but it is a condition by way of the remaining eighteen. Volition is not a root, pre-nascence, faculty, meditative absorption, or path condition. It is a condition by way of the remaining nineteen. Applied thought is not a root, pre-nascence, kamma, nutriment, or faculty condition, but it is a condition by way of the remaining nineteen. Sustained thought is also not a path condition, but it is a condition by way of the remaining eighteen. Rapture is a condition by way of those very same. Unified focus of mind is not a root, pre-nascence, kamma, or nutriment condition, but it is a condition by way of the remaining twenty. Faith is not a root, pre-nascence, kamma, nutriment, meditative absorption, or path condition, but it is a condition by way of the remaining eighteen. Mindfulness is a condition by way of nineteen, namely by those and also by path condition. The life faculty is a condition by way of the eighteen stated for faith. Shame and moral fear, having removed the faculty condition from those, is a condition by way of the remaining seventeen. Likewise the pairs beginning with tranquillity of body; and among the or-whatever-states, decision, attention, neutrality of mind, compassion, and altruistic joy. But the abstinences are conditions in eighteen ways, namely by those and also by path condition. Wrong view, having removed the result condition from those, is in seventeen ways; wrong speech, wrong action, and wrong livelihood, by those and also by kamma and nutriment conditions, are in nineteen ways. Shamelessness, moral fearlessness, conceit, sloth, torpor, and restlessness - these are not root, pre-nascence, kamma, result, nutriment, faculty, meditative absorption, or path conditions, but they are conditions by way of the remaining sixteen conditions. Sceptical doubt, envy, stinginess, and remorse, having removed the predominance condition from those, are in fifteen ways for the aggregate of consciousness. The state of being many conditions should be understood by the very method stated in the predominance condition. In the contiguity condition too, the same method applies.

In the co-nascence condition, first, regarding the four aggregates, the state of being multiple conditions of each and every phenomenon should be understood in the manner already stated. The four primary elements are conditions in nine ways by way of object, object predominance, co-nascence, mutuality, support, decisive support, pre-nascence, presence, and non-disappearance. The heart-organ is a condition in ten ways by way of those and also by way of dissociation. In the mutuality condition there is nothing not already explained. In the support condition, the eye sense base and so on are conditions in nine ways by way of object, object predominance, support, decisive support, pre-nascence, faculty, dissociation, presence, and non-disappearance. In the decisive support there is nothing not already explained. In the pre-nascence condition, the visible form, sound, odour, and flavour sense bases are conditions in six ways by way of object, object predominance, decisive support, pre-nascence, presence, and non-disappearance. Only this much here is not already explained. In the post-nascence and so on there is nothing not already explained. In the nutriment condition, edible food is a condition in six ways by way of object, object predominance, decisive support, nutriment, presence, and non-disappearance. In the faculty and so on there is nothing not already explained. Thus the judgment here should be understood also from the state of being multiple conditions of a single phenomenon.

"From the state of being multiple conditions of a single condition" means: among the

root condition and so on, whatever single condition, by whatever mode and by whatever meaning, is a condition for the conditionally arisen, without abandoning that mode and that meaning, by whatever other modes and by whatever other meanings it goes to the state of being multiple conditions for those phenomena at that very moment - from that state of being multiple conditions, the judgment of that should be understood. This is the meaning. That is: Non-delusion is a root condition; without abandoning its state of being a root condition, it goes to the state of being multiple conditions by eleven further modes by way of predominance, conascence, mutuality, support, result, faculty, path, association, dissociation, presence, and non-disappearance. Non-greed and non-hate, having removed from those the three conditions of predominance, faculty, and path, go to the state of being multiple conditions by way of the remainder. This is obtained only in resultant roots; but in wholesome and functional ones, the conditionality of result falls away. Greed, hate, and delusion, having removed those three and result as well - thus four - go to the state of being multiple conditions by way of the remainder.

The object condition, without abandoning that state of being an object condition, goes to the state of being multiple conditions by seven further modes by way of object predominance, support, decisive support, prenatal, dissociation, presence, and non-disappearance. This here is the superior definition; but when immaterial phenomena or past and future material phenomena have the state of being an object condition, only object predominance and object decisive support are further obtained. In the predominance condition, investigation is similar to non-delusion. Desire as predominance condition, without abandoning its state of being a predominance condition, goes to the state of being multiple conditions by eight further modes by way of conascence, mutuality, support, result, association, dissociation, presence, and non-disappearance. Energy goes to the state of being multiple conditions by ten further modes by way of those and also by way of faculty and path conditions. Consciousness, having removed from those the path condition and having included the nutriment condition, goes to the state of being multiple conditions by ten further modes beyond the predominance condition by way of these. But for the object predominant, the state of being multiple conditions should be understood in the very manner stated above under the object condition.

The proximity and contiguity conditions, without abandoning their state of being proximity and contiguity conditions, go to the state of being multiple conditions by five further modes by way of decisive support, kamma, repetition, absence, and disappearance. Only the noble path volition here obtains the conditionality of kamma, not the remaining phenomena. The conascence condition, without abandoning its state of being a conascence condition, goes to the state of being multiple conditions by fourteen further modes by way of root, predominance, mutuality, support, kamma, result, nutriment, faculty, meditative absorption, path, association, dissociation, presence, and non-disappearance. This too is the superior definition; but by way of the base-conascent and so on, the absence here of root condition and so on should also be understood. In the mutuality condition too, the same method applies.

The support condition, without abandoning its own support conditionality, having removed from the twenty-four conditions its own support conditionality and the six conditions of proximity, contiguity, postnascence, repetition, absence, and

disappearance, goes to the state of multiple conditions by yet another seventeen modes by way of the remainder. This too is only the superior limit, but here the absence of root condition and so on by way of base-support and so on should also be known.

In the decisive support condition, the object decisive support is similar to object predominance. The proximity decisive support, without abandoning its own proximity decisive support conditionality, goes to the state of multiple conditions by yet another six modes by way of proximity, contiguity, kamma, repetition, absence, and disappearance. Only the noble path volition here obtains the conditionality of kamma, not the remaining phenomena. The natural decisive support is just the natural decisive support itself. The prenatal condition, without abandoning its own prenatal conditionality, goes to the state of multiple conditions by yet another eight modes by way of object, object predominance, support, decisive support, faculty, dissociated, presence, and non-disappearance. This too is only the superior description, but here in the object prenatal condition, the conditionality of support, faculty, and dissociated condition is not obtained. What is obtainable and what is not obtainable beyond this should also be known. The postnatal condition, without abandoning its own postnatal condition state, goes to the state of multiple conditions by yet another three modes by way of dissociated, presence, and non-disappearance. The repetition condition, without abandoning its own repetition conditionality, goes to the state of multiple conditions by yet another five modes by way of proximity, contiguity, decisive support, absence, and disappearance.

The kamma condition, without abandoning its own kamma conditionality, first the synchronous one goes to the state of multiple conditions by yet another nine modes by way of consciousness, mutuality, support, result, nutriment, associated, dissociated, presence, and non-disappearance. The asynchronous one goes to the state of multiple conditions by yet another five modes by way of decisive support, proximity, contiguity, absence, and disappearance. The result condition, without abandoning its own result conditionality, goes to the state of multiple conditions by yet another fourteen modes by way of root, predominance, consciousness, mutuality, support, kamma, nutriment, faculty, meditative absorption, path, associated, dissociated, presence, and non-disappearance. In the nutriment condition, edible food, without abandoning its own nutriment conditionality, goes to the state of multiple conditions by yet another two modes by way of presence and non-disappearance. The remaining three, without abandoning their nutriment conditionality, as appropriate, go to the state of multiple conditions by yet another eleven modes by way of predominance, consciousness, mutuality, support, kamma, result, faculty, associated, dissociated, presence, and non-disappearance.

In the faculty condition, the five material faculties, without abandoning their faculty conditionality, go to the state of multiple conditions by yet another five modes by way of support, prenatal condition, dissociated, presence, and non-disappearance. The material life faculty too, without abandoning its faculty conditionality, goes to the state of multiple conditions by yet another two modes by way of presence and non-disappearance. The immaterial faculties too, as appropriate, without abandoning their faculty conditionality, go to the state of multiple conditions by yet another thirteen modes by way of root, predominance, consciousness, mutuality, support, result,

nutriment, meditative absorption, path, associated, dissociated, presence, and non-disappearance. The condition of meditative absorption, without abandoning its own condition of meditative absorptoriality, as appropriate, goes to the state of multiple conditions by yet another ten modes by way of consciousness, mutuality, support, result, faculty, path, associated, dissociated, presence, and non-disappearance. The path condition, without abandoning its own path conditionality, as appropriate, goes to the state of multiple conditions by yet another twelve modes by way of these - the ten stated under the condition of meditative absorption and root and predominance.

The associated condition, without abandoning its own associated conditionality, as appropriate, goes to the state of multiple conditions by yet another thirteen modes by way of root, predominance, consciousness, mutuality, support, kamma, result, nutriment, faculty, meditative absorption, path, presence, and non-disappearance. The dissociated condition, without abandoning its own dissociated conditionality, having removed the six conditions reckoned as proximity, contiguity, repetition, associated, absence, and disappearance, as appropriate, goes to the state of multiple conditions by yet another seventeen modes by way of the remainder. Therein, the distinction of conditions for materiality and for immateriality should be known. The presence condition, without abandoning its own presence conditionality, having removed the five conditions reckoned as proximity, contiguity, repetition, absence, and disappearance, as appropriate, goes to the state of multiple conditions by another eighteen modes by way of the remainder. The absence condition and the disappearance condition are similar to the proximity condition. The non-disappearance condition is similar to the presence condition. Thus the determination here should be understood also as to the state of multiple conditions of a single condition.

As to the similarity of conditions: among these twenty-four conditions, proximity, contiguity, proximity decisive support, repetition, absence, and disappearance are similar; likewise object, object predominance, and object decisive support. By this method, the determination here should be understood also as to the similarity of conditions.

As to the dissimilarity of conditions: here the pre-nascence condition is dissimilar to the post-nascence condition; likewise the associated condition to the dissociated condition, the presence condition to the absence condition, and the disappearance condition to the non-disappearance condition. By this method, the determination here should be understood also as to the dissimilarity of conditions.

As to pairing: among these, the determination should be understood as to pairing by these reasons - similarity of meaning, similarity of term, opposition of time, cause and effect, and mutual opposition. For proximity and contiguity, by similarity of meaning, are called one pair. Support and decisive support by similarity of term, pre-nascence and post-nascence by opposition of time, kamma condition and result condition by cause and effect, associated and dissociated conditions by mutual opposition are called one pair; likewise presence and absence conditions, and disappearance and non-disappearance conditions. Thus the determination here should be understood also as to pairing. As to productive and non-productive: among these, the proximity, contiguity, proximity decisive support, natural decisive support, and repetition conditions, the asynchronous kamma condition, and the absence and disappearance

conditions - these conditions are only productive, not non-productive. The postnascence condition is merely supportive only, not productive. The remaining are productive, non-productive, and supportive. This is the meaning. Thus the determination here should be understood also as to productive and non-productive.

Regarding universal and non-universal conditions: and among these, the conascence, support, presence, and non-disappearance conditions are called universal, meaning they are the state and cause of all conditioned material and immaterial phenomena. There is not even a single phenomenon arising without these. The object, object predominance, proximity, contiguity, proximity decisive support, natural decisive support, repetition, associated, absence, and disappearance conditions are called non-universal. They are not the state of all material and immaterial phenomena, but are only the state and cause of immaterial aggregates - this is the meaning. For only immaterial phenomena arise through these, not material phenomena. Prenascence and postnascence too are non-universal, because of being conditions only for immaterial and material phenomena respectively, in order. The remainder too are not universal because of being the cause of arising of only certain material and immaterial phenomena - thus the judgment here should be understood also from the standpoint of universal and non-universal conditions.

Regarding the alternative of matter for matter and so on: and among these twenty-four conditions, there is no single condition that, having been exclusively only matter, is a condition for matter only; but there is one that, having been exclusively matter, is a condition for only the immaterial. Which one then is that? The prenascence condition. For the prenascence condition, having been exclusively only matter, is a condition for only the immaterial. There is none that, having been exclusively only matter, is a condition for both material and immaterial; but there is one that, having been exclusively immaterial, is a condition for only the immaterial. Which one then is that? It is sixfold by way of proximity, contiguity, repetition, associated, absence, and disappearance. For all of that, having been exclusively only immaterial, is a condition for only the immaterial. There is also one that, having been exclusively only immaterial, is a condition for only matter. Which one then is that? The postnascence condition. For that, having been exclusively immaterial, is a condition for only matter. But there is also one that, having been exclusively only an immaterial phenomenon, is a condition for both material and immaterial. Which one then is that? It is fivefold by way of root, kamma, result, meditative absorption, and path. For all of that, having been exclusively only immaterial, is a condition for both material phenomena and immaterial phenomena. But there is none that, having been exclusively only material-and-immaterial, is a condition for only matter; but it is a condition for only the immaterial. Which one then is that? The object condition and the decisive support condition. For this dyad, having been exclusively only material-and-immaterial, is a condition for only the immaterial. But there is also one that, having been exclusively only material-and-immaterial, is a condition for both material and immaterial. Which one then is that? It is ninefold by way of predominance, conascence, mutuality, support, nutriment, faculty, dissociated, presence, and non-disappearance. For all of that, having been exclusively only material-and-immaterial, is a condition for only material-and-immaterial - thus the judgment here should be understood also from the standpoint of the alternative of matter for matter and so on.

"As to the distinction of existence" - however, among these twenty-four conditions, in five-aggregate constituent existence, to begin with, there is no condition whatsoever that is not obtained. But in four-aggregate constituent existence, having removed the three conditions of prenascent, postnascent, and dissociation, only the remaining twenty-one are obtained. In single-aggregate constituent existence, only seven are obtained by way of conascent, mutuality, support, kamma, faculty, presence, and non-disappearance. But in external matter not bound by the senses, only five are obtained by way of conascent, mutuality, support, presence, and non-disappearance. Thus the determination here should be understood also as to the distinction of existence.

The commentary on the section on the analytic explanation of conditions is finished.

The Division of Questions

1. Commentary on the Positive Condition

Thus, in the great treatise on Conditional Relations, which is the combination of the twenty-four complete conditional relations by way of the Conditional Relations of Triads and so on among the Conditional Relations in Conformity and so on, those triads and so on in dependence on which it was expounded are called this Conditional Relations of Triads, Conditional Relations of Dyads, etc. Conditional Relations of Dyad-Dyads - thus it was said. Without touching upon those, having first shown by way of synopsis and exposition, through this section called the laying down of the matrix and analysis of conditions, those very conditions by means of which those triads and so on were classified, now those triads and so on in dependence on which it was expounded are called this Conditional Relations of Triads, Conditional Relations of Dyads, etc. Conditional Relations of Dyad-Dyads - thus it was said. In order to show those triads and so on in detail by means of these conditions, the teaching was given through seven great sections in dependence on each triad and dyad. Their names are these - the section on the dependent, the section on the conascent, the section on the conditions, the section on the support, the section on the conjoined, the section on the associated, and the section on questions.

Therein, that which is stated by way of the designation "dependent" thus: "A wholesome mental state dependent on a wholesome mental state" is called the section on the dependent. That which is stated by way of the designation "conascent" thus: "A wholesome mental state conascent with a wholesome mental state" is called the section on the conascent. That is without difference in meaning from the former section on the dependent. But the first was stated for the sake of those who awaken by way of the designation "dependent," and the second for the sake of those who awaken by way of the designation "conascent." In both of these, the conditions and the conditionally arisen phenomena should be understood by way of material and immaterial phenomena. And those are obtained only as conascent, not as prenascent or postnascent. That which is stated by way of the designation "condition" thus: "A wholesome mental state conditioned by a wholesome mental state" is called the section on the conditions. That too should be understood by way of material and immaterial phenomena, just like the former pair of sections. But here the condition of prenascent is also obtained. This is its distinction from the former pair of sections. Immediately following that, that which is stated by way of the designation "support"

thus: "A wholesome mental state in dependence on a wholesome mental state" is called the section on the support. That is without difference in meaning from the former section on the conditions. But the first was stated for the sake of those who awaken by way of the designation "condition," and the second for the sake of those who awaken by way of the designation "support." Beyond that, that which is stated by way of the designation "conjoined" thus: "A wholesome mental state conjoined with a wholesome mental state" is called the section on the conjoined. That which is stated by way of the designation "associated" thus: "A wholesome mental state associated with a wholesome mental state" is called the section on the associated. That is without difference in meaning from the former section on the conjoined. But the first was stated for the sake of those who awaken by way of the designation "conjoined," and the second by way of the designation "associated." In both of these, the conditions and the conditionally arisen should be understood by way of immaterial phenomena only. But in the seventh section, since those various questions were extracted by the method beginning with "a wholesome mental state is a condition for a wholesome mental state by way of root condition," and then all those questions were classified having been disentangled and cleared by the method beginning with "wholesome roots are for associated aggregates," therefore that section, because of the questions being well classified, has come to be reckoned as the section on questions. But here the conditions and the conditionally arisen should be understood by way of material and immaterial phenomena only.

Therein, that which is the very first, called the section on the dependent, is twofold by way of synopsis and by way of exposition. Therein, the synopsis section comes first; it is also called the section on questions. The section on description is also a name for that very same one. For since the wholesome and so on dependent on the wholesome and so on have been recited by way of root condition and so on, it is the synopsis section; since the arising of the wholesome and so on dependent on the wholesome and so on has been questioned by way of root condition and so on, it is the section on questions; since the arising of the wholesome and so on dependent on the wholesome and so on has been described by way of root condition and so on, it is also called the section on description.

25-34. Therein, "might a wholesome mental state arise dependent on a wholesome mental state by root condition" is a suppositional question. For the meaning here is this: Whatever wholesome mental state might arise by root condition, might that be dependent on a wholesome mental state? Or, whatever wholesome mental state might arise dependent on a wholesome mental state, might that be by root condition? This is the meaning here. Therein, "paṭi" occurs in the sense of similar. For a similar person is a counterpart person, and a similar portion is called a counterpart. "Icca" is an expression of eagerness for going. Combining both together, "dependent on" means having gone towards, having reached by way of a similar state reckoned as co-arising, having approached the state of arising together with that - this is what is said. "A wholesome mental state" - thus it asks: might a wholesome mental state arise dependent on a wholesome mental state by root condition, by way of co-arising? Or alternatively, "dependent on" means having made a condition. But that making of a condition is obtained in the pre-nascence condition as well as in the con-nascence condition. Here con-nascence is intended. In "might an unwholesome mental state dependent on a wholesome mental state" and so on too, the same method applies.

Therein, although by way of conascence there is no unwholesome dependent on a wholesome mental state, yet in this question section, whatever when being answered is obtainable in meaning and whatever is not obtainable, all that has been raised by way of questioning. But later in the answer, setting aside whatever is not obtainable, only whatever is obtainable has been answered.

Thus, having known the meaning of the questions here and the course of the questions, now the delimitation of the questions should be understood by way of counting. For here, taking the wholesome term as the beginning with "dependent on a wholesome mental state," there are three questions ending with wholesome, unwholesome, and indeterminate; again taking that same as the beginning, three ending with dyad divisions by way of wholesome-indeterminate and so on; again taking that same as the beginning, one ending with the triad; thus there are seven questions beginning with wholesome as "dependent on a wholesome mental state"; likewise those beginning with unwholesome; likewise those beginning with indeterminate; likewise those beginning with wholesome-indeterminate; those beginning with unwholesome-indeterminate; those beginning with wholesome-unwholesome; those beginning with wholesome-unwholesome-indeterminate - thus in all, by way of seven groups of seven, in dependence on the triad of wholesome, there are forty-nine questions under root condition.

Therein, those with a single root ending in a single are nine; those with a single root ending in a dyad are nine; those with a single root ending in a triad are three; those with a dyad root ending in a single are nine; those with a dyad root ending in a dyad are nine; those with a dyad root ending in a triad are three; those with a triad root ending in a single are three; those with a triad root ending in a dyad are three; those with a triad root ending in a triad are one - thus these should be understood also by way of roots. And just as there are forty-nine under root condition, so too under object condition and so on - thus in all twenty-four conditions:

One thousand and one hundred, and seventy-six more;
The questions are combined, in the method of the single root.

35-36. Beyond that, the two-rooted method beginning with "by root condition, by object condition" was begun. Therein, the root-object dyad, etc. the root-non-disappearance dyad - thus together with root condition there are twenty-three dyads. Among those, just as in root condition, in the root-object dyad also there are forty-nine questions, of those only two are shown in the canonical text. And just as there are forty-nine in the root-object dyad, so also in the root-predominance dyad and so on. Therein, by way of the first question, the root-predominance dyad, the root-proximity dyad, the root-contiguity dyad - having shown three dyads in succession, at the end the root-non-disappearance dyad was shown, the remainder was abbreviated. Now the delimitation of the questions here should be understood thus.

One thousand and one hundred, and twenty-seven as well;
In the twenty-three dyads, there are questions in the two-rooted.

37. Beyond that, the three-rooted method beginning with "by root condition, by object condition, by predominance condition" was begun. Therein, together with the root-object dyad, by way of the connection of each one among the twenty-two

conditions beginning with predominance condition, there are twenty-two triads. Among those, by way of the first question, having shown the first triad and the second triad, the final triad was shown, the remainder was abbreviated. But just as in the dyads, so also in the triads, making forty-nine in each triad, in all twenty-two triads -

One thousand and seventy-eight

Questions there are by count, in the method of the triad root.

38. Beyond that, the four-rooted method beginning with "by root condition, by object condition, by predominance condition, by proximity condition" was begun. Therein, together with the first triad, by way of the connection of each one among the twenty-one conditions beginning with proximity condition, there are twenty-one tetrads. Having shown two tetrads among those, the remainder was abbreviated. Here too, making forty-nine in each tetrad, in all twenty-one tetrads -

One thousand of questions, and twenty-nine more;

Questions there are by count, in the method of the four-root.

Beyond that, having made the five-root as the beginning, the teaching was given up to the all-root; having abbreviated all that, and combining together what was said below and what is to be said above, the method was shown in the canonical text thus: "The one-root, two-root, three-root, four-root, five-root, all-root sections should be expanded by one who is not confused." Therein, regarding the one-root and so on, what should be said has already been said. But in the five-root, together with the first tetrad, by way of the connection of each one among the twenty conditions beginning with contiguity condition, there are twenty pentads. Making forty-nine in each of those -

Nine hundred of questions, and eighty more;

Questions there are by count, in the method of the five-root.

In the six-root, together with the first pentad, by way of the connection of each one among the nineteen conditions beginning with conascence condition, there are nineteen hexads. Making forty-nine in each of those -

Nine hundred of questions, thirty-one beyond that;

Questions there are by count, in the method of the hexad root.

In the seven-root, together with the first hexad, by way of the connection of each one among the eighteen conditions beginning with mutuality condition, there are eighteen heptads. Making forty-nine in each of those -

Eight hundred of questions, and eighty-two beyond that;

Questions there are by count, in the method of the seven-root.

In the eight-root, together with the first heptad, by way of the connection of each one among the seventeen conditions beginning with support condition, there are seventeen octads. Making forty-nine in each of those -

Eight hundred of questions, and thirty-three beyond that;

Questions there are by count, in the method of the eight-root.

In the nine-root, together with the first octad, by way of the connection of each one among the sixteen conditions beginning with decisive support condition, there are sixteen nonads. Making forty-nine in each of those -

Seven hundred of questions, eighty-four beyond that;
Questions there are by count, in the method of the nine-root.

In the ten-root, together with the first nonad, by way of the connection of each one among the fifteen conditions beginning with prenatal condition, there are fifteen decads. Making forty-nine in each of those -

Seven hundred of questions, and thirty-five beyond that;
Questions there are by count, in the method of the ten-root.

In the eleven-root, together with the first decad, by way of the connection of each one among the fourteen conditions beginning with postnatal condition, there are fourteen sets of eleven. Making forty-nine in each of those -

Six hundred and questions, and eighty-six beyond that;
In the method the questions are counted, in the eleven-root.

In the twelve-root, together with the first set of eleven, by way of the connection of each one among the thirteen conditions beginning with repetition condition, there are thirteen sets of twelve. Making forty-nine in each of those -

Six hundred and questions, and thirty-seven beyond that;
Questions there are by count, in the method of the twelve-root.

In the thirteen-root, together with the first set of twelve, by way of the connection of each one among the twelve conditions beginning with kamma condition, there are twelve sets of thirteen. Making forty-nine in each of those -

Five hundred of questions, and eighty-eight again more;
Questions there are by count, in the method of the thirteen-root.

In the fourteen-root, together with the first set of thirteen, by way of the connection of each one among the eleven conditions beginning with result condition, there are eleven sets of fourteen. Making forty-nine in each of those -

Five hundred of questions, and thirty and then nine more;
Questions there are by count, in the method of the fourteen-root.

In the fifteen-root, together with the first set of fourteen, by way of the connection of each one among the ten conditions beginning with nutriment condition, there are ten sets of fifteen. Making forty-nine in each of those -

Four hundred of questions, and ninety beyond that;
Questions there are by count, in the method of the fifteen-root.

In the sixteen-root, together with the first set of fifteen, by way of the connection of each one among the nine conditions beginning with faculty condition, there are nine sets of sixteen. Making forty-nine in each of those -

Four hundred and forty-one again more;
Questions there are by count, in the method of the sixteen-root.

In the seventeen-root, together with the first set of sixteen, by way of the connection of each one among the eight conditions beginning with condition of meditative absorption, there are eight sets of seventeen. Making forty-nine in each of those -

Three hundred of questions, and ninety-two again more;
Questions there are by count, in the method of the seventeen-root.

In the eighteen-root, together with the first seventeen-fold, by way of the connection of each one among the seven conditions beginning with path condition, there are seven eighteen-folds. Making forty-nine in each of those -

Three hundred of questions, and forty-three only;
Questions there are by count, in the method of the eighteen-root.

In the nineteen-root, together with the first eighteen-fold, by way of the connection of each one among the six conditions beginning with associated condition, there are six nineteen-folds. Making forty-nine in each of those -

Two hundred and ninety, and four more;
Questions there are by count, in the method of the nineteen-fold.

In the twenty-root, together with the first nineteen-fold, by way of the connection of each one among the five conditions beginning with dissociated condition, there are five twenty-folds. Making forty-nine in each of those -

Two hundred of questions, and forty and five;
Questions there are by count, in the method of the twenty-root.

In the twenty-one-root, together with the first twenty-fold, by way of the connection of each one among the four conditions beginning with presence condition, there are four twenty-one-folds. Making forty-nine in each of those -

A hundred and ninety-six, questions there are combined;
Counted by those who know the characteristics, in the method of the twenty-one-fold.

In the twenty-two-root, together with the first twenty-one-fold, by way of the connection of each one among the three conditions beginning with absence condition, there are three twenty-two-folds. Making forty-nine in each of those -

A hundred with forty more, and seven further;
Questions there are by count, in the method of the twenty-two-root.

In the twenty-three-root, together with the first twenty-two-fold, by way of the connection of each one among the two disappearance and non-disappearance conditions, there are two twenty-three-folds. Making forty-nine in each of those -

Ninety-eight here, questions by count are known;
In the twenty-third method, in the twenty-three-fold root.

But the twenty-four-root should be understood by way of the combination of all conditions; therefore it is called the all-root. Therein, there are only forty-nine questions - thus all these, taking only the root condition term, the questions analysed in detail by the Teacher in the assembly of gods by way of the one-root and so on ending with the all-root, are here shown in brief.

Now the total count of all of them is as follows -Indeed in the method of the one-root, eleven hundred and seventy-six questions have come. In the method of root condition, making forty-nine by that same root, they should be taken in this root condition root; the remaining should be included in the remaining condition roots. In the two-root eleven hundred and twenty-seven, in the three-root one thousand and seventy-eight, in the four-root one thousand and twenty-nine, in the five-root nine hundred and eighty, in the six-root nine hundred and thirty-one, in the seven-root eight hundred and eighty-two, in the eight-root eight hundred and thirty-three, in the nine-root seven hundred and eighty-four, in the ten-root seven hundred and thirty-five, in the eleven-root six hundred and eighty-six, in the twelve-root six hundred and thirty-seven, in the thirteen-root five hundred and eighty-eight, in the fourteen-root five hundred and thirty-nine, in the fifteen-root four hundred and ninety, in the sixteen-root four hundred and forty-one, in the seventeen-root three hundred and ninety-two, in the eighteen-root three hundred and forty-three, in the nineteen-root two hundred and ninety-four, in the twenty-root two hundred and forty-five, in the twenty-one-root one hundred and ninety-six, in the twenty-two-root one hundred and forty-seven, in the twenty-three-root ninety-eight, in the all-root forty-nine - thus in the one-root and so on analysed taking the root term as the beginning -

Fourteen thousand, and again seven hundred;

Are the questions of the root term alone, by the division into one-root and so on.

39-40. Having thus shown the division of questions making root condition the beginning, starting from the single-rooted method up to the all-rooted method, now in order to show making object condition the beginning, he said beginning with "might a wholesome mental state arise dependent on a wholesome mental state by object condition, by root condition." Therein, by "by object condition, by root condition," to this extent the single-rooted method making object condition the beginning and ending with root condition was shown. Beyond that, "by object condition, by predominance condition" - the two-rooted method was begun. Therein, having shown this first dyad and the object-non-disappearance dyad, the remainder was abbreviated. "By object condition, by root condition" - this final dyad also was not shown. But if it is found anywhere in a method of recitation, that very method of recitation should be taken. Beyond that, without showing the three-rooted method and so on by way of object condition, in order to show the single and so on making predominance condition the beginning, only this much was said: "by predominance condition, by proximity condition, by contiguity condition, by conascence condition, by mutuality condition" - that should be understood by way of the single-rooted method or by way of the all-rooted method.

41. Beyond that, making non-disappearance condition the beginning, in order to show the two-rooted section itself - the passage beginning with "by non-disappearance condition, by root condition" was begun. Therein, having stated three dyads in succession - the non-disappearance-root dyad, the non-disappearance-object dyad, the non-disappearance-predominance dyad - and at the end one dyad, the non-disappearance-disappearance dyad, was shown. Then, in order to show the three-rooted section by way of non-disappearance condition itself - having stated three triads in succession thus: "by non-disappearance condition, by root condition, by object condition; by non-disappearance condition, by root condition, by predominance condition; by non-disappearance condition, by root condition, by proximity condition," the concluding triad "by non-disappearance condition, by root condition, by disappearance condition" was stated. Then, in order to show the four-rooted section by way of non-disappearance condition itself, having stated two tetrads - "by non-disappearance condition, by root condition, by object condition, by predominance condition; by non-disappearance condition, by root condition, by object condition, by proximity condition" - the term "by disappearance condition" was extracted and placed, and all the remainder was abbreviated. To show its abbreviated nature, it was said: "The one-root, two-root, three-root, all-root sections should be expanded for each term by one who is not confused." Therefore, just as making root condition the beginning, by way of the root and other terms, in the one-root there are eleven hundred and seventy-six questions, etc. in the all-root forty-nine; thus also making each one of the object condition and so on the beginning, by way of the object and other terms, for each term in the one-root there are eleven hundred and seventy-six questions, etc. in the all-root forty-nine - in the division of the one-root and so on for each term, there are fourteen thousand seven hundred questions. Of those, in all twenty-four conditions, this is the delimitation of the count:

Fifty-two thousand eight hundred, three hundred thousand;
Questions of the triad of wholesome, well arranged in the conformity method.

Just as of the triad of wholesome, so too of the triad of feeling and so on - in all twenty-two triads:

Sixty-one thousand, six hundred and seventy-seven;
Hundred thousands of questions, by the variety of the triad division.

Abbreviated in the method of recitation.

But in the dyads, thus: "might a root state arise dependent on a root state by root condition" - in this way, root dependent on root, non-root dependent on root, root and non-root dependent on root, non-root dependent on non-root, root dependent on non-root, root and non-root dependent on non-root, root dependent on root and non-root, non-root dependent on root and non-root, root and non-root dependent on root and non-root - in each dyad, in each condition among the root condition and so on, there are nine questions. Among those, making root condition the beginning, in the one-root there are two hundred and sixteen questions. Among those, nine questions unmixed with any other belonging to root condition alone should be taken; the remaining were taken by the eight rounds.

Of those, in the twenty-three rounds from the dyad-rooted and so on, having removed nine each up to the all-rooted, this is the delimitation of the count: In the dyad-rooted, first, in the one-root, having removed nine from the two hundred and sixteen questions shown, there are two hundred and seven questions; having removed nine from that, in the three-root one hundred and ninety-eight. Thus, having removed nine each from each preceding one, in the four-root one hundred and eighty-nine, in the five-root one hundred and eighty, in the six-root one hundred and seventy-one, in the seven-root one hundred and sixty-two, in the eight-root one hundred and fifty-three, in the nine-root one hundred and forty-four, in the ten-root one hundred and thirty-five, in the eleven-root one hundred and twenty-six, in the twelve-root one hundred and seventeen, in the thirteen-root one hundred and eight, in the fourteen-root ninety-nine, in the fifteen-root ninety, in the sixteen-root eighty-one, in the seventeen-root seventy-two, in the eighteen-root sixty-three, in the nineteen-root fifty-four, in the twenty-root forty-five, in the twenty-one-root thirty-six, in the twenty-two-root twenty-seven, in the twenty-three-root eighteen, in the all-root nine. But just as these by way of root condition in the one-root are two hundred and sixteen questions, etc. in the all-root nine; thus also making each one of the object condition and so on the beginning, by way of the object and other terms, for each term in the one-root two hundred and sixteen questions, etc. in the all-root nine - in the division of the one-root and so on for each term, there are two thousand seven hundred questions. Of those, in all twenty-four conditions, this is the delimitation of the count:

Sixty-four thousand, and again eight hundred;
Questions of the root dyad alone, known in the conformity method.

And just as for the root dyad, so also for the with-root dyad and so on - thus in the entire hundred dyads -

Sixty hundred thousands, and four beyond that;
And eighty thousand questions in the hundred dyads, the wise know.

This, for now, is the delimitation of the counting of questions in the pure Triad Conditional Relations and the Dyad Conditional Relations.

But that which was thereafter taught, named the Duka-Tika Paṭṭhāna, by taking the twenty-two triads and incorporating them into the hundred dyads - therein, "might a root wholesome mental state arise dependent on a root wholesome mental state by root condition" - thus, by combining each triad among the twenty-two triads with each hundred of the dyads, the delimitation of the questions to be shown should be understood by taking all the one-root and so on by the method stated below.

That which was also thereafter taught, named the Tika-Duka Paṭṭhāna, by taking the hundred dyads and incorporating them into the twenty-two triads - therein too, "might a wholesome root mental state arise dependent on a wholesome root mental state by root condition" - thus, by combining each dyad in the hundred dyads with the twenty-two triads, the delimitation of the questions to be shown should be understood by taking all the one-root and so on by the method stated below.

That which was also thereafter taught, named the Tika-Tika Paṭṭhāna, by incorporating triads into triads themselves - therein too, "might a wholesome mental state associated with pleasant feeling arise dependent on a wholesome mental state associated with pleasant feeling by root condition" - thus, by combining each triad among the twenty-two triads with the remaining twenty-one triads, the delimitation of the questions to be shown should be understood by taking all the one-root and so on by the method stated below.

That which was also thereafter taught, named the Duka-Duka Paṭṭhāna, by incorporating dyads into dyads themselves - therein too, "might a root with-root mental state arise dependent on a root with-root mental state by root condition" - thus, by combining each dyad in the hundred dyads with the remaining ninety-nine dyads, the delimitation of the questions to be shown should be understood by taking all the one-root and so on by the method stated below. For by the Truth-finder, having shown all this classification, the Teaching was expounded to the assembly of gods; but to the General of the Teaching, by him, having abbreviated it as "today this and this was expounded," the expounding was declared by merely showing the method. By the Elder too, having abbreviated it, the method of recitation was set in motion; that was compiled into a collection at the time of the communal recitation according to the very method set in motion by the Elder.

But in order to show its method of abbreviation, this verse beginning with "the triad and the excellent conditional relations" was placed. Its meaning is - "The triad and the excellent conditional relations" means the excellent Triad Conditional Relations. "The best dyad" means the highest, the foremost, and the Dyad Conditional Relations. "And dyad with triad" means and the Duka-Tika Conditional Relations. "And triad with dyad" means and the Tika-Duka Conditional Relations. "And triad with triad" means and the Tika-Tika Conditional Relations. "And dyad with dyad" means and the Duka-Duka Conditional Relations. "Six methods in the conformity, very profound" means these six methods beginning with the Triad Conditional Relations, being very profound, should be known in the conformity. Therein, there are two conformities - the conformity with states and the conformity with conditions. Therein, that which proceeds by way of the conformity teaching of states included by the Abhidhamma matrix terms thus: "a wholesome mental state dependent on a wholesome mental state" is called the conformity with states. That which proceeds by way of the conformity teaching of the twenty-four conditions thus: "by root condition, by object condition" is called the conformity with conditions.

Therein, below in the commentary, "the triad and the excellent conditional relations" etc. "six methods in the conformity, very profound" - this verse was spoken with reference to the conformity with states. But here this verse was spoken with reference to the conformity with conditions within that conformity with states. Therefore, by the commentary verse "six methods in the conformity, very profound," the meaning should be understood thus: in the conformity with states, the six methods beginning with the Triad Conditional Relations are very profound. But in this context, in the conformity with conditions proceeding thus "by root condition, by object condition," the meaning should be understood thus: these six methods beginning with the Triad Conditional Relations in the conformity with states are "very profound." Among those, in the conformity, in the Triad Conditional Relations, by way

of only the wholesome triad, this classification of questions was shown in abbreviated form in this description section of the section on the dependent. But in the remaining triads and in the remaining Conditional Relations, not even one question was shown. But in those beyond that, in the conascence section and so on, without raising the question even by way of the wholesome triad, only the answer was shown by way of what is obtainable. But from the statement "six methods in the conformity, very profound," in this conformity with conditions, all six of these Conditional Relations methods should be raised by way of questions and shown. For this is the burden of the teachers who explain the Conditional Relations.

2. Commentary on the Negative Condition

42-44. Now the negative is presented. To show that, "might a wholesome mental state arise dependent on a wholesome mental state by non-root condition" and so on was begun. Therein, the delimitation of questions is of the same extent as the conformity questions. For that very reason here, having said "just as the root condition was expanded in the conformity, so too the non-root condition should be expanded in the negative," again at the end it was said "just as in the conformity, for each term the one-root, two-root, three-root, four-root, up to twenty-three-root sections, so too in the negative should it be expanded." "Twenty-three-root" - this here was said with reference to the two-root only. But at the end, the all-root is indeed also the twenty-four-root. All that is only abbreviated.

The triad and the excellent conditional relations etc. "Six methods in the negative, very profound" - here too there are two negatives - The negative with states and the negative with conditions. Therein, that which proceeds by way of the negative teaching of states included by the Abhidhamma matrix terms thus "wholesome mental states," as "not a wholesome mental state dependent on not a wholesome mental state," is called the negative with states. That which proceeds by way of the negative teaching of the twenty-four conditions thus "by non-root condition, by non-object condition" is called the negative with conditions. Therein, below in the commentary, "the triad and the excellent conditional relations" etc. "Six methods in the negative, very profound" - this verse was spoken with reference to the negative with states. But here this verse was spoken with reference to the negative with conditions within that conformity with states itself. Therefore, by the commentary verse "six methods in the negative, very profound," the meaning should be understood thus: in the negative with states, the six methods beginning with the Triad Conditional Relations are very profound. But in this context, in the negative with conditions proceeding thus "by non-root condition, by non-object condition," the meaning should be understood thus: these six methods beginning with the Triad Conditional Relations in the conformity with states are "very profound."

Among those, in the conformity Triad Conditional Relations itself, by way of only the wholesome triad, this classification of questions was shown in abbreviated form in this description section of the section on the dependent. But in the remaining triads and in the remaining Conditional Relations, not even one question was shown. But in those beyond that, in the conascence section and so on, without raising the question even by way of the wholesome triad, only the answer was shown by way of what is obtainable. But from the statement "six methods in the negative, very profound," in

this negative with conditions, all six of these Conditional Relations methods should be raised by way of questions and shown. For this is the burden of the teachers who explain the Conditional Relations.

3. Commentary on the Positive-Negative

45-48. Now there is the positive-negative. To show that, "might a wholesome mental state arise dependent on a wholesome mental state by root condition, by non-object condition" and so on was begun. Therein, "by root condition, by non-object condition" etc. "by root condition, by non-disappearance condition" - by way of the connection of the root term with each one among the remaining twenty-three conditions, there are twenty-three positive-negatives in the single-root beginning with the root term. Making forty-nine in each one of those, there are eleven hundred and twenty-seven questions. But in the two-rooted, by way of the connection of the root-object terms with each one among the remaining twenty-two conditions, there are twenty-two positive-negatives - thus, in all the single-root and so on stated in the conformity, having omitted one term each, the counting of questions should be understood by way of the remainder. And here in the single-root and so on, whatever questions have come in the canonical text and whatever have not come, all those should be understood according to the method stated above.

The triad and the excellent conditional relations etc. "six methods in the positive-negative, very profound" - here, however, by the method stated above, there are two positive-negatives - the positive-negative with states and the positive-negative with conditions. Therein, that which proceeds by way of the positive-negative teaching of states included by the Abhidhamma matrix terms thus "wholesome mental states," as "not a wholesome mental state dependent on a wholesome mental state," is called the positive-negative with states. That which proceeds by way of the positive-negative teaching of the obtainable terms among the twenty-four conditions thus "by root condition, by non-object condition" is called the positive-negative with conditions. Therein, below in the commentary, "the triad and the excellent conditional relations" etc. "six methods in the positive-negative, very profound" - this verse was spoken with reference to the positive-negative with states. But here this verse was spoken with reference to the positive-negative with conditions within that conformity with states itself. Therefore, by the commentary verse "six methods in the positive-negative, very profound," the meaning should be understood thus: in the positive-negative with states, the six methods beginning with the Triad Conditional Relations are very profound. But in this context, in the positive-negative with conditions proceeding thus "by root condition, by non-object condition," the meaning should be understood thus: these six methods beginning with the Triad Conditional Relations in the conformity with states are very profound.

Among those, in the conformity, in the Triad Conditional Relations itself, by way of only the wholesome triad, this classification of questions was shown in abbreviated form in this description section of the section on the dependent. But in the remaining triads and in the remaining Conditional Relations, not even one question was shown. But in those beyond that, in the conascence section and so on, without raising the question even by way of the wholesome triad, only the answer was shown by way of what is obtainable. But from the statement "six methods in the positive-negative,

very profound," in this positive-negative with conditions, all six of these Conditional Relations methods should be raised by way of questions and shown. For this is the burden of the teachers who explain the Conditional Relations.

4. Commentary on the Negative-Positive

49-52. Now there is the negative-positive. To show that, "might a wholesome mental state arise dependent on a wholesome mental state by non-root condition, by object condition" and so on was begun. Therein, the delimitation of questions is equal in extent to the positive-negative questions. And here in the single-root and so on, whatever questions have come in the canonical text and whatever have not come, all those should be understood according to the method stated above.

The triad and the excellent conditional relations etc. "six methods in the negative-positive, very profound" - here too, in the same method stated above, there are two conformities with conditions - the negative-positive with states and the negative-positive with conditions. Therein, that which proceeds by way of the negative-positive teaching of states included by the Abhidhamma matrix terms thus "wholesome mental states," as "a wholesome mental state dependent on a not-wholesome mental state," is called the negative-positive with states. That which proceeds by way of the negative-positive teaching with conditions of the obtainable terms among the twenty-four conditions thus "by non-root condition, by object condition" is called the negative-positive with conditions. Therein, below in the commentary, "the triad and the excellent conditional relations" etc. "six methods in the negative-positive, very profound" - this verse was spoken with reference to the negative-positive with states. But here this verse was spoken with reference to the negative-positive with conditions within the conformity with states itself. Therefore, by the commentary "six methods in the negative-positive, very profound," the meaning should be understood thus: in the negative-positive with states, the six methods beginning with the Triad Conditional Relations are very profound. But in this context, in the negative-positive with conditions proceeding thus "by non-root condition, by object condition," the meaning should be understood thus: these six methods beginning with the Triad Conditional Relations in the conformity with states are very profound.

Among those, in the conformity Triad Conditional Relations itself, by way of only the wholesome triad, this classification of questions was shown in abbreviated form in this description section of the section on the dependent. But in the remaining triads and in the remaining Conditional Relations, not even one question was shown. But in those beyond that, in the conascence section and so on, without raising the question even by way of the wholesome triad, only the answer was shown by way of what is obtainable. But from the statement "six methods in the negative-positive, very profound," in this negative-positive with conditions, all six of these Conditional Relations methods should be raised by way of questions and shown. For this is the burden of the teachers who explain the Conditional Relations.

The commentary on the section of questions is finished.



ABOUT THIS TRANSLATION

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