

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))

Enumeration of Conditions (Paccayuddeso)



PaliVerse

9. Commentary on the Conditional Relations-1

1. Explanation of the Wholesome Triplet

1. Commentary on the Section on the Dependent

1. Positive Condition

Section on Analysis

53. Now, those immeasurable questions that were shown in the section on description, in dependence on the triad of wholesome, beginning with forty-nine by way of root condition and so on, by one showing only the method, have been exhibited. Therein, because of the absence of co-arising of wholesome, unwholesome, and so on, those questions such as "an unwholesome mental state arises dependent on a wholesome mental state by root condition" do not obtain an answer thus. Having abandoned those, in order to answer only those which obtain an answer, the analytic explanation section of the section on the dependent was begun by the method beginning with "a wholesome mental state arises dependent on a wholesome mental state by root condition."

Therein one might ask - if these forty-nine questions by way of root condition and so on do not altogether obtain an answer, then why were they shown? Surely only those which obtain an answer should be shown? Yes, they should be shown. But if shown in that way, they would have to be shown without abbreviation in each triad, dyad, dyad-triad, triad-dyad, triad-triad, and dyad-dyad in all the Triad Conditional Relations, Dyad Conditional Relations, and so on. Why? Because those which are obtained in the triad of wholesome are not the same as those in the feeling triad and so on. And in the Conformity with States and Negative in the Triad Conditional Relations, in the answer of the applied thought triad and the rapture triad, all of these obtain an answer; therefore, by way of the superior delimitation, however many questions there should be in each triad, all were shown in the triad of wholesome. For when shown thus, those which therein do not obtain an answer, having abandoned them, those which do obtain an answer, when being stated, can be easily understood - thus for the purpose of easy understanding, all were shown in the triad of wholesome. But it should be known that those which here do not obtain an answer, having abandoned them, only those which obtain an answer have been answered.

Therein, "dependent on a wholesome mental state" means having gone towards one phenomenon, such as the aggregate of feeling and so on, among the wholesome phenomena of the four planes, having reached by way of a similar state reckoned as co-arising, having approached the state of arising together with that - this is the meaning. "A wholesome mental state" means one phenomenon, such as the aggregate of perception and so on, among just the wholesome phenomena of the four planes. "Arises" means proceeds upward from arising up to the going towards

cessation; the meaning is also "is produced." It obtains itself; what is meant is that it reaches the three moments beginning with arising. "By root condition" means by a wholesome root accomplishing the state of being a root condition.

Thus, having stated the answer "arises" to the question "might arise," now, in order to show by way of aggregates the phenomenon which arises dependent on which phenomenon, he said beginning with "one wholesome aggregate." Therein, "one" means any one among the four beginning with feeling. "Three aggregates" means whichever is taken as the condition, setting that aside, the remaining three aggregates. "Three aggregates" means among feeling and so on, whichever one aggregate is taken as arising, setting that aside, the remaining three. "Two aggregates" means dependent on any two aggregates among the six dyads beginning with the feeling-perception dyad and so on. "Two aggregates" means whichever are taken as the condition, setting those aside, the remaining two aggregates arise by a wholesome root accomplishing the state of being a root condition - this is the meaning.

But since one aggregate is not a condition for only one or for only two, nor are two a condition for only one, therefore "dependent on one aggregate, one aggregate; dependent on one aggregate, two aggregates; dependent on two aggregates, one aggregate" was not stated. In "an indeterminate mental state arises dependent on a wholesome mental state" and so on too, the meaning should be understood by the very method stated. "Consciousness-originated materiality" - this was stated because the meaning of "dependent on" has the meaning of conascence, in order to show that which obtains both conascence and root condition from the wholesome. In what follows too, in such instances, the same method applies.

"Resultant indeterminate, functional indeterminate" - here, because of the absence of root condition, the rootless is excluded, and because of non-arising together with materiality, the immaterial-sphere resultant too should not be included. "At the moment of conception" was stated for the purpose of showing the arising of indeterminate dependent on indeterminate, which is reckoned as kamma-born materiality. "Resultant indeterminate" was stated by way of the indeterminate existing at that moment. "Dependent on aggregates, the sense-base arises; dependent on the sense-base, aggregates arise" - this was stated for the purpose of showing the arising of aggregates dependent on the sense-base, even though the sense-base is already included by the inclusion of kamma-born materiality.

"One primary element" and so on was said for the purpose of showing the arising of indeterminate materiality dependent on indeterminate materiality. But here the interpretation of meaning should be understood in the very manner stated in "one aggregate" and so on. Having thus stated the arising of primary elements dependent on primary elements in indeterminate materiality, now "dependent on primary elements, consciousness-originated" and so on was said in order to show the arising of derivative materiality dependent on primary elements. This being so, only "derivative materiality" should be stated; why were the other two mentioned? For the purpose of showing arising dependent on primary elements also. For what was shown above as "consciousness-originated materiality and kamma-born materiality" arises not only dependent on aggregates alone, but also arises dependent on primary elements - it should be understood that this was said for the purpose of showing that.

Therein, consciousness-originated applies only in occurrence, while kamma-born materiality applies also at conception. "Derivative materiality" is a qualifier of both of those very things.

"Dependent on wholesome aggregates and primary elements" - here only consciousness-originated primary elements are taken. "Consciousness-originated materiality" - here, however, both primary matter and derivative materiality are taken. For by the method "dependent on one primary element, three primary elements arise" and so on, primary matter too arises dependent on aggregates and primary elements. Derivative materiality too, by the method stated as "dependent on primary elements, derivative materiality." "Unwholesome and indeterminate" - the same method applies in the questions and answers too. Thus nine questions were answered under root condition. For only these are obtainable here; the remaining forty, being empty questions, were not answered. By this method, the meaning of the questions and answers under object condition and so on too should be understood. But in each case we shall examine only what is fitting to be examined.

54. In object condition, first, since matter is not attained by way of object condition, among those nine, having set aside those mixed with matter, only three questions were answered. And for that very reason, having said "dependent on the sense-base, aggregates arise," "dependent on aggregates, the sense-base arises" was not said. For that does not arise by object condition.

55. In the predominance condition, "resultant indeterminate" was said with reference to the supramundane alone. For that very reason here, "at the moment of conception" was not included. The remainder is similar to the root condition.

56. Since materiality is not obtained in proximity and contiguity too, just as in the object condition, only three questions apply.

57. "At the moment of conception in the conascence condition" is said by way of conception in the five-aggregate constituent realm. But below, in the analysis of conditions, "at the moment of conception" has come; that too is one in meaning with this, and only the phrasing here is different. But further, from the statement "from the coming together of three, there is conception in a womb," "conception" is the name for five-aggregate constituent conception only. "Conception" is common to all existences. But here, from the statement beginning with "and kamma-born materiality," five-aggregate constituent conception only is intended. For that includes both the condition-state and the conditionally arisen state of both materiality and immateriality; therefore it has been taken as the complete answer. "One external primary element" is said with reference to the primary elements in things not bound to the sense faculties, such as earth, stones, and so on. For in the section on the analysis of conditions, "the four primary elements" was taken by combining the internal and external together. For that is the teaching in brief. But this is the teaching in detail; therefore, analysing and showing everything, he said beginning with "one external primary element." "For non-percipient beings, dependent on one primary element" is said by way of primary elements originating from two continuities. "Dependent on primary elements, kamma-born materiality" - but this is said by way of kamma-originated only. "Derivative materiality" is by way of temperature-originated only.

58. "Dependent on aggregates, the sense-base arises; dependent on the sense-base, aggregates arise" in the mutuality condition - this was stated to show the mutuality conditionality of all four aggregates together with the sense-base.

59. Regarding the support condition, since the meaning of "dependent on" is the meaning of conascence, therefore the conditionality of the support condition of the eye sense base and so on that was shown below in the section on analysis of conditions has not been taken up here. For the eye sense base and so on, having been prenascent, are conditions; here only conascence is obtained. For that very reason it was said - "The support condition is similar to the conascence condition."

60. In the decisive support condition, because of the absence of decisive support condition for matter, only three answers are obtained; therefore it was said "similar to the object condition." Therein, although not all wholesome, unwholesome and indeterminate obtain object decisive support, yet it should be understood that this was said by the classification of those who do obtain it.

61. Regarding the prenascent condition, "the sense-base by prenascent condition" means they arise dependent on the sense-base, by the sense-base accomplishing the state of being a prenascent condition - this is the meaning. "One resultant indeterminate aggregate" - here, that which is a conascence condition for the sense-base of the resultant indeterminate at the moment of conception, that should not be taken here because this is the analytical exposition of the prenascent condition. Those wholesome and so on which do not obtain the prenascent condition in the immaterial sphere, those too should not be taken here precisely because this is the analytical exposition of the prenascent condition. But the object does not obtain the state of being a prenascent condition as a fixed rule. For the visible form sense base and so on accomplish the state of being a prenascent condition only for eye-consciousness and so on, but for the mind-consciousness element, even past and future things serve as objects. Therefore it was not taken here. For this teaching is by way of aggregates, not by way of consciousness elements. And by the teaching "one resultant indeterminate aggregate," all consciousness elements are taken, not only the eye-consciousness element and so on.

The postnascent is not a condition for the wholesome and unwholesome, and even for the indeterminate it is merely supportive, not productive; therefore, since there is not even a single phenomenon of which it should be said "it arises by postnascent condition," the answer was not given by way of postnascent condition.

62. Regarding the repetition condition, certainly not all functional states obtain the repetition condition, but "functional indeterminate" was said according to what is obtainable. Therefore, it should be understood that here only impulsion functional states are taken.

63. Regarding the kamma condition, in the case of wholesome and unwholesome, the synchronous kamma condition should be understood, likewise in the case of functional indeterminate. But in the case of resultant indeterminate, the asynchronous one also applies, likewise for the primary elements at the moment of conception. But for consciousness-originated materiality, it is synchronous. For kamma-born materiality, it is only asynchronous, likewise for the materiality of non-percipient beings. But here the kamma-born materiality is the life faculty. The

remainder is said to be derivative materiality because it is not exclusively originated by kamma. Even this being so, here only that which is originated by kamma is intended.

64. Since wholesome-unwholesome and functional are not obtained in the result condition, the answer was given by way of indeterminate only. "Consciousness-originated" means originated from resultant consciousness only. "Kamma-born materiality" means faculty materiality and sense-base materiality according to what is obtainable. "Derivative materiality" means the remaining derivative materiality existing at that time.

65. In the nutriment condition, the arising of all aggregates beginning with the wholesome and of consciousness-originated materiality should be understood by way of immaterial nutriment, likewise for the primary elements at the moment of conception. "Consciousness-originated" means originated from life-continuum consciousness and so on. "Nutriment-originated" means originated from edible food. "Consciousness-originated" means originated from wholesome and unwholesome consciousness only. In the section on analysis of conditions, edible food was shown first in the order of nutriment, but here it should be understood that the immaterial nutriments were shown first by way of the question "a wholesome mental state."

66. In the faculty condition, in the analysis of conditions, the eye-faculty and so on were shown first in the order of faculties, but here the conditionality of the immaterial faculties was shown first by way of the questions beginning with the wholesome. Therein, among the wholesome and so on, the immaterial faculties should be taken according to what is obtainable. For non-percipient beings, the life faculty is also among the primary matter.

67. In the meditative absorption and path conditions, the answer is exactly similar to the root condition, for that very reason here "similar to root condition" was said.

68. The answer for the association condition follows the method of the object condition; for that very reason here it was said "similar to the object condition."

69. "By dissociation condition from the sense-base" in the dissociation condition means by dissociation condition dependent on the sense-base; the meaning is that they arise by the sense-base accomplishing the state of being a dissociation condition. "By dissociation condition from the aggregates" means by dissociation condition dependent on the aggregates; the meaning is that it arises by the aggregates accomplishing the state of being a dissociation condition. "The aggregates by dissociation condition from the sense-base" means the aggregates by dissociation condition dependent on the sense-base. The meaning is that they arise by the sense-base accomplishing the state of being a dissociation condition. "Consciousness-originated materiality by dissociation condition from the aggregates" means consciousness-originated materiality by dissociation condition dependent on the aggregates; the meaning is that it arises by the aggregates accomplishing the state of being a dissociation condition. In the remaining answers too, the meaning of "by dissociation condition from the sense-base" and so on should be understood in the manner stated. And here, in the case of resultant indeterminate, by the inclusion of the sense-base, the eye and so on should be included. "One primary element" and

so on was stated to show the condition-state of indeterminate materiality.

"Consciousness-originated" means both indeterminate consciousness-originated and wholesome-unwholesome consciousness-originated.

70. In the presence condition, all follows the course of the conascence condition. For that very reason here, "similar to the conascence condition" was said.

71-72. Absence and disappearance follow the course of the object condition; non-disappearance follows the course of conascence. For that very reason here, "similar to the object condition" and "similar to the conascence condition" was said. "These twenty-three conditions" - this was said by way of those shown in abbreviated form. "Should be expanded" means they should be expanded by way of those questions which obtain an answer. This is the explanation of the meaning in the answer to the wholesome triad of the section on the dependent in the positive condition in the one-root, making root condition the beginning.

Section on Enumeration

73. Now, to show by way of counting the answer-turns obtained in each one of the conditions beginning with root condition and so on here, the passage beginning with "by way of root nine" was begun. Therein, "by way of root nine" means there are nine question-and-answer turns under root condition. That is: By wholesome, wholesome; by wholesome, indeterminate; by wholesome, wholesome-and-indeterminate; By unwholesome, unwholesome; by unwholesome, indeterminate; by unwholesome, unwholesome-and-indeterminate; by indeterminate, indeterminate; by wholesome-and-indeterminate, indeterminate; by unwholesome-and-indeterminate, indeterminate.

"By way of object three" means by wholesome, wholesome; by unwholesome, unwholesome; by indeterminate, indeterminate. "By way of predominance nine" is just the same as stated for root. For in twelve conditions, "nine nine" is said. In all of them too, the questions and answers are just similar to root condition. But in the analysis there is a distinction. In ten conditions, "three three" is said. In all of them too, the questions and answers are just similar to object. But in the analysis there is a distinction. For in the mutuality condition, in the answer of the indeterminate term, matter too is obtained; likewise in the prenascent condition. In the repetition condition, resultants and process consciousnesses are not obtained. "By way of result one" means indeterminate only. Thus here, in brief, nine, three, and one - the delimitation of turns is only threefold. In detail, twelve nonads, ten triads, and one single - thus in all twenty-three conditions there are one hundred and thirty-nine turns, and one hundred and thirty-nine questions. "One hundred and thirty-nine question-and-answer turns" is also a name for that very same one.

74. Having thus shown the reckoning in the single-root beginning with root condition, from here onwards, having abridged the detailed teaching in the two-root and so on, taking only the obtainable reckoning from the teaching shown in the single-root, in order to show the delimitation of turns, first in the two-root he said beginning with "by root condition: by way of object three." Herein this is the characteristic - A condition with many reckonings, when connected with one of few reckonings, becomes of equal reckoning with that one. Therefore it was said "by root condition: by way of object three." The meaning is that in the root-object dyad, only three answers stated under

object are obtained. But one of equal reckoning, when connected with one of equal reckoning, becomes of undiminished reckoning. Therefore it was said "by root condition: by way of predominance nine." The meaning is that in the root-predominance dyad, only nine answers are obtained. "By way of result one" means that in the root-result dyad, only one answer stated under result is obtained - thus first the delimitation of turns in the two-root should be understood.

75. In the three-rooted and so on too, this very characteristic applies. Therefore he said - By root condition, by object condition, by way of predominance three. The meaning is that in the root-object-predominance triad, only three answers stated under object are obtained. Thus the method should be applied everywhere.

76-79. But in the twelve-root, the result condition is not obtainable; therefore, having said "by repetition condition: by way of action three," without touching upon result, it was said "by way of nutriment three." In the thirteen-root and so on too, the same method applies. But having abbreviated those, the twenty-three-root is shown here. That is of two kinds - either with repetition or with result. Therein, first the one with repetition was shown; that obtains only three answers. Therefore it was said "by repetition condition: by way of non-disappearance three." But the one with result does not obtain repetition; therefore, having set that aside, for the purpose of showing the reckoning by way of result, immediately after "by root condition... etc. by result condition: by way of nutriment one" - having shown one method, afterwards the twenty-three-root itself was shown. But in these two twenty-three-roots, although in one there is no result condition, in one no repetition condition, the postnascence condition is in both. But by conventional usage, these should be understood as twenty-three-roots. Among those, in the one with repetition, by way of repetition, everywhere there are only three answers; in the one with result, by way of result condition, only one - this is the reckoning in the one-root and so on, making root condition the beginning.

Now, what was stated immediately after the root-rooted as "being established in object, everywhere there are just three questions," that was stated for the purpose of showing that, making object condition the beginning, in the one-root and in the two-root and so on too, everywhere in the object term itself and in the connections of the remaining conditions together with object, wherever there should be nine, there are only three questions. But in the result term and in the connections of the remaining conditions together with the result term, there is only one question. Thus what we said above, "a condition with many reckonings, when connected with one of few reckonings, becomes of equal reckoning with that one," that is well said indeed.

80-85. Now, as for the single-root and so on that are to be shown by way of conditions beginning with object, among those the single-root, being similar to the root single-root itself, was not shown even in a single condition. But in order to show the reckoning in the two-root by way of object condition, "by object condition, by way of root three, by way of predominance three... etc. by way of non-disappearance three" was said. And here, when it should be said "by object condition, by way of predominance three... etc. by way of non-disappearance three," in order to show the reckoning that is obtained when comparing those conditions beginning with root condition that have a greater reckoning with those of lesser reckoning and those of equal reckoning, having placed the root condition, which stood in the former part of

the object condition, in the latter part, "by object condition, by way of root three" was said. Thereby this is made clear - whenever the object condition enters into a division of dyads, triads, and so on together with a condition of greater reckoning or of equal reckoning, everywhere only three question-answers should be understood. But when compared together with the result condition, only one is obtained; that will become evident in the reckoning beginning with the result condition, therefore it was not shown here. And whatever reckoning was shown in the two-root, that very reckoning applies in the three-root and so on too; therefore the three-root and so on were not elaborated by way of object condition.

Now, in order to show the reckoning in the two-root and so on by way of predominance condition and so on, "by predominance condition, by way of root nine" and so on was said. Therein too, the arrangement of conditions should be understood by the very method already stated. And just as by predominance condition, by way of root nine, so too in the remaining ones of equal reckoning with root, only nine. Thus whichever condition stands at the beginning, when comparing those of equal reckoning together with that, the reckoning is by way of the one standing at the beginning. But it should be understood that when comparing those of lesser reckoning together with that, the reckoning is by way of the lesser reckonings only. And just as by way of object condition, so too by way of predominance condition, and also by way of proximity and so on beyond that, the three-root and so on were not elaborated. Therefore, everywhere it should be established by way of the very reckoning shown in the two-root. Therefore it was said "each condition should be counted as a root by way of the method of recitation."

Commentary on the Positive Condition.

Section on the Dependent

Commentary on the Negative Condition

86-87. However, the negative with conditions, since in the wholesome term it is not obtained because of the non-attainment of a wholesome mental state without root condition, therefore it was begun with "dependent on an unwholesome mental state" and so on. Therein, "by non-root condition" is the rejecting of root condition; the meaning is that it arises without root condition by another condition. "Delusion accompanied by sceptical doubt and accompanied by restlessness" - for this is itself a root condition for associated states and for consciousness-originated materiality, but due to the absence of another associated root, setting aside root condition, since it does not arise by root condition, it arises by the remaining conditions suitable to itself. By this method, the meaning should be understood in the rejecting of all conditions. "Rootless resultant indeterminate" - this should be understood only by way of that which produces materiality. The same method applies in other similar cases too.

88. Regarding the non-predominance condition, certainly even a predominant obtains the non-predominance condition due to the absence of a second predominant together with itself, but just as delusion accompanied by doubt or restlessness is without roots, the predominants themselves are not so without predominance. But without making any one of desire and so on the predominant, at the time of arising of

the wholesome and so on, all the wholesome and so on are without predominance. Therefore, it should be understood that without extracting separately merely the predominance alone as with delusion, this teaching beginning with "dependent on one aggregate, three aggregates" was given by way of including all.

89. In the non-proximity and non-contiguity, just as in the non-object, only materiality is conditionally arisen. Therefore it was said "similar to the non-object condition." The conascence condition is declined. And just as this, so too the support, presence, and non-disappearance conditions. Why? Because without these, nothing whatsoever arises. For indeed, having rejected the conascence, support, presence, and non-disappearance conditions, not even a single material or immaterial mental state arises; therefore they are declined.

90. In the analysis of non-mutuality condition, "dependent on resultant indeterminate aggregates at the moment of conception, kamma-born materiality" should be understood as excluding the heart-organ.

91. In the analysis of the non-deciseive support condition, only materiality is conditionally arisen, for it does not obtain deciseive support. But although the immaterial might not obtain object deciseive support and natural deciseive support, there is no proximity deciseive support alone either. Therefore it was said "similar to the non-object condition."

92. "Non-prenascence consciousness-originated materiality" is stated by way of the five-aggregate constituent existence.

93. Regarding "by non-postnascence condition," here conascence and prenascence conditions are included. Therefore the canonical text here is similar to the conascence condition; since that was expanded in the non-predominance condition, it is abbreviated here. In the non-repetition condition, wholesome-unwholesome should be understood by way of the first impulsion, likewise functional-indeterminate. But the canonical text here too should be understood by way of the expansion in the non-predominance condition. Therefore he said - "Non-postnascence condition and non-repetition condition are similar to non-predominance condition."

94-97. In the non-kamma condition, resultant volition obtains the asynchronous kamma condition, therefore it has not been taken up. In the non-nutriments condition, only certain materiality is conditionally arisen; likewise in the non-faculty condition.

98. In the non-meditative absorption condition, the mental states of the five sense consciousnesses and also some materiality are conditionally arisen. Because in the five sense consciousnesses, feeling and unified focus of mind, due to weakness, do not reach the characteristic of meditation, therefore they are not taken up in the condition of meditative absorption.

99-102. In the non-path condition, rootless resultant and functional as well as some materiality are conditionally arisen. In the non-association, non-absence, and non-disappearance, only materiality is conditionally arisen. Therefore it was said "similar to the non-object condition."

103. "By way of non-root two": by the single-root enumeration, it proceeds according to the canonical text itself.

104. In the two-rooted, "by non-root condition, by way of non-object one" - here, although when comparing the lesser enumeration together with the greater enumeration, by way of the lesser enumeration, there should be two as in the case of non-root. But by way of non-object, because of the exclusion of immaterial phenomena, "one" was said with reference to the arising of indeterminate materiality dependent on indeterminate. In all the single ones too, the same method applies. But where "two" is said, a twofold turn should be understood by way of what is obtained by non-root.

105-106. But in all the three-root and so on, because the non-object condition is not fallen away, there is only one answer - this is the reckoning in the one-root and so on, making non-root condition the beginning in the negative.

107-130. Now, the non-object condition and so on, in the single-root first, because of similarity with the former, are not shown here either. In the two-root by way of non-object condition: "by non-object condition, by non-root one" - this has already been said in the non-root two-root. "By non-predominance five" should be understood by way of what is obtained in the non-object condition - thus in all the correlations, the reckoning should be understood by way of the condition with the lesser enumeration. And wherever the non-object condition enters, therein only materiality is conditionally arisen. In the places where the non-proximity, non-contiguity, non-mutuality, non-decisive support, non-nutriments, non-faculty, not associated, non-absence, and non-disappearance conditions have entered too, the same method applies. The non-nutriments, non-faculty, non-meditative absorption, and non-path conditions have similar answers everywhere. The group of four beginning with non-consciousness is omitted here too - this is the principle herein. But by this principle, in all the two-root and so on, having considered "this condition is the root, this is the two-root herein, this is the three-root, this is the all-root," the reckoning should be understood by way of the condition with the lesser enumeration.

Commentary on the Negative Condition.

Commentary on the Positive Condition Positive-Negative

131-189. Now, in order to show the reckoning in the positive-negative, the passage beginning with "by root condition, by way of non-object five" was begun. Therein, when root, predominance, and path conditions stand in conformity, the four all-place conditions beginning with consciousness, and the four conditions of nutriment, faculty, meditative absorption, and path - these eight are not obtained from the negative side. For there is no phenomenon arising by way of root condition and so on that does not obtain these eight conditions. But when object, proximity, contiguity, decisive support, associated, absence, and disappearance conditions stand in conformity, the immaterial-place conditions are not obtained from the negative side. For those arising by way of object condition and so on do not fail to obtain the proximity, contiguity conditions and so on. But when consciousness, mutuality, support, kamma, nutriment, faculty, presence, and non-disappearance conditions stand in conformity, only the four all-place conditions are not obtained from the negative side. For there is no phenomenon arising by way of these conditions that does not obtain the all-place conditions. For the postnascence condition, there is no standing in conformity. Thus, having considered which are obtained and which are not obtained when the

remaining ones stand in conformity, in all the methods of two-root and so on, the reckoning should be understood by way of the lesser reckonings only when comparing those various conditions.

Commentary on the Positive Condition Positive-Negative.

Commentary on the Negative Condition Negative-Positive

190. Now, in order to show the reckoning in the negative-positive, "by non-root condition, by way of object two" and so on was begun. Therein, when root stands from the negative side, setting aside predominance, the remaining are obtained from the positive side. But postnascence is not obtained from the positive side everywhere at all; those nine conditions that were stated as "of immaterial only," among those, setting aside prenascence and repetition, when the remaining seven stand from the negative side, the rest that are of the immaterial-place are not obtained from the positive side. For whatever does not arise by object and so on, that does not obtain proximity and so on. But the resultant of conception from prenascence, and all resultants together with the functional mind-element, even though not arising from repetition, obtain proximity and so on; therefore "setting aside prenascence and repetition" was said.

When prenascence, postnascence, repetition, result, and dissociation stand from the negative side, setting aside one, the remaining are obtained from the positive side. When the kamma condition stands from the negative side, setting aside the result condition, the remaining are obtained from the positive side. When nutriment and faculty stand from the negative side, setting aside the all-place conditions and also the mutuality, kamma, nutriment, and faculty conditions, the remaining are not obtained from the positive side; the others are obtained by way of what is applicable. When the condition of meditative absorption stands from the negative side, the root, predominance, repetition, and path conditions are not obtained from the positive side. When the path condition stands from the negative side, the root and predominance conditions are not obtained from the positive side. When the dissociation condition stands from the negative side, setting aside the prenascence condition, the remaining are obtained from the positive side. Thus, having known which are not obtained from the positive side when those various conditions stand from the negative side, the reckoning should be understood by way of the lesser reckonings when comparing those various conditions.

191-195. And in the methods of the two-root and so on, whatever dyads and so on were shown making whatever condition the beginning, they should be thoroughly examined just as they were shown by way of obtainable and non-obtainable conditions. Therein, that which was shown by one showing the methods of the two-root and so on by way of non-root, "by non-root condition, by non-object condition, etc. by non-repetition condition," having said thus, "up to repetition all is similar" was stated. Its similarity should be understood by such statements as "by non-mutuality condition, by way of conascence one" and so on. Now, that which was written in the Sinhalese language as "when non-action is counted, five are taken," its meaning is: Making non-root condition the beginning, "by non-action condition" - thus when combined with non-action condition, "by way of conascence one" - thus shown, only five conditions are obtained from the positive side, not others. Thus in other such

instances too, without adhering to the letter, only the intended meaning should be grasped. For such phrasing was written by the ancients in their own respective languages for the purpose of binding their own perception.

Furthermore, in this negative-positive, even among the conditionally arisen phenomena, there is a phenomenon that obtains the kamma condition but not the faculty condition. That should be understood by way of the material life faculty in the non-percipient realm and in the five-aggregate constituent realm during occurrence. There is a phenomenon that obtains the path condition but not the non-root condition. That should be understood by way of delusion conascent with sceptical doubt and restlessness. There is a phenomenon that obtains the condition of meditative absorption but not the non-path condition. That should be understood by way of the mind-element and the rootless mind-consciousness element. Where kamma-born materiality obtains the kamma condition only by way of asynchronous kamma, there material phenomena do not obtain the root, predominance, result, faculty, meditative absorption, and path conditions; the negative conditions are not universal. "In the rootless there is no predominance condition" - by means of these miscellaneous points too, the enumeration section here should be understood without confusion.

Herein this is the method - "By non-root condition, by way of object two" - here first, rootless delusion and rootless resultant and functional are the conditionally arisen; therefore, with reference to unwholesome by unwholesome, and indeterminate by indeterminate, "two" was stated here. The same method applies in the remaining ones too. But in repetition, resultant is not obtained, likewise the functional mind-element. Therefore, here by way of the functional rootless mind-consciousness element, indeterminate by indeterminate should be understood. "By way of result one" means indeterminate by indeterminate only. "By way of path one" means unwholesome by unwholesome only.

196-197. "By non-object root, by way of root five" is said with reference to matter only. For that arises dependent on five portions: wholesome, unwholesome, indeterminate, wholesome-and-indeterminate, and unwholesome-and-indeterminate. In all the pentads, the same method applies. "By way of mutuality one" is said with reference to primary matter and the sense-base. For those arise by non-object condition and by mutuality condition. In the three-root also, the same method applies.

198-202. In the non-predominance root, "by way of root nine" is as stated under root in the conformity. "Three" and so forth are also similar to what was stated below in the conformity. In the three-root, "two" is similar to what was stated below under non-root condition by way of object.

203-233. "In the non-prenascence-based, by way of root seven" - these were shown above in the pre-nascence by the method beginning with "in the immaterial sphere, dependent on one wholesome aggregate." In all the groups of seven, the same method applies. In the non-kamma-based, in the passages beginning with "by way of root three," only volition is the conditionally arisen. Therefore, "three" was said with reference to the arising dependent on wholesome, unwholesome, and indeterminate. By this method, the reckoning should be understood in the places where "one, two, three, five, seven, nine" have come. But the three reckonings "four, six, eight" do not exist at all.

And the explanation of the meaning of the section on the dependent is concluded.

2. Commentary on the Section on the Conascent

234-242. In the section on the conascent, "conascent with a wholesome mental state" means dependent on a wholesome mental state, having been conascent with it. The remainder here should be understood by the method already stated in the section on the dependent. But at the end, "the state of being dependent on is the state of being conascent, the state of being conascent is the state of being dependent on" - this was said for the purpose of showing that both of these sections are without difference in meaning. For in meaning these two are indeed without difference. Even this being so, they were stated for the purpose of delimiting the meaning of each other. For in such passages as "dependent on the eye and forms," it is said that something arises dependent on even what is not conascent. And even conascent derivative materiality is not a condition for primary matter. Thus both of these were stated in order to define, by the section on the dependent, the conascent condition state, and by the section on the conascent, the conascent state of what was stated as "dependent on." Furthermore, both of these were also stated according to the disposition of those who awaken in such ways, by the beauty of instruction, and by way of knowing the classification of the analytical knowledge of language.

The commentary on the section on the conascent is finished.

3. Commentary on the Section on the Conditions

243. In the section on the conditions, "conditioned by a wholesome mental state" means having been established in a wholesome mental state, having made the wholesome mental state a condition in the sense of support - this is the meaning. "Conditioned by one wholesome aggregate" means having made one wholesome aggregate a support condition, three aggregates arise by root condition - this is what is said. By this same method the meaning should be understood in all terms. "Conditioned by the sense-base, resultant indeterminate and functional indeterminate aggregates arise" - this was stated by way of occurrence in the five-aggregate constituent realm. For in the five-aggregate constituent realm during occurrence, the prenascent sense-base is a support condition for the aggregates. But since the meaning of "dependent on" has the meaning of conascent, this method is not obtained in the section on the dependent; therefore, with reference to the sense-base that is conascent only at conception, "dependent on the sense-base, aggregates arise" was said. In such passages as "conditioned by one wholesome aggregate and sense-base, three aggregates arise" and so on too, the meaning should be understood by this very method.

"Wholesome and indeterminate conditioned by an indeterminate mental state" was said with reference to the arising together of wholesome and indeterminate by way of root condition. For at the moment of the arising of the wholesome, wholesome aggregates arise in dependence on the sense-base, and consciousness-originated derivative materiality arises in dependence on the consciousness-originated primary elements - together by way of root condition. Thus it should be understood that this

was said with reference to the arising together by way of root condition of the conditionally arisen, even though the indeterminate that is the condition is diverse. In other such instances too, the same method applies. Thus in this root condition, seventeen questions were answered having made both consciousness and preconsciousness a condition in the sense of support. Therein, aggregates and primary elements are taken by way of consciousness, and the sense-base is taken by way of consciousness and preconsciousness. But in the section on the dependent, the condition is obtained by way of consciousness only; therefore there only nine questions were answered. Now, as to those seventeen questions answered here, among them, in the answer beginning with one and ending with one, among the wholesome and so on, from one condition there is one conditionally arisen. In the answer beginning with one and ending with a dyad, from one condition there are diverse conditionally arisen. In the answer beginning with a dyad and ending with one, from diverse conditions there is one conditionally arisen. In the answer beginning with a dyad and ending with a dyad, from diverse conditions there are diverse conditionally arisen.

248-252. In object condition and so on too, the classification of answering questions should be understood by this same method. Now, what was stated under object condition as "conditioned by the sense-base, aggregates arise," that was stated with reference to resultant aggregates only at the moment of conception. Eye-consciousness and so on were stated for the purpose of showing the classification of those arising by way of object condition in dependence on the indeterminate. Again, "conditioned by the sense-base" was stated for the purpose of showing the arising of resultant and functional indeterminate states in occurrence. The remainder should be understood by the former method. Thus in this object condition, seven questions were answered having made both consciousness and preconsciousness a condition. Therein, aggregates are taken by way of consciousness, the sense-base by way of consciousness and preconsciousness, and the eye sense base and so on by way of preconsciousness only. But in the section on the dependent, the condition is obtained by way of consciousness only. Therefore there only three questions were answered.

253-254. In the predominance condition, the resultant indeterminate should be understood as supramundane alone. Proximity and contiguity are similar to object by the absence of materiality. In the subsequent conditions too, including repetition and absence, the same method applies.

255. In the consciousness condition, "kamma-born materiality, derivative materiality" means kamma-born materiality reckoned as derivative materiality. This is said with reference to the materiality of non-percipient beings only. The eye sense base and so on are stated by way of the five-aggregate constituent existence.

256-257. "In the mutuality condition, just as the object condition" is said with reference to the similarity of the answers. But there is diversity among the conditionally arisen states.

258. "In the decisive support condition, similar to the object condition" was said both because of the absence of matter and because of the equality of the answer.

259-260. The meaning of "the sense-base by preconsciousness condition" and so forth should be understood in the manner stated in the section on the dependent.

261-266. "Three in the kamma condition" means three should be understood thus: conditioned by wholesome, wholesome, indeterminate, and wholesome and indeterminate. The same method applies to the unwholesome as well.

267-268. "By dissociation condition from the aggregates" in the dissociation condition means the meaning is that they arise by dissociation condition in dependence on the aggregates. "The aggregates by dissociation condition from the sense-base" means the meaning is that the aggregates arise by dissociation condition in dependence on the sense-base. The remainder should be understood by the method already stated above.

269-276. Now, in order to show by way of counting the answers as obtained, he said beginning with "by way of root seventeen." Therein, "by way of root seventeen" means by wholesome, wholesome; by wholesome, indeterminate; by wholesome, wholesome-and-indeterminate - thus by way of the wholesome, those beginning with one and ending with one are two, and ending with a dyad is one - three are stated; likewise by way of the unwholesome. By indeterminate, indeterminate; by that same, wholesome, unwholesome, wholesome-and-indeterminate, and unwholesome-and-indeterminate; by wholesome-and-indeterminate, wholesome, indeterminate, wholesome-and-indeterminate; by unwholesome-and-indeterminate, unwholesome, indeterminate, unwholesome-and-indeterminate - thus seventeen should be understood.

"By way of object seven" means by wholesome, wholesome; by unwholesome, unwholesome; by indeterminate, indeterminate, wholesome, unwholesome; by wholesome-and-indeterminate, wholesome; by unwholesome-and-indeterminate, unwholesome - thus seven.

"By way of result one" means indeterminate by indeterminate only. Thus here seventeen, seven, and one - there are three delimitations of turns. Among those, twelve are of seventeen, ten are of seven, and one is of one - having thoroughly considered all those, the reckoning should be understood later by way of the condition with the lesser enumeration in the correlation of conditions by way of dyads, triads, and so on. For it is possible by this reckoning to know the delimitation of turns in the dyad-root and so on; therefore, without touching upon "a wholesome mental state conditioned by a wholesome mental state," to show the delimitation of turns by way of counting alone, the passage beginning with "by root condition: by way of object seven" was begun.

Therein, a wholesome mental state arises conditioned by a wholesome mental state by root condition, by object condition. "Conditioned by one wholesome aggregate, three aggregates" - by this method, the answers obtained under object should be expanded. This, for now, is the method in the conformity.

277-285. However, in the negative, since wholesome is not obtained, the answer was begun making unwholesome itself the beginning, as "conditioned by an unwholesome mental state." That proceeds according to the canonical text itself. Whatever should be said here, that has already been stated in the negative of the section on the dependent.

286-287. Now as for what was said beginning with "by non-root four" and so on to show by counting the delimitation of obtained answers in the negative, therein four, seventeen, seven, five, three, and one - there are six delimitations. By virtue of those, the reckoning should be understood in the correlation of conditions in the dyads, triads, and so on. For whatever condition obtains seventeen answers, together with that, in the correlation of similar ones, seventeen; in the correlation of lesser ones, the remaining six delimitations too are obtained. Thus in the remaining ones too, setting aside the exceeding delimitation, equal and lesser ones are obtained.

And here, exceeding ones are not obtained - this is the rule here. But equal and lesser meanings are obtained when there is opposition. Therefore here "by non-root condition, by way of non-object one" and so on was said. For here, since by non-root there are four and by non-object there are five, it might be said "by way of non-root four"; but because it is combined together with non-object, the object phenomenon is opposed, thus the three answers - an unwholesome mental state conditioned by an unwholesome mental state, an unwholesome conditioned by an indeterminate mental state, and an unwholesome conditioned by an unwholesome and indeterminate mental state - have fallen away. "An indeterminate mental state conditioned by an indeterminate mental state" is stated as only one by way of materiality. Thus everywhere, having known what is opposed and what is not opposed, the delimitation of what is obtainable should be understood. But further, here this is merely a showing of the method. "By non-predominance four" is just as obtained by non-root. In the remaining tetrads too, the same method applies.

"By non-proximity one" means by indeterminate, indeterminate, by way of rootless consciousness-originated matter and the remaining materiality. Thus in all the single ones, the applicable form should be known. "By non-prenascence two" - here too it might be said "by way of non-root four"; but because it is combined together with non-prenascence, the two answers - an unwholesome conditioned by an indeterminate mental state, and an unwholesome conditioned by an unwholesome and indeterminate mental state - have fallen away by way of sense-organ pre-nascence. But in the immaterial sphere, two are stated by way of rootless delusion and rootless functional consciousness. "By the not dissociated two" means two by way of rootless unwholesome and functional in the immaterial sphere. "By non-absence and non-disappearance one" should be seen as by indeterminate, indeterminate, by way of all materiality. In the triads and so on there is nothing not already explained.

288. But in the non-object root, "by non-predominance five" is just as obtained by non-object. "By non-kamma one" - here, not taking consciousness-originated materiality and kamma-born materiality, by way of the remaining materiality, indeterminate by indeterminate should be understood.

289-296. In the non-predominance root, "by way of non-prenascence seven" is just as obtained in the non-prenascence. "By way of non-postnascence seventeen" - these too are just seventeen obtained therein. The non-proximity, non-contiguity, non-mutuality, non-decisive support, not associated, non-absence, and non-disappearance roots are just similar to the non-object root. By this very showing of the method alone, what has come and what has not come everywhere, and what is obtainable and what is not obtainable, should be known.

The commentary on the negative is concluded.

297-328. But by this very characteristic, having put the positive in front in the positive-negative, and having put the negative in front in the negative-positive, the delimitation of the count - what has come and what has not come, and what is obtainable and what is not obtainable - should be known.

The commentary on the section on the conditions is concluded.

4. Commentary on the Section on Support

329-337. In the section on the support, "in dependence on a wholesome mental state" means having made the wholesome mental state a support in the sense of a foundation - this is the meaning. The remainder here should be understood by the method already stated in the section on the conditions. But at the end, "the state of being a condition is the state of being a support, the state of being a support is the state of being a condition" - this was said for the purpose of showing that both of these sections are without difference in meaning. For in meaning these too are indeed without difference, like the dependent and the conascence. Even this being so, they were stated for the purpose of delimiting the meaning of each other. For in the passage beginning with "with ignorance as condition, activities," even that which is asynchronous, occurring without dependence, was said to "arise by condition." And in the case of pieces of timber and so on standing clinging to one another, one is not a support condition for the other; likewise derivative materiality is not a support condition for a primary element. Thus both of these were stated in order to define, by the section on the conditions, the support condition state, and by the section on the support, the conascent and prenascent state of what was stated as "condition." Furthermore, both of these were also stated according to the disposition of those who awaken in such ways, by the beauty of instruction, and by way of knowing the classification of the analytical knowledge of language.

Commentary on the Section on Support.

5. Commentary on the Section on the Conjoined

338-346. In the conjoined section, "conjoined with a wholesome mental state" means having made the wholesome mental state a condition in the sense of association by the characteristic of simultaneous arising and so on - this is the meaning. "Conjoined with one wholesome aggregate" means having made one wholesome aggregate an associated condition, three aggregates arise by root condition - this is what is said. By this method the meaning should be understood in all terms. However, in this root condition, three questions were answered having made only immaterial mental states a condition in the sense of association. And just as under root condition, so too under object condition and so on, only under result condition there is just one answer.

347-350. Now, in order to show by way of counting the answers as obtained, it was said beginning with "by way of root three." Therein, in all the triads, by wholesome, wholesome; by unwholesome, unwholesome; by indeterminate, indeterminate - this is the only rule. But in the single section, only indeterminate by indeterminate is

obtained - thus here, among the twenty-two conditions three, and by way of result one - there are two delimitations. In postnascence, conformity does not exist. Therefore, by virtue of only these - three and one - in the correlation of conditions in the dyads, triads, and so on, wherever the result condition enters; there one, and in the remaining three - thus the reckoning should be understood. The remainder here in the conformity is clear in meaning.

351-354. However, in the negative, since wholesome is not obtained, the answer was given making unwholesome itself the beginning; that is of plain meaning.

359. Now as for what was said beginning with "by non-root two" and so on to show by counting the delimitation of answers in the negative, therein two, three, and one - there are three delimitations. By virtue of those, the reckoning should be understood in the correlation of conditions in the dyads, triads, and so on. Here too, when comparing higher reckonings together with lower reckonings, only the lower reckoning is obtained; together with equal reckonings, the equal reckoning. And because here only immaterial states are conditionally arisen, therefore only ten conditions are shown from the negative side by way of non-root, non-predominance, non-prenascence, non-postnascence, non-repetition, non-kamma, non-resultant, non-meditative absorption, non-path, and not dissociated; the remaining fourteen are not obtained. Even among those that are obtained, when the resultant is conditionally arisen, non-kamma and non-resultant are not obtained.

360-368. "By non-root condition, by non-predominance two" - what is obtained by non-root is just the dyad itself. In the remaining two also, the same method applies. "By non-kamma one" - making rootless functional volition the conditionally arisen, indeterminate by indeterminate. "By non-resultant two" - two by way of rootless delusion-functional. "By non-meditative absorption one" - the indeterminate answer should be understood by way of rootless five sense consciousnesses. "By non-path one" - the indeterminate answer by way of rootless resultant and functional. By this same method the meaning should be understood in all the correlations.

369-383. In the positive-negative, only ten negative conditions beginning with non-root stated above are obtained from the negative side, not the remaining. Even among those that are obtained, when root stands in conformity, meditative absorption and path are not obtained from the negative side - all should be understood by the very method stated above.

384-391. In the negative-positive, among those arisen by non-root condition, only rootless delusion obtains the meditative absorption and path conditions; the rest do not obtain them. In the non-meditative absorption condition, the eight rootless consciousnesses also. By non-kamma condition, by non-root condition, by non-predominance condition, by non-prenascence condition, by way of object one only - in the immaterial sphere, by means of rootless functional volition, by indeterminate, indeterminate. By this method, the reckoning everywhere should be understood by way of what is obtainable and what is not obtainable.

Commentary on the Section on the Conjoined.

6. Commentary on the Section on the Associated With

392-400. In the association section, "associated with a wholesome mental state" means having made the wholesome mental state an associated condition - this is the meaning. The remainder here should be understood by the method already stated in the conjoined section. But at the end, "the state of being conjoined is the state of being associated, the state of being associated is the state of being conjoined" - this was said for the purpose of showing that both of these sections are without difference in meaning. For in meaning these too are indeed without difference, like the dependent and the conascence, and like the condition and the support. Even this being so, they were stated for the purpose of delimiting the meaning of each other. For in such passages as "horses in company are yoked," even what is not associated is called conjoined. In such passages as "whatever investigation is accompanied by idleness, associated with idleness," even what is not conjoined but mixed up is called associated. Thus both of these were stated in order to define, by the conjoined section, the conjoined state of what is associated having the characteristic of simultaneous arising, and by the association section, the associated state of what is conjoined having the characteristic of simultaneous arising and so on. Furthermore, both of these were also stated according to the disposition of those who awaken in such ways, by the beauty of instruction, and by way of knowing the classification of the analytical knowledge of language.

Commentary on the Section on the Associated With.

But among these six sections, there is a certain condition that certainly does not stand in conformity but stands only from the negative side. There is one that certainly does not stand from the negative side but stands only in conformity. There is one that stands not exclusively but both in conformity and from the negative side - this miscellaneous matter should be understood. Therein, the first question should be understood by way of postnascence, the second by way of the great tetrad, and the third by way of the remaining applicable ones.

7. Commentary on the Analysis of the Section on Questions

401-403. In the section on questions, in order to show the answer according to what is obtainable among the questions to be extracted in the triad of wholesome by means of "might a wholesome mental state be a condition for a wholesome mental state by way of root condition" and so on, "a wholesome mental state is a condition for a wholesome mental state by way of root condition" and so on was said. A wholesome state, when arising by itself, arises by the remaining twenty-two conditions, setting aside postnascence and resultant. When being a condition for a wholesome state, setting aside prenascence, postnascence, resultant, and dissociation, it is a condition by the remaining twenty conditions. Therefore, in order to show in succession the conditions by which a wholesome state is a condition for a wholesome state, the passage beginning with "by way of root condition" and so on was begun.

Therein, the teaching that was given as "roots are for associated aggregates" rather than "for states associated with root" as in the section on the analysis of conditions - the purpose for doing so is this: For there, "states" was said in order to make clear the meaning of emptiness. Here, "aggregates" was said in order to make clear the meaning of heap, since the phenomena arising from conditions arise as a heap, not

one by one. Or, because in the section on the dependent and so on, the teaching of the conditionally arisen was undertaken by way of aggregates, therefore by that same sequence here too it was undertaken. But why was it undertaken thus in those? For the purpose of showing the classification without confusion. For when it is stated by the method beginning with "dependent on one mental state, the remaining mental states," it is not possible to know without confusion the conditions and the conditionally arisen as "in dependence on such and such a mental state, such and such mental states"; this being so, the synopsis and the analytic explanation would be without distinction. Therefore, it should be understood that it was undertaken thus for the purpose of showing the classification without confusion. "Consciousness-originated" - this was said in order to show that very indeterminate state for which a wholesome state is a condition by way of root condition. But in the analysis of conditions, without making a classification by way of wholesome and so on, for the purpose of showing the arisen materiality in general by way of all roots, instead of saying "consciousness-originated," "originating from them" was said. Therefore, there, materiality originated from indeterminate roots, and even kamma-born materiality at the moment of conception, were included in the classification. By this method, the meaning should be understood in the remaining answers of such a kind too.

404. "Having given a gift" means having relinquished a gift, a donation. Or the volition by which that is given, that volition is the gift. "Having given" means having purified that volition, having made it pure. "Having taken upon oneself morality" means having taken permanent morality by way of five factors and so on. By this, only abstinence by undertaking is shown. But abstinence by occasion and abstinence by eradication, being morality in the world, were not mentioned because of being not obvious. Although they were not mentioned, they are indeed object conditions. Therein, abstinence by eradication is the object only of the wholesome of learners, not of others. "Having performed the Observance practice" means having performed the eight-factored Observance practice on Observance days, as stated thus: "one should not kill a living being, nor take what is not given." "One reviews that" means both a learner and a worldling review that wholesome; a Worthy One too indeed reviews it. For even for a Worthy One, what was formerly done as wholesome is indeed wholesome, but the consciousness by which one reviews, that is called functional consciousness. Therefore, in this context of "this is a wholesome mental state for a wholesome mental state," it is not applicable. "What was well practised before" means since "having given, having taken upon oneself, having performed" refers to what was done recently, these should be understood as not done recently. Or this was said in order to show the remaining sensual-sphere wholesome states by means of giving and so on. "Having emerged from meditative absorption" means having emerged from meditative absorption. Or this itself is the reading. "Learners review the change-of-lineage" is said with reference to the stream-enterer. For he reviews the change-of-lineage. "Cleansing" - but this is said with reference to the once-returner and the non-returner. For their consciousness is called cleansing. "Learners" means stream-enterers, once-returners, and non-returners. "Having emerged from the path" means having emerged from the path attained by oneself by way of the transcending of path, fruition, and life-continuum; but there is no reviewing having emerged from the pure path alone.

"The wholesome as impermanent" - here, the three-plane wholesome accessible to insight should be understood; but the insight wholesome is only sensual-sphere. "With the knowledge of others' mental states" shows the fine-material-sphere wholesome. By "the plane of infinite space" and so on, it is only the immaterial-sphere wholesome arising by way of having the immaterial-sphere wholesome as object. By "wholesome aggregates are for the knowledge of various kinds of supernormal power" and so on, it shows by way of mental states without reference to a person. For that very reason here, the knowledge of others' mental states, although taken up below, was stated again.

405. "Enjoys" means one experiences and is attached to by means of consciousnesses accompanied by pleasure and associated with greed. "Delights in" means one rejoices by way of craving accompanied by rapture, becoming joyful and delighted, or one delights in by way of delight in wrong view. "Lust arises" means lust arises for one who enjoys. This is stated having taken all eight states accompanied by greed. "Wrong view arises" means for one who delights in, wrong view associated with four consciousnesses arises by way of "self," "what belongs to a self," and so on. But here, for one who has not reached certainty, sceptical doubt arises. For one gone to distraction, restlessness; for one who is remorseful, thinking "Indeed I have not done what is good," displeasure. "Referring to that" means having made those well-practised deeds an object - this is the meaning. For here the singular is a substitution for the plural, or this is singular by way of kind.

406. "A Worthy One, having emerged from the path" means having emerged by way of the transcending of the life-continuum immediately following fruition in the path process. But his reviewing consciousnesses are functional-indeterminate. Having thus shown the object condition for the functional-indeterminate, then to show it for the resultant-indeterminate, he said beginning with "learners or." "When the wholesome has ceased" means when the insight impulsion process has been cut off. "Resultant" means sensual-sphere resultant. "Registration" means by way of registration; the meaning is that it arises having made as object the wholesome that was seen with insight, which was the object of the wholesome impulsion. And not only by way of registration, but also by way of rebirth-linking, life-continuum, and death. For the resultant, for one who has taken rebirth-linking having made kamma as object, certainly has a wholesome object; but that was not shown here because of its being difficult to cognise.

"One enjoys the wholesome" and so on was stated to show the resultant having a wholesome object at the conclusion of unwholesome impulsion. "For the resultant of the plane of infinite consciousness" - this, although being difficult to cognise, was stated by way of what is obtainable, since the exalted resultant is not attained as registration. "For the functional" means for the functional of one who, having attained arahantship, attains the plane of infinite space not previously attained, either in reverse order or by way of alternate attainment. "For the knowledge of others' mental states" and so on should be connected further on with adverting. Whatever is the adverting for those, wholesome aggregates are a condition for that by way of object condition - this is the meaning here.

407-409. "Lust" means lust of oneself or of another. But here the explanation by way of one's own lust is obvious. "Enjoys" and so on are of already stated meaning. But in

the three beginning with sceptical doubt, because of the absence of being enjoyable, "enjoys" was not said. But wrong view here arises; because of the deficiency of the term "enjoys that," it was not stated first in the order in which it came. In sceptical doubt and so on only, having first stated the respective similar one, it was stated immediately after each respective one. And moreover, regarding these beginning with lust, the arising of displeasure should be understood either by way of impatience, thinking "Why do evil mental states arise in me?" or by way of remorse and so on, thinking "Evil has been done, cruelty has been done."

410. "The eye as impermanent" - by the successive progression of insight, the eleven material phenomena, namely the gross sense bases and the materiality of the sense-organ, are taken because of their obviousness. Again, the visible form sense base and so on are taken because of being the object of eye-consciousness and so on. But since this is a teaching by way of classes of consciousness, not by way of elements, therefore the mind-element is not taken. Thus what is taken and what is not taken should be known everywhere.

411. "They review fruition, they review Nibbāna" - this was said for the purpose of showing the object of reviewing wholesome.

413-416. In the description of object predominance, the wholesome of the four planes was shown by way of learners and worldlings, likewise in the description of connascent predominance. Because the Arahant has attained the highest state, there is no esteem for mundane wholesome states, thus only the highest path was shown.

417. In the proximity condition, "the former and former" is stated by combining together the wholesome whether of one plane or of different planes. "Conformity for change-of-lineage, conformity for cleansing" is by way of different objects. "Change-of-lineage for the path, cleansing for the path" is by way of different planes. "The wholesome for emergence" - here, however, "wholesome" means three-plane wholesome. "Emergence" means three-plane resultant. They emerge from the wholesome impulsion process, therefore it is called "emergence." That is twofold - registration and life-continuum. Therein, for sensual-sphere wholesome, both kinds of emergence occur; for the exalted, only the life-continuum. "The path for fruition" - this, because supramundane resultant, being included in the impulsion process, is not called emergence, therefore it is stated separately. "Conformity for a learner's" - for one beyond training, the wholesome does not occur as proximity, therefore he makes a distinction. "Fruition attainment" means the attainment of stream-entry fruition, once-returning fruition, and non-returning fruition as well. "Fruition attainment" means the attainment of non-returning fruition. In the case of the unwholesome, both kinds of emergence are obtained. "Resultant indeterminate, functional indeterminate" - here, resultant indeterminate should be understood as only for resultant indeterminate, and functional indeterminate as only for functional indeterminate. "Life-continuum for adverting" and so on is stated by way of mixture. Therein, "functional" means sensual-sphere functional. That is a proximity condition for both kinds of emergence; the exalted only for the life-continuum. Thus, those seven sections that were shown below in the exposition of the analysis of conditions, beginning with "the former and former wholesome mental states are a condition for the latter and latter wholesome mental states by way of proximity condition" - wholesome for wholesome, wholesome for indeterminate, unwholesome for

unwholesome, unwholesome for indeterminate, indeterminate for indeterminate, indeterminate for wholesome, indeterminate for unwholesome; by means of those, the proximity condition is here classified in brief.

But in detail here -

In ten ways, in seventeen ways, and in sixty ways;
One should thoroughly discern the description in many ways as well.

For this proximity condition obtains a description not merely in seven ways only, but the wholesome for the wholesome and for the resultant; the unwholesome for the unwholesome and for the resultant; the resultant for the resultant and for the functional; the functional for the wholesome, the unwholesome, the resultant, and the functional - thus it obtains a description in ten ways as well. Not merely in ten ways only, but the wholesome for the wholesome, for the wholesome resultant, and for the unwholesome resultant; the unwholesome for the unwholesome, for the unwholesome resultant, and for the wholesome resultant; the wholesome resultant for the wholesome resultant, the unwholesome resultant, and the functional; the unwholesome resultant for the unwholesome resultant, the wholesome resultant, and the functional; the functional for the functional, the wholesome, the unwholesome, the wholesome resultant, and the unwholesome resultant - thus it obtains a description in seventeen ways.

And not only in seventeen ways, it also obtains the analytic explanation in sixty ways as well. How? For sensual-sphere wholesome is a proximity condition for the fourfold wholesome by the distinction of plane, and fine-material-sphere and immaterial-sphere only for that of their own respective planes - thus the wholesome is a proximity condition for the wholesome in six ways. But sensual-sphere wholesome for sensual-sphere wholesome resultant, for unwholesome resultant, for fine-material-sphere resultant, for immaterial-sphere resultant, for supramundane resultant; fine-material-sphere wholesome for fine-material-sphere resultant, for sensual-sphere wholesome resultant; immaterial-sphere wholesome for sensual-sphere wholesome resultant, for fine-material-sphere and immaterial-sphere and supramundane resultant; supramundane wholesome for supramundane resultant - thus the wholesome is a proximity condition for the resultant in twelve ways. The unwholesome for the unwholesome, for unwholesome resultant, for three-plane wholesome resultant - thus a proximity condition in five ways.

Sensual-sphere wholesome resultant for sensual-sphere wholesome resultant, for unwholesome resultant, for fine-material-sphere resultant, for immaterial-sphere resultant - thus sensual-sphere wholesome resultant is a proximity condition for the resultant in four ways. Fine-material-sphere resultant for three-plane wholesome resultant - thus a proximity condition in three ways. Immaterial-sphere resultant for immaterial-sphere resultant, for sensual-sphere wholesome resultant - thus a proximity condition in two ways. Supramundane resultant for four-plane wholesome resultant - thus a proximity condition in four ways. Thus wholesome resultant is a proximity condition for the resultant even in thirteen ways. Unwholesome resultant for unwholesome resultant, for sensual-sphere wholesome resultant - thus a proximity condition in two ways. Thus in every way, the resultant is a proximity condition for the resultant in fifteen ways. But sensual-sphere wholesome resultant for sensual-

sphere functional, likewise unwholesome resultant, likewise fine-material-sphere resultant, likewise immaterial-sphere resultant - thus the resultant is a proximity condition for the functional also in four ways.

Sensual-sphere functional for three-plane functional, fine-material-sphere and immaterial-sphere functional only for those of the fine-material-sphere and immaterial-sphere respectively - thus the functional is a proximity condition for the functional in five ways. Sensual-sphere functional for unwholesome resultant and for four-plane wholesome resultant, fine-material-sphere functional for sensual-sphere wholesome resultant and fine-material-sphere resultant, immaterial-sphere functional also for four-plane wholesome resultant - thus the functional is a proximity condition for the resultant in eleven ways. But sensual-sphere functional for sensual-sphere wholesome and for unwholesome - thus a proximity condition for the wholesome and unwholesome in two ways. Thus it obtains the analytic explanation even in sixty ways.

And not only in sixty ways, it also obtains it in many ways as well. How? First, the first great wholesome consciousness of the sensual sphere is a proximity condition for itself, and for the four fine-material-sphere wholesome by way of foundation-connection, and for the sixteen supramundane accompanied by pleasure - thus for twenty-one wholesome, and at the end of impulsion for the eleven sensual-sphere resultants arising by way of registration and life-continuum, and for the fine-material-sphere and immaterial-sphere resultants proceeding by way of life-continuum only, and for the twelve supramundane resultants proceeding by way of fruition attainment - thus for twenty-one wholesome; and for thirty-two resultants - thus it is a proximity condition for fifty-three types of consciousness. Likewise the second wholesome consciousness. But the third and fourth, setting aside the higher-plane wholesome and the supramundane resultants, are for the remaining twenty-one types of consciousness. The fifth and sixth are for itself, and for the nine higher-plane equanimity wholesome, and for twenty-three resultants - thus for thirty-three. The seventh and eighth are for twenty-one only.

The five fine-material-sphere wholesome are for their own respective subsequent fine-material-sphere wholesome, for the four knowledge-associated great resultants, and for the five fine-material-sphere resultants - thus for ten. And by this very method, among the immaterial-sphere wholesome, the first together with its own resultant is for eleven, the second for twelve, the third for thirteen, the fourth for fourteen, and with fruition attainment for fifteen. The supramundane wholesome is only for its own respective resultant. Among the eight accompanied by greed, each unwholesome is for the eleven sensual-sphere resultant mind-consciousness elements, for the nine exalted resultants, and for its own respective subsequent one - thus for twenty-one. The two accompanied by displeasure are for the six sensual-sphere resultant mind-consciousness elements accompanied by equanimity, and for its own subsequent one - thus for seven. The pair accompanied by doubt and restlessness, together with the rootless resultant accompanied by pleasure, is for the eleven sensual-sphere resultant mind-consciousness elements, for the nine fine-material-sphere and immaterial-sphere resultants, and for its own subsequent one - thus for twenty-one.

The wholesome-resultant five sense consciousnesses are for the wholesome-resultant

mind-element, the mind-element is for the two resultant mind-consciousness elements. Of those two, the one accompanied by pleasure is for twelve: the ten resultant mind-consciousness elements that have become life-continuum, at the time of registration, its own subsequent one, and the determining functional consciousness. But the rootless mind-consciousness element accompanied by equanimity is for just twelve: the advertent mind-element occurring in two positions, the advertent mind-consciousness element, and the ten resultant mind-consciousness elements. The great resultant consciousnesses with three roots are for twenty-one: the ten sensual-sphere resultant mind-consciousness elements excluding the rootless one accompanied by pleasure, the fine-material-sphere and immaterial-sphere resultants, and the two advertent consciousnesses; the resultant consciousnesses with two roots, setting aside the exalted resultants, are for the remaining twelve. The five fine-material-sphere resultants are for nineteen: the seventeen three-sphere wholesome-resultant rebirth-linking consciousnesses with roots, and the two advertent consciousnesses. Among the immaterial-sphere resultants, the first is for nine: the sensual-sphere wholesome-resultant rebirth-linking consciousnesses with three roots, the four immaterial-sphere resultant consciousnesses, and the four mind-door advertent consciousnesses. The second, excluding the lower resultant, is for eight; the third, excluding the two lower ones, is for seven; the fourth, excluding the three lower ones, is for six. The four supramundane resultants are for fourteen: the thirteen resultant consciousnesses with three roots, and their own respective subsequent ones.

The unwholesome-resultant five sense consciousnesses are for the unwholesome-resultant mind-element, the mind-element is for the unwholesome-resultant rootless mind-consciousness element. That is for twelve: at the time of registration, its own subsequent one, at the time of death, the other nine sensual-sphere resultants occurring by way of conception and by way of life-continuum, the two accompanied by equanimity, and the limited functional consciousnesses. The functional mind-element is for ten consciousnesses. The smile-producing functional consciousness, in the five-aggregate constituent realm, is for thirteen by the taking up of what was not taken up: the nine resultant consciousnesses with three roots occurring by way of life-continuum, the five resultant consciousnesses accompanied by pleasure occurring by way of registration, and its own subsequent one. The determining functional consciousness, setting aside the functional mind-element, is for forty-five: the ten sensual-sphere functional consciousnesses, the sensual-sphere wholesome and unwholesome consciousnesses, and the fifteen resultant consciousnesses occurring by way of life-continuum in the five-aggregate constituent realm.

The two sensual-sphere functional consciousnesses with three roots accompanied by pleasure are, by the taking up of what was not taken up, for twenty-two: the thirteen resultant consciousnesses with three roots occurring by way of life-continuum, the five resultant consciousnesses accompanied by pleasure occurring by way of registration, the four fine-material-sphere functional consciousnesses occurring by way of preliminary work, the fruition attainment of arahantship, and their own subsequent ones. The two functional consciousnesses with two roots accompanied by pleasure are, by the taking up of what was not taken up, for seventeen: the thirteen life-continuum consciousnesses as stated, the five registrations, and their own subsequent ones. The two sensual-sphere functional consciousnesses with three roots

accompanied by equanimity are, by the taking up of what was not taken up, for twenty-four: those same thirteen life-continuums, the six resultant consciousnesses accompanied by equanimity occurring by way of registration, the one fine-material-sphere functional consciousness occurring by way of preliminary work, the four immaterial-sphere functional consciousnesses, the fruition attainment of arahantship, and their own subsequent ones. The two functional consciousnesses with two roots accompanied by equanimity are, by the taking up of what was not taken up, for eighteen: those same thirteen life-continuums, the six registrations, and their own subsequent ones. Among the fine-material-sphere functional consciousnesses, each one is for ten: the nine life-continuums with three roots in the five-aggregate constituent realm, and its own subsequent one. Among the immaterial-sphere functional consciousnesses, the first is for eleven: the nine life-continuums in the five-aggregate constituent realm, the one in the four-aggregate constituent realm, its own subsequent one. The second obtains two life-continuums in the four-aggregate constituent realm. The third obtains three, the fourth obtains four and also the fruition attainment. Thus each one of those is a proximity condition for, in due order, eleven, twelve, thirteen, and fifteen respectively. Thus the description is obtained in manifold ways also. Therefore it was said -

"In ten ways, in seventeen ways, and in sixty ways equally;
In many ways also the description, one should well discern."

The contiguity condition and the rest are of manifest meaning only.

423. "In dependence on faith" in the decisive support means having made faith a decisive support in action, the fruit of action, this world, the world beyond, and so on. For just as a man, having believed "there is water below in the earth," digs the earth, so a faithful son of good family, having believed in the fruit and benefit of giving and so on, sets going giving and so on. Therefore "in dependence on faith" was said.

In "in dependence on morality" and so on too, the meaning is having made these mental states beginning with morality a decisive support. For one who is moral, skilled in the powers of morality and the benefits of morality, in dependence on morality gives a gift to the virtuous, takes upon oneself morality ever higher, completely pure and unbroken, performs the Observance practice on the fortnight days beginning with the fourteenth, and in dependence on accomplishment in morality produces meditative absorptions and so on. One who is very learned too, having penetrated with wisdom gained through learning all achievements dependent on meritorious deeds beginning with giving, and the distinction of defilement and cleansing and so on of giving and so on, standing firm, in dependence on learning sets going giving and so on. One who is generous too, being inclined to generosity, in dependence on one's own accomplishment in generosity gives a gift, takes upon oneself morality thinking "what is given by the virtuous is of great fruit," performs the Observance practice, and with consciousness purified by that practice produces meditative absorptions and so on. One who is wise too, investigating the welfare of this world and the world beyond and the means for transcending the world, thinking "it is possible by this practice to accomplish the welfare of this world, the welfare of the world beyond, and the means for transcending the world," in dependence on wisdom sets going giving and so on. But since not only are faith and so on decisive

supports for giving and so on alone, but are also decisive supports for faith and so on arising in one's own subsequent stage, therefore it was said "faith, morality, learning, generosity, wisdom for faith, for morality, for learning, for generosity, for wisdom."

"Preliminary work" means not taking the proximate, the preliminary work in the preceding stage should be taken. "Of the knowledge of rebirth according to beings' actions, of the knowledge of future events" means for these two, the preliminary work for the divine eye itself is the preliminary work; there is no separate preliminary work. These are accessory knowledges of the divine eye itself; when that succeeds, they succeed. Even this being so, because of the inclination towards them, the preliminary work for the divine eye together with that inclination should be understood as their preliminary work. For these are not of the same attainment for all who possess the divine eye. Therefore there must be a distinction in the preliminary work. "The divine eye for the divine ear element" means for one who, having seen forms at a distance, wishes to hear their sound, the divine eye is the decisive support for the purification of the ear element. But having heard their sound, by way of wishing to go there and so on, the divine ear element is the decisive support for the knowledge of various kinds of supernormal power. Thus everywhere the conditionality of decisive support should be understood by way of the helpful nature of each respective one.

"In dependence on the path, unarisen attainment" means because by each respective path the obstacles have been weakened and the obstacles have been abandoned, they produce each respective attainment; thus the path is the decisive support for their attainment. "They see with insight" means they see with insight for the purpose of the ever higher paths. "Analytical knowledge of meaning" and so on was said because the analytical knowledges succeed only through the attainment of the path. And for those thus accomplished, afterwards in the occurrence regarding those various objects, the path itself is called the decisive support.

"In dependence on faith, one mutters conceit" means one generates the conceit "I am faithful, devoted." "Takes wrong view" means going by the force of faith alone in each and every statement, without investigating the meaning with wisdom, one takes wrong view by way of "there is a person" and so on. "Morality, learning, generosity, wisdom" means one mutters the conceit "I am moral, learned, generous, accomplished in wisdom." But in morality, learning, generosity, and wisdom, producing imagination due to wrong view just as imagination due to conceit, one takes wrong view. In "for lust" and so on, in dependence on the accomplishment of faith and so on, at the time of self-exaltation each one of those mental states is a decisive support for lust, at the time of disparaging others for hate, for delusion associated with both, for conceit and wrong view of the aforementioned kind, and in dependence on the accomplishment of faith and so on, a decisive support for longing for the success of existence and enjoyments. Thus here only mundane wholesome has been shown. But the supramundane is peaceful, sublime, highest, and destructive of the unwholesome. Therefore, like the moon for darkness, it is not a decisive support for the unwholesome - thus it was not included.

"Scorches" and so on is said for the purpose of showing indeterminate states by way of bodily pain. For one with faith, in dependence on faith, without drawing back from excessive cold or excessive heat, while performing various kinds of new construction

work and service and so on, scorches and torments oneself, and thinking "Having produced wealth, I shall perform meritorious deeds," experiences suffering rooted in search. One who is moral too, for the purpose of guarding morality, by way of the practice of dwelling in the open air and so on, scorches and torments oneself, and by way of the practice of going on alms round and so on, experiences suffering rooted in search. One who is learned too, thinking "I shall undertake a practice in accordance with great learning," practising in the manner already stated, scorches and torments oneself, and experiences suffering rooted in search. One who is generous too, through being inclined to generosity, giving away without leaving over even the requisites sufficient for one's own sustenance, or else making the relinquishment of limbs and so on, scorches and torments oneself, and for the purpose of producing the thing to be relinquished, experiences suffering rooted in search. One who is wise too, thinking "I shall develop wisdom ever higher and higher," in dependence on being wise, without regard for cold, heat, and so on, while applying exertion in recitation and attention, scorches and torments oneself, and having seen the danger in wrong livelihood and the benefit in right livelihood, having abandoned wrong livelihood, seeking a livelihood by pure livelihood, experiences suffering rooted in search.

"Of bodily pleasure" means at the time of enjoying the instruments of pleasure arisen in dependence on the achievement of faith and so on, and at the time of the arising of pleasure for one whose body is pervaded by sublime matter originated from faith and so on, and for one whose body is pervaded by matter originated from gladness and joy rooted in freedom from remorse by virtue of those, and at the time of resultant pleasure arisen because of the doing of those - of bodily pleasure; in the manner already stated, at the time of the arising of pain, and at the time of murder, imprisonment, and so on inflicted by those who cannot endure the achievement of the qualities of faith and so on - of bodily pain; but at the time of fruition attainment activated in dependence on faith and so on, of fruition attainment - it should be understood that each one among these is a condition by way of decisive support condition. "Wholesome action" means wholesome volition is a decisive support condition for its own result, but that is obtained only as strong volition, not as weak. Herein is this story - A certain woman, it is said, wishing to hang herself, having tied a rope to a tree, was arranging what was to be arranged. Then a certain thief, in the night-time, having approached that house, thinking "Having tied something with this rope, I shall carry it off," went up to cut it with a knife. Then that rope became a venomous snake and hissed. The thief, frightened, drew back. The woman, having gone out from her own dwelling, having fastened her neck in the rope noose, hanged herself and died. Thus strong volition, having warded off the obstacle, is a decisive support for its own result. But this should not be taken as absolute. For action that has made opportunity itself, having obstructed the obstacle to its result, ripens; and it should not be said that action productive of result is not a decisive support condition for its result. "Action" here should be understood as including that of all four planes. But what is stated further on as "the path for fruition attainment," that is by way of the non-volitional. By this it explains - Whatever phenomenon is productive of result, that is a decisive support condition for its own result.

"In dependence on lust one kills a living being" means regarding whatever thing one is filled with lust, one kills a living being either what is opposed to that, or for the sake of that. In the case of taking what is not given and so on too, the meaning should be

understood by this same method. "Breaks into houses" is said by way of taking what is not given. Therein, "houses" means the walls of a house. "Carries off plunder" means having hidden, one carries off. "Commits burglary" means together with many, having surrounded just one house, one plunders. "Stands in ambush on the highway" means one performs the act of highway robbery. In the case of "in dependence on hate" and so on, having made as a decisive support the hate arisen by way of "he has done harm to me" and so on. "In dependence on delusion" means having made as a decisive support the delusion that conceals the danger in killing living beings and so on. "In dependence on conceit" means having made as a decisive support the conceit "Am I not able to kill? Am I not able to take?" Or else, one is despised, treated with contempt, and scorned by someone - the meaning is also having made that inferiority complex as a decisive support. "In dependence on wrong view" means having made wrong view as a decisive support, like brahmins and others in sacrifices and so on, and like the Pādasika, Milakkhu, and others. "In dependence on longing" means having made as a decisive support longing such as "If this particular thing succeeds for me, I will make such an oblation to you" - thus reckoned as a prayer to a deity; or such as "Kill such and such a person for me and give me, bring the property of such and such a person, or come and be my companion in performing these deeds" - having made as a decisive support such longing and so on. "Lust, hate, delusion, conceit, wrong view, longing, of lust." Here lust is a decisive support for lust too and for hate and so on too. The same method applies in the case of hate and so on too.

"Killing living beings is a condition for killing living beings" means one who kills living beings, because of being established in non-restraint, kills yet another living being. Or whoever has been killed by him, being troubled by that one's relatives and friends, he kills yet another among them. Thus killing living beings is a condition for killing living beings by way of decisive support condition. But in the case of carrying off another's goods after having killed the owner of the goods or the watchman, in the case of transgression with another's wife after having killed the husband, in the case of speaking falsely saying "I do not kill," in the case of resorting to divisive speech for the purpose of concealing what was done or for the purpose of doing what was not done, in the case of uttering harsh speech in the same manner, in the case of speaking idle chatter, in the case of coveting another's wealth and possessions that are to be coveted after having killed another, whoever has been killed by him; in the case of thinking "May his friends and colleagues be destroyed" and so on, and at the time of taking up wrong view by way of performance of austerities and so on thinking "Thus my killing of living beings will be exhausted," killing living beings is a decisive support for taking what is not given and so on as well. By this method, the meaning should be understood in the wheels rooted in taking what is not given and so on as well.

"The action of matricide is a condition for the action of matricide" means either for one who, having seen another killing his mother, kills his own mother thinking "It is proper to do thus," or by way of having killed in one existence and killing in another existence as well, or by way of repeatedly commanding in one and the same existence "Go, kill my mother," or by way of giving a second blow for certain death with two blows, the action of matricide is a decisive support for the action of matricide. The remaining ones too should be understood in this same manner as appropriate. But since powerful unwholesome is not a decisive support for weak

unwholesome, therefore they say the teaching was given only by way of courses of action and heinous actions with immediate bad destination. That should not be taken as absolute. For having committed killing of living beings and so on, when being accused "Why did you do thus?" one produces even a mere irritation. One also becomes remorseful. And even when a trifling mental defilement has arisen, having increased it, one commits a transgression. Therefore the powerful is indeed a decisive support for the weak, and the weak for the powerful as well. But what was said in the explanation of the synopsis of the analysis of conditions, "It is a decisive support in the sense of a powerful cause," that was said with reference to the powerfulness of the state of being a cause, not of the mental states that are decisive support conditions. For actions and mental defilements, whether powerful or weak, are indeed powerful causes.

In the passage beginning with "In dependence on lust one gives a gift," thinking "Oh, may I be reborn in the company of the gods ruled by the four great kings," in dependence on lust for the becoming of rebirth or for wealth, one gives a gift. The same method applies to the undertaking of morality and the Observance practice as well. But one who produces meditative absorption for the purpose of suppressing lust, insight for the purpose of abandoning lust, and the path for the purpose of eradicating it, is said to produce them in dependence on lust. But one who produces direct knowledge and attainment for the purpose of the state of being without lust is said to produce them in dependence on lust. For by this much one is called without lust.

"For faith" means for faith that has proceeded by way of giving and so on; the same method applies to morality and so on as well. For just as one who produces faith and so on by way of giving and so on is said to produce them in dependence on lust, so lust and so on too should be understood as being decisive support conditions for faith and so on. "For the purpose of counteracting that" means for the purpose of warding off that, for the purpose of not giving opportunity for its result - this is the meaning. Let it be so for those that can be counteracted, but as for those heinous actions with immediate bad destination that cannot be counteracted, why was it said regarding them "for the purpose of counteracting that"? According to his disposition. For his disposition is "I act for the purpose of counteracting that"; having taken that, it was said thus.

"In dependence on lust one scorches oneself" means wherever one is lustful, seeing the attainment of that through difficulty, one does thus - all this should be understood by the former method. "Of bodily pleasure" means either of pleasure obtained by doing wholesome through transcending lust and so on, or of pleasure arisen through enjoying sensual pleasures by way of lust and so on for one who does not see the danger. "Of suffering" means either of pleasure arisen by way of self-mortification and so on, or of suffering arisen by way of execution, imprisonment and so on occurring on account of lust and so on. "Of fruition attainment" means either of that produced after having eradicated lust and so on, or of that attained by one who is distressed by them.

In "bodily pleasure" and so on, when pleasure has arisen, for one who, having enjoyed it, produces it again and again by such conditions, the former is a decisive support for the latter. But in cold and so on, for one who excessively resorts to warming by fire and so on, pleasure in the preliminary stage is a decisive support

condition for suffering in the subsequent stage; for one who commits to gulping down sensual pleasures, thinking "Pleasant is the contact with the arm of this young, hairy female wandering ascetic," here bodily pleasure is a decisive support condition for bodily pain of one doomed to Niraya Hell; but for one who is happy through being healthy and attains fruition attainment, bodily pleasure is a decisive support condition for fruition attainment. But for one who resorts to pleasure for the counteracting of suffering, and for one who, like the Blessed One, having suppressed illness, attains fruition attainment for the counteracting of suffering, bodily pain is a decisive support condition for bodily pleasure and for fruition attainment. Agreeable climate is a decisive support condition for pleasure and for fruition attainment; disagreeable climate for suffering. Or for one who, having overcome an unsuitable climate, wishes to experience pleasure arisen by way of matter originated from attainment, even an unsuitable climate is indeed a condition for fruition attainment. In the case of food and lodging too, the same method applies. Again, "bodily pleasure" and so on are shown merely together. But their state of being a condition should be understood by the method already stated above. "Fruition attainment for bodily pleasure" means for pleasure arisen by way of matter originated from attainment. For this one experiences that having emerged from the attainment.

In "in dependence on bodily pleasure, a gift" and so on, by way of non-decline for one who has attained, thinking "Oh, may this pleasure of mine not decline"; Or by way of attainment for one who has not attained, thinking "Oh, may I in the future attain such pleasure"; In the case of suffering too, by way of decline for one who has attained, thinking "Oh, may my suffering decline"; or By way of aspiring for non-arising, thinking "May such a thing not arise in the future" - thus the decisive support nature of pleasure and suffering should be understood. Climate, food, and lodging are in the manner already stated. Again, in "bodily pleasure" and so on, since faith arises even for those who have attained happiness, thinking "Good indeed, dear Moggallāna, is going for refuge to the Buddha," and also for those who have attained suffering, thinking "The Blessed One is indeed a perfectly Self-awakened One, who expounds the Teaching for the full understanding of such suffering." And one might fulfil morality and so on for the purpose of union with and separation from happiness and suffering; therefore happiness and suffering are shown as being in the state of decisive support for faith and so on. Climate and so on too should be connected as appropriate. In "in dependence on bodily pleasure, one kills a living being" and so on too, the decisive support nature of pleasure and so on should be understood in accordance with the method already stated.

But in this analysis of decisive support, the wholesome is a decisive support for the wholesome in three ways, for the unwholesome in two ways, and for the indeterminate in three ways. The unwholesome is a decisive support for the unwholesome in three ways, for the wholesome in one way, and for the indeterminate in two ways. The indeterminate too is a decisive support for the indeterminate in three ways, likewise for the wholesome, likewise for the unwholesome. Thus it should be understood that the decisive support is analysed in twenty-three ways: the wholesome in eight ways, the unwholesome in six ways, and the indeterminate in nine ways.

424. In the prenascent, the eye and so on are stated on account of their being gross. But the liquid element and so on are indeed also prenascent objects. "Sense-organ prenascent - the eye sense base" and so on is stated to show that which, having been a sense-base, is prenascent. "The sense-base for resultant indeterminate" is stated with reference to the prenascent condition in occurrence.

425. "Postnascent of this body" means of the body made of the four great elements. "Is a condition by way of postnascent condition" means having been postnascent by way of support, it is a condition. For this has come in conformity in this section on questions as postnascent condition precisely because of being a condition in the sense of supporting.

426. Regarding the repetition condition, the reason for the separate taking of conformity, change-of-lineage and so on should be understood by the very method stated below.

427. Regarding the kamma condition, "wholesome volition for associated" - here, because of the absence of the classification into conascent and asynchronous, "conascent" was not stated. But in the indeterminate answer, that classification exists; therefore it was stated there. The inclusion of conception was made by way of kamma-born materiality. "Volition for the sense-base" - although at the moment of conception immaterial phenomena established on the sense-base occur by way of sense-base condition, it was stated in order to show that volition too is a condition for the sense-base.

428. In the conception section of the result condition, the meaning should be understood by this very method.

429-438. "Of this body" in the nutriment condition means it is a condition by way of nutriment condition for nutriment-originated matter by way of being productive, and for the remainder by way of being sustaining, in this body composed of the four primary elements occurring by way of the four continuities. In the faculty condition and so on too, the conception section should be understood in the manner already stated. The remainder is of manifest meaning everywhere.

The commentary on the analysis of the section on questions is concluded.

Forward counting in the combination of the section on questions

439. Now here, in order to show by way of counting the answers as obtained, "by way of root seven" and so on was said. Therein, "seven" means by wholesome, wholesome; indeterminate; and wholesome and indeterminate - three. Likewise by unwholesome; by indeterminate, only indeterminate - thus seven. "By way of object nine" means nine with a single root and a single ending. "By way of predominance ten" means wholesome for wholesome by way of conascent and by way of object; for unwholesome by way of object only; for indeterminate by way of conascent and by way of object; for wholesome and indeterminate by way of conascent only - four having wholesome as root. Unwholesome for unwholesome by way of conascent and by way of object; for indeterminate by way of conascent only; likewise for unwholesome and indeterminate - three having unwholesome as root. Indeterminate for indeterminate by way of conascent and by way of object; for wholesome by way

of object only; likewise for unwholesome - three having indeterminate as root - thus ten. Here, however, object predominance is obtained in seven ways, and connascent predominance also in seven ways.

"By way of proximity seven" means two having wholesome as root, likewise having unwholesome as root, and three having indeterminate as root - thus seven. By way of contiguity also, these same. "By way of conascence nine" means three having wholesome as root, three having unwholesome as root, one having indeterminate as root, likewise one having wholesome and indeterminate as root, and one having unwholesome and indeterminate as root - thus nine. "By way of mutuality three" means by wholesome, wholesome; by unwholesome, unwholesome; by indeterminate, indeterminate - thus three. "By way of support thirteen" means by way of conascence only, three having wholesome as root, likewise having unwholesome as root, likewise having indeterminate as root. Here, however, prenascent is also obtained. For indeterminate for indeterminate is both conascent and prenascent; for wholesome, prenascent only; likewise for unwholesome. Again, wholesome and indeterminate for wholesome by way of conascence and prenascent, for indeterminate by way of conascence only; likewise unwholesome and indeterminate - thus thirteen. "By way of decisive support nine" means nine with a single root and a single ending. In their analysis, twenty-three divisions were shown. Among those, in object decisive support seven, in proximity decisive support seven, and in natural decisive support nine. "By way of prenascent three" means indeterminate for indeterminate, for wholesome, and for unwholesome - thus three.

"By way of postnascent three" means wholesome for indeterminate, unwholesome for indeterminate, indeterminate for indeterminate - thus three. By way of repetition, three are similar to mutuality. By way of action, seven are similar to root. Therein, in two answers, asynchronous action also has come in; in five, only conascent. By way of result, one - by indeterminate, indeterminate. By way of nutriment, faculty, meditative absorption, and path, seven are similar to root. But here, faculty has come in by way of conascence and prenascent. By way of association, three are similar to mutuality. "By way of dissociation five" means by way of conascence and postnascent, by wholesome, indeterminate; by unwholesome, indeterminate; by way of conascence, prenascent, and postnascent, by indeterminate, indeterminate; by way of sense-organ prenascent, by indeterminate, wholesome; likewise unwholesome - one having wholesome as root, one having unwholesome as root, three having indeterminate as root - thus five.

By presence thirteen means by conascence, wholesome for wholesome; by conascence-postnascent, wholesome for indeterminate; by conascence only, wholesome for wholesome-and-indeterminate - three with wholesome root; likewise with unwholesome root; but by conascence-prenascent-postnascent-nutriment-faculty, indeterminate for indeterminate; by base-object-prenascent, indeterminate for wholesome; likewise for unwholesome; by conascence-prenascent, wholesome and indeterminate for unwholesome; that same for indeterminate by conascence-postnascent-nutriment-faculty and by conascence-prenascent; and wholesome and indeterminate for wholesome; that same for indeterminate by conascence-postnascent-nutriment-faculty - thus thirteen. By absence and by disappearance, seven are similar to proximity. By non-disappearance, thirteen are similar to

presence. Thus here there are seven numerical delimitations: one, three, five, seven, nine, ten, and thirteen. Among those, by way of result just one single; by way of mutuality, prenaissance, postnaissance, repetition, and association five triads; by way of dissociation just one pentad; by way of root, proximity, contiguity, action, nutriment, faculty, meditative absorption, path, absence, and disappearance ten septads; by way of object, conascence, and decisive support three nonads; by way of predominance one decad; by way of support, presence, and non-disappearance three sets of thirteen - thus, having thoroughly considered by way of counting the turns indicated under each and every condition, the reckoning should be understood by virtue of those in the correlation of conditions in the dyads, triads, and so on.

440. But those conditions which are dissimilar to or opposed to whichever conditions, those should not be combined with them. That is: First, for the root condition, object, proximity, contiguity, proximity decisive support, prenaissance, postnaissance, kamma, repetition, nutriment, meditative absorption, absence, and disappearance are dissimilar, and in the predominance condition, setting aside investigation, the remaining predominants are dissimilar; conascence and so on are similar. Why? Because of the actual presence and absence of such a state. For those for whom the root condition is a root condition, for them there is also a conascence condition and so on, but there is no object condition and so on - thus object and so on are called dissimilar to it. Therefore it should not be combined with them, or they with it. And prenaissance, postnaissance, association, dissociation, presence, absence, disappearance, and non-disappearance are mutually opposed; those too should not be combined with one another. Therein, having set aside those not subject to combination, to show in brief the modes obtainable through combination with those subject to combination, "by root condition, by way of predominance four" and so on was stated.

Therein, although when comparing the root condition with predominance, by way of the lesser reckoning there should be seven modes, yet since among the predominants only investigation is a root condition, not the others, therefore having set aside the dissimilar, "four" was stated by way of the similar. Those should be understood thus: A wholesome mental state is a condition for a wholesome mental state by way of root condition and by way of predominance condition; wholesome investigation for associated aggregates. A wholesome mental state is a condition for an indeterminate mental state by way of root condition and by way of predominance condition; wholesome investigation for consciousness-originated materiality. A wholesome mental state is a condition for a wholesome and an indeterminate mental state by way of root condition and by way of predominance condition; wholesome investigation for associated aggregates and for consciousness-originated materiality. An indeterminate mental state is a condition for an indeterminate mental state by way of root condition and by way of predominance condition; resultant indeterminate and functional indeterminate investigation for associated aggregates and for consciousness-originated materiality. And here, the resultant indeterminate should be taken as supramundane only. But the object condition, proximity condition, and so on were not combined because of being dissimilar. By this method, having known everywhere what is obtainable and what is not obtainable, the modes should be extracted according to what is obtainable.

"By way of conascence seven" is just as obtained by way of root. "By way of mutuality three" is just as obtained in the pure mutuality. "By way of support seven" is just as obtained by way of root. "By way of result one" is just as obtained in the pure result. "By way of faculty and path four" is in the very manner stated above. "By way of association three" is just as obtained in the pure association. "By way of dissociation three" should be understood by making consciousness-originated materiality beginning with wholesome and so on the conditionally arisen. "By way of presence and non-disappearance seven" is just as obtained by way of root.

441-443. Thus, having shown the reckoning in the two-root method by virtue of those eleven conditions together with which the root condition obtains combination, beginning with the predominance condition and so on, now, establishing the characteristic for the purpose of showing that in the three-root and so on, he said beginning with "root-conascence-support-presence-non-disappearance: seven." But in the manuscripts they write the condition names with abbreviated letters thus: "nissa-upanissa-adhipā"; that is written merely for the purpose of making a sign. Therefore, in such places the complete Pāḷi text should be rendered. Now as to this characteristic that has been established, it indicates this: This root condition, when compared together with the four beginning with conascence, obtains only seven answers in its own analysis. If however the mutuality condition enters here, it obtains three obtained in mutuality. If the associated condition enters, it obtains those very three. If the dissociated condition enters, it obtains three obtained in the root-dissociated dyad. If the result condition enters, when compared together with all those sharing in result, it obtains the answer in just the same way. But if herein the faculty and path conditions enter, together with those it obtains only four obtained in the two-root. If together with those the mutuality condition enters, having removed two from the four answers shown in the root-predominance dyad - "a wholesome mental state for an indeterminate, a wholesome mental state for a wholesome and an indeterminate" - it obtains the remaining two. If also the associated condition enters there, it obtains those very two. But if the dissociated condition enters, it obtains the other two. But if among those the result condition enters, everywhere it obtains only one. But together with predominance, when the lesser reckonings do not enter from the root-predominance dyad, it obtains only four. When the lesser reckonings enter, by virtue of those it obtains two and one. Thus, having known the obtainable reckoning in the combination of those various conditions, the reckoning should be extracted in the three-root and so on.

But among these combinations, the very first four combinations are stated in general by way of all nine roots, without result. But here in the indeterminate-for-indeterminate answer, the resultant root too is obtained.

The next five combinations are stated by way of resultant root. Therein, all are both conascent resultants and materiality conascent with resultant. Among those, in the first combination, both resultants and materiality originating from them are obtained; in the second, both resultants and at conception the materiality of the sense-organ. In the third, only immaterial phenomena. In the fourth, only resultant consciousness-originated materiality is obtained. In the fifth, only the materiality of the sense-organ.

The next fifteen combinations are connected with faculty and path, stated by way of the non-delusion root. Therein, the first nine are without predominance, the last six

are with predominance. Even among those without predominance, the first four are stated in general everywhere by way of non-delusion, the last five by way of resultant non-delusion. Therein, among those without predominance, "in the first, four" are as shown above in the root-predominance dyad. In the second, consciousness-originated materiality falls away. In the third, the materiality of the sense-organ falls away. In the fourth, a wholesome mental state for consciousness-originated, an indeterminate for originating from them - only materiality is obtained. The next five connected with result are in the very manner stated above. Among those with predominance, the first three combinations are stated in general by way of resultant and non-resultant root. Among those, in the first, four are in the manner already stated. In the second, materiality falls away; in the third, the immaterial falls away. The next three are stated by way of resultant root. Among those, in the first, materiality-and-immateriality is obtained; in the second, only the immaterial; in the third, only materiality. Thus too, having known the obtainable reckoning in the combination of those various conditions, the reckoning should be extracted in the three-root and so on.

The root-based section is concluded.

444. In the object-rooted too, the seven beginning with predominance condition are similar with object, the remaining sixteen are dissimilar - having excluded those, only seven are combined. Among those, "by way of predominance seven" means a wholesome mental state for a wholesome mental state, for an unwholesome mental state, for an indeterminate mental state - thus three with wholesome root, one with unwholesome root, three with indeterminate root - seven. "By way of support three" means only those with indeterminate root, by way of sense-base. "By way of decisive support seven" is just the lower ones. "By way of pre-nascence three" means those with indeterminate root, by way of sense-base and object. "By way of dissociation three" means by way of sense-base only. "By way of presence and non-disappearance three" means by way of sense-base and object. But just as in the root-rooted, combinations were established for the purpose of showing the characteristics, so too in the object-rooted and so on.

445. Therein, first, as to the five combinations established in this object-rooted section. Therein, the first has predominance by way of object predominance. Therein, "seven" means just the answers obtained in the object predominance dyad. The second is without predominance. Therein, "three" means those with indeterminate root by way of sense-base and object, or only by way of object. The third is stated by way of support. Therein, "three" means those with indeterminate root by way of sense-base. The fourth and fifth have predominance. Among those, in the fourth, "one" means unwholesome with indeterminate root by way of sense-base and object, or only by way of object. In the fifth, "one" means unwholesome having indeterminate root by way of support. Thus here too the reckoning in the triads and so on should be understood according to what is obtainable. Likewise in the predominance-rooted and so on. But without stating the detailed application by way of object, faculty, and resultant, we shall state only what is fitting to be stated in each case.

446. "By way of conascence seven" in the predominance-root means by way of connascent predominance, three wholesome roots, three unwholesome roots, and one indeterminate root. But object predominance together with conascence, and conascence together with object predominance, is not obtained. "By way of mutuality three" means by way of connascent predominance only. "By way of support eight" means three wholesome roots, three unwholesome roots, and two indeterminate roots. For an indeterminate predominant is a support for indeterminate by way of conascence and by way of object, and for unwholesome by way of object only. But for wholesome it is not so in either way - thus only two indeterminate roots, and so eight. "By way of decisive support seven" is just similar to object. "By way of prenascent one" means an indeterminate predominant by way of object for unwholesome. "By way of result one" means by indeterminate, indeterminate, supramundane. "By way of nutriment and so on seven" is just as obtained below in the single-root. "By way of dissociation four" means by wholesome, indeterminate; likewise by unwholesome; by indeterminate, indeterminate and wholesome. "By way of presence and non-disappearance eight" is just similar to support.

447-452. Now here, the combinations, not having been combined with object and so on in succession, were first combined with presence and non-disappearance. Why? Because of being mixed with both kinds of predominance. Therein, in the first combination, sense-base and object are obtained by way of object predominance; in the second, by way of support, the sense-base itself for one who enjoys having given weight to it; in the third, by way of connascent predominance, the wholesome and so on for materiality, and by way of object predominance, the sense-base for the unwholesome. The next three combinations are stated by way of object predominance. Therein, "in the first, seven" is as already stated above. In the second, "one" means the prenascent sense-base and object of the unwholesome. In the third, only the sense-base of the unwholesome. The next three combinations, common to both resultant and non-resultant, are stated by way of connascent predominance. Therein, in the first, materiality-and-immateriality is obtained; in the second, only the immaterial; in the third, only materiality. The next three are stated by way of resultant predominance. Among those too, in the first, materiality-and-immateriality is obtained; in the second, the immaterial; in the third, only materiality. The next six combinations, connected with nutriment and faculty, are stated by way of consciousness predominance. Therein, three are without result, three are with result. Among those, the reckoning is obvious indeed. The next six combinations are stated likewise by way of energy predominance. But should they not have been stated first by way of energy predominance according to the order of predominance? Why were they not stated thus? Because of similarity with the combinations stated later by way of root. For later, the combinations by way of root are associated with the path, because non-delusion has the state of investigation predominance, and because investigation has the nature of right view. And since energy too is path by being right effort and wrong effort, the combinations together with that are similar to the combinations stated later by way of root - thus having transposed them, they were stated. Among those too, the reckoning is obvious indeed.

453-456. "Seven with proximity and contiguity as root" means wholesome for wholesome and for indeterminate, likewise unwholesome, indeterminate for all three - thus seven. "By way of action one" means wholesome path volition for its own

resultant indeterminate. But the combinations among those are only three each. Those are stated in the order of the greater number.

457-460. In the conascence-mutuality-support-rooted sections, whatever conditions are stated in the dyad-rooted sections, those are the very same, being common with what is established from the beginning. Therefore, having known the reckoning in the dyad-rooted section, whatever conditions are combined above, the reckoning in all combinations should be understood by way of the condition with the lesser enumeration among those. Therein, in the conascence-rooted section there are ten combinations. Among those, five are without result, five are with result. Therein, among the resultless, first, in the first: wholesome for wholesome, for indeterminate, for wholesome and indeterminate, and wholesome and indeterminate for indeterminate - thus four; likewise unwholesome; indeterminate for indeterminate only - thus nine. Therein, in the eight answers beginning with wholesome and unwholesome, both the immaterial and consciousness-originated materiality are obtained. In the indeterminate, the materiality of the sense-organ also. In the second combination, in the indeterminate answer, among materiality only the sense-organ is obtained; in the third, in all three only the immaterial; in the fourth, only consciousness-originated materiality; in the fifth, at conception, immaterial phenomena together with the sense-organ. Among those with result, in the first, both resultants and resultant consciousness-originated materiality; in the second, both resultants and the materiality of the sense-organ; in the third, only resultant; in the fourth, only resultant consciousness-originated; in the fifth, only the materiality of the sense-organ is obtained.

In the mutuality-rooted section there are six combinations. Among those, the first three are without result, the last three are with result. Among those, the reckoning is obvious indeed.

461. In the support-rooted, "by support condition, by way of object three" means having made the sense-base the object, they should be understood by way of occurring wholesome and so on. "By way of decisive support one" means having made the sense-base an object decisive support, arisen unwholesome. The remainder should be understood in the two-rooted by the method already stated above.

462-464. But in this support condition there are twenty combinations. Among those, the first six combinations are stated by way of prenascent and conascence, then four by way of prenascent only, then ten by way of conascence only. Therein, in the first combination, "thirteen" is as stated in the analysis of the support condition itself. In the second, "eight" means seven by way of connascent predominance, and having given weight to the sense-base, together with the unwholesome, eight. In the third, seven are as obtained in the faculty condition itself. In the fourth, five are obtained in the dissociation. In the fifth, "four" means the wholesome and so on for consciousness-originated, and the sense-base for the unwholesome. In the sixth, "three" means the wholesome and so on for consciousness-originated. By way of prenascent, among the four, in the first, "three" means the sense-base for the wholesome and so on, and the eye and so on for the indeterminate. In the second, the sense-base itself for the wholesome and so on. In the third, "one" means the sense-base for the unwholesome. In the fourth, the eye and so on for the fivefold consciousness. By way of conascence, the ten should be understood by dividing in

two ways as with-resultant and without-resultant, in the very manner stated in the conascence-rooted section.

465. "By way of object seven" in the decisive support root is just as obtained in object decisive support. "By way of predominance seven" means those very same. In proximity and contiguity, just as obtained in proximity decisive support. "By way of support one" means the sense-base for the unwholesome. "By way of prenatalcence one" means the sense-base or the object of that very same. By way of repetition three, by way of proximity decisive support. By way of action two, by way of natural decisive support. But supramundane wholesome volition is also a proximity decisive support. By way of dissociation one, by way of object decisive support; likewise in presence and non-disappearance. By absence and disappearance, seven are just the same as proximity.

466. Now, there are seven combinations rooted in decisive support. Therein, the first three are stated by way of object decisive support. Therein, "in the first, seven" means wholesome for wholesome and so on, likewise indeterminate, and unwholesome for unwholesome only - thus seven. In the second, "one" means the indeterminate beginning with eye for the unwholesome. In the third, the sense-base for the unwholesome. The next two beyond those are stated by way of proximity decisive support. Among those, the reckoning is obvious indeed. The next two are stated by way of proximity and natural decisive support. Therein, in the first, they should be taken as being conditions of mundane wholesome and unwholesome volition; in the second, only supramundane wholesome.

467-468. "By way of object three" in the prenatalcence root means indeterminate for wholesome and so on. "By way of predominance one" means indeterminate for unwholesome. The same method applies in the remaining ones too. Here, however, there are seven combinations. Among those, the first is stated by way of sense-base and object, the second by way of sense-base only, the third by way of object, the fourth by way of the sense-base's object and time, the fifth by way of object predominance, the sixth by way of the sense-base's object predominance and time, and the seventh by way of the eye and so on.

469-472. In the postnascence-rooted, twenty conditions are not applicable; only three obtain combination. There is only one combination here; that should be understood by way of wholesome and so forth of the body. In the repetition-rooted too there is only one combination.

473-477. In the action-rooted, "by way of proximity one" is stated by way of path volition. "By way of mutuality three" - here, at conception, the sense-base too should be included. "By way of decisive support two" is by way of proximity and natural decisive support, as already stated above. Thus the remaining ones too should be understood in the very manner stated above. Here, however, there are eleven combinations. Therein, the first two are stated by way of asynchronous action, from the distinction between natural decisive support and proximity decisive support. The next four beyond those are stated by way of synchronous action, from the standpoint of resultant and non-resultant. Therein, in the first, consciousness-originated materiality together with the immaterial is obtained; in the second, the sense-base together with the immaterial; in the third, only the immaterial; in the fourth, only

consciousness-originated materiality. But at conception, kamma-born materiality too is obtained. The next five beyond those are with result; those are in the very manner stated above. In the result-rooted, the five combinations are of manifest meaning only.

478-483. "Seven in the nutriment-rooted" and so on are in the very manner stated above. Now here, the combinations are thirty-four. Among those, the first five are stated in general by way of resultant and non-resultant. Therein, in the first, all four nutriments are obtained; in the second, only the three immaterial nutriments. In the third, the sense-base too is conditionally arisen; in the fourth, that falls away. In the fifth, only materiality is conditionally arisen. The next five are combinations with result; those are in the very manner stated above. The next nine combinations are stated by way of volition as nutriment. The next nine are by way of consciousness as nutriment without predominance. The next six combinations are stated by way of consciousness as nutriment with predominance. Therein, three are stated in general by way of resultant and non-resultant. Three are solely by way of resultant. Therein, because of the absence of mundane resultants, the sense-base falls away.

484-495. In the faculty-rooted, "by prenaissance one" means by indeterminate, indeterminate, by way of the eye-faculty and so on. The remainder in the two-rooted should be understood by the method already stated above. Now here, the combinations are seventy-six. Therein, in the first, all faculties are obtained in the meaning of condition. In the second, the material life faculty is excluded. For that is not a support. In the third, the immaterial faculties for materiality. In the fourth, the eye and so on for eye-consciousness and so on. The next nine combinations are stated by way of conascent immaterial faculties; then nine by way of faculties that are path factors; then nine by way of those that are factors of meditative absorption; then nine by way of those that are both meditative absorption and path factors; then nine by way of the mind faculty alone; then six with predominance; then six associated with the path by way of energy; then nine without predominance by way of the non-delusion root, and six with predominance. Among all of those, those inappropriate and those appropriate by way of result condition should be understood in the very manner stated above.

496-500. In the meditative absorption-rooted section also, the two-rooted should be understood by the method already stated above. Now here, the combinations are thirty-six. Among those, the first nine are stated by way of common factors of meditative absorption only, without touching upon the faculty and path status. The next nine beyond those are by way of factors of meditative absorption that are faculties, the next nine by way of factors of meditative absorption that are path factors, the next nine by way of factors of meditative absorption that are both faculties and path factors. In all four of these nonads, the first four in each are common to both resultant and non-resultant. At the end, five in each are resultant only; those are in the very manner stated above.

501-508. In the path-rooted section too, the two-root should be understood by the method already stated. Now here, the combinations are fifty-seven. Among those, the first nine are stated by way of pure path only, without touching upon the faculty and meditative absorption status. Then nine by way of path that has become faculty, then nine by way of path that has become meditative absorption, then nine by way of path

that has become faculty and meditative absorption, then six by way of path that has become predominant, then nine by way of root of path without predominance, then six by way of root of path with predominance; therein, in the nonads five each, in the sets of six three each are resultant. The remaining are common; those are in the very manner stated above.

509-510. In the associated-root section, the two-root section is clear in meaning. Here, however, there are only two combinations. Therein, one is stated by way of what is common, one by way of result.

511-514. In the dissociated-root section too, the two-root section is clear in meaning. Now here, the combinations are thirteen. Therein, "five in the first" means wholesome for indeterminate, likewise unwholesome, and indeterminate for all three. And here, these beginning with dissociated are both conascence and postnascence and prenascence. In the second, prenascence and conascence only; in the third, those very same by way of predominance. Therein, wholesome for indeterminate, likewise unwholesome; but indeterminate for indeterminate and by way of object predominance for unwholesome also - thus four. In the fourth, "three" means the wholesome and so on for indeterminate. Now here, the faculties are both material and immaterial. In the fifth, the conditions are only immaterial; in the sixth, only material by way of sense-base; in the seventh, for wholesome and indeterminate by way of insight, and for the unwholesome by way of enjoyment, the sense-base itself. In the eighth, that same for the unwholesome; in the ninth, the eye and so on for indeterminate; in the tenth, the wholesome and so on for consciousness-originated; in the eleventh, at conception the sense-base for the aggregates; in the twelfth, at conception the aggregates for kamma-born materiality; in the thirteenth, at conception the aggregates for the sense-base.

515-518. In the presence condition root, by way of decisive support one means indeterminate for the unwholesome by way of object decisive support. The remainder in the two-root is clear in itself. Now here, the combinations are twenty-nine. Among those, in the first, conascence, prenascence, and postnascence conditions are obtained by way of immaterial, sense-base, object, primary element, faculty, and nutriment. In the second, postnascence and edible food are not obtained. The first and second combinations themselves, together with predominance, were made above as the third and fourth. Again, the first itself together with the four nutriments was made the fifth, together with material faculties the sixth, together with material and immaterial faculties the seventh. Or else the second itself together with faculties was made the seventh. The first and second themselves together with dissociated condition are the eighth and ninth. Among those, the ninth together with predominance was made the tenth. Thereupon, in the eleventh, the sense-base diminishes as a condition. In the twelfth, only immaterial phenomena are conditions; in the thirteenth, sense-base and object; in the fourteenth, sense-base only; in the fifteenth, object only; in the sixteenth, sense-base itself as object; in the seventeenth, however, that same by way of object predominance; in the eighteenth also, that same by way of object decisive support; in the nineteenth, only the eye and so on are conditions. These nineteen are called miscellaneous combinations, stated without taking conascence. Beyond those, ten are stated by way of conascence.

519. In the absence-rooted and disappearance-rooted, just as in the proximity and

contiguity-rooted, by way of decisive support, repetition, and action, there are only three combinations; the non-disappearance-rooted is similar to the presence-rooted.

Now whatever combinations have been stated in this section on questions, all of them are of just two kinds - miscellaneous and conascence. Therein, for all the object-rooted and so on, those stated without taking conascence from the beginning are called miscellaneous. Those are five in the object-rooted, six in the predominance-rooted, three also in the proximity-rooted, likewise in the contiguity-rooted, ten in the support-rooted, seven in the decisive support-rooted, seven in the prenascence-rooted, only one in the postnascence-rooted, likewise in the repetition-rooted, two in the action-rooted, one in the nutriment-rooted, four in the faculty-rooted, nine in the dissociation-rooted, nineteen in the presence-rooted, three also in the absence-rooted, likewise in the disappearance-rooted. Nineteen in the non-disappearance-rooted - all together they amount to one hundred and three. But these are called miscellaneous because of the nature of conascence-support.

But those which are obtained as conascence, those are called conascence combinations. Those are not obtained in the object-rooted, in the proximity, contiguity, prenascence, postnascence, repetition, absence, and disappearance-rooted sections. For those conditions are not conditions for conascent states. And just as they are not for conascent states, so too the root, conascence, mutuality, result, meditative absorption, path, and association conditions. "Not for conascent states" means in the root-rooted, all twenty-four combinations are conascence combinations only. Likewise twenty-four in the predominance-rooted, ten also in the conascence-rooted, six also in the mutuality-rooted, ten in the support-rooted, nine in the action-rooted, five also in the result-rooted, thirty-three in the nutriment-rooted, seventy-two in the faculty-rooted, thirty-six also in the meditative absorption-rooted, fifty-seven also in the path-rooted, two also in the association-rooted, four in the dissociation-rooted, ten in the presence-rooted, ten in the non-disappearance-rooted - all together they amount to three hundred and twelve. Thus the former one hundred and three and these three hundred plus twelve make altogether four hundred and fifteen combinations that have come in the section on questions. Among those, whatever condition-phenomena are not discerned as being obvious by way of name, those too should be shown in the combinations stated in general by way of resultant and non-resultant from the beginning of the methods of the root-rooted and so on. For there are indeed just twelve roots, six objects, four predominants, four nutriments, twenty faculties, seven factors of meditative absorption, and twelve path factors - these are called condition-phenomena. Among those, whatever phenomena are absolutely wholesome, absolutely unwholesome, absolutely wholesome-resultant, absolutely unwholesome-resultant, absolutely resultant, absolutely non-resultant - having thoroughly considered each of those, those which are resultant therein should be connected in the resultant combinations, those which are non-resultant should be connected in the non-resultant combinations, as appropriate.

Forward counting in the combination of the section on questions.

Commentary on the Negative Withdrawal

527. Now the negative is presented. Therein, just as in the section on the dependent and so on, the questions obtainable by the method beginning with "an unwholesome mental state arises dependent on an unwholesome mental state by non-root condition" were expanded in their own form by way of the obtainable conditions. Without expanding in this way, in order to show the negative in brief by a single characteristic, the conditions for the wholesome and so on were extracted from the conformity by the compilers of the scriptures by the method beginning with "a wholesome mental state is a condition for a wholesome mental state by way of object condition." And those conditions are by way of groups, not by way of each individual condition only. Therefore, those shown in groups wherever they are, should be known by analysing them. For indeed all these twenty-four conditions are included in eight conditions. In which eight? In object, conascence, decisive support, prenascence, postnascence, kamma, nutriment, and faculty. How? For setting aside these eight conditions, among the remaining sixteen, root condition, mutuality condition, result condition, condition of meditative absorption, path condition, and associated condition - these six conditions, being invariably conascent, are included in the conascence condition because of being conditions only for conascent phenomena. But proximity condition, contiguity condition, repetition condition, absence condition, and disappearance condition - these five, having arisen and ceased, because of being conditions only for those arising immediately after themselves, are included in the decisive support by the characteristic of proximity decisive support. The support condition is twofold by the distinction of conascence and prenascence. Therein, the conascent support is included in the conascence condition because of being a support condition only for conascent phenomena; the prenascent support is included in the prenascence condition.

The predominance condition too is twofold by way of conascent predominance and object predominance. Therein, the conascent predominance is included in the conascence condition because of being a predominance condition only for conascent phenomena. The object predominance is indeed an object decisive support, thus by the characteristic of object decisive support it is included in the decisive support condition. The dissociated condition is threefold by the distinction of conascence, prenascence, and postnascence. Therein, the conascent dissociated is included in the conascence condition because of being a dissociated condition only for conascent phenomena. The prenascent dissociated is included in the prenascence because of being a condition for those arising afterwards, having arisen before. The postnascent dissociated is included in the postnascence condition because of being a condition by way of support for those arisen before, having arisen afterwards. The presence condition and non-disappearance condition stand in six divisions by way of each one among conascence, prenascence, postnascence, nutriment, and faculty, and among presence and non-disappearance. Therein, the conascent presence and non-disappearance, because of being presence and non-disappearance conditions only for conascent phenomena, are included in the conascence condition. The prenascent, having arisen before, are included in the prenascence condition because of being conditions for those arising afterwards. The postnascent, having arisen afterwards, are included in the postnascence condition because of being conditions by way of support for those arisen before. Those that are nutriment are included in the edible

food condition. Those that are faculty are included in the material life faculty condition. Thus these sixteen conditions should be known as being included in these eight conditions.

But there is indeed mutual inclusion even among these eight conditions. For the object condition described from the beginning is twofold by the distinction of predominance and non-predominance. Therein, that which has become predominance is included in the decisive support by the characteristic of object decisive support. That which has not become predominance is purely the object condition itself. The kamma condition too is twofold by way of conascent and asynchronous. Therein, the conascent kamma, because of being a kamma condition only for its own conascent phenomena, is included in the conascence itself. The asynchronous kamma is twofold by way of powerful and weak. Therein, the powerful kamma, being only a decisive support for resultant states, is a condition, thus it is included in the decisive support. But both the powerful for materiality and the weak for immaterial phenomena are conditions only by way of asynchronous kamma condition. The nutriment condition too is twofold as material and immaterial. Therein, the immaterial nutriment, being a condition only for its own conascent phenomena, is included in the conascence condition. The material nutriment is not a condition for conascent, prenascent, or postnascent phenomena. But having passed beyond its own moment of arising and reached presence, it accomplishes the conditionality of nutriment condition, thus it is only a nutriment condition. The faculty condition too is twofold as material and immaterial. Therein, the immaterial faculty condition, accomplishing the conditionality of faculty condition only for its own conascent phenomena, is included in the conascence itself. But the material faculty condition is twofold by the distinction of internal and external. Therein, the internal faculty condition, having arisen before, is a faculty condition for eye-consciousness and so on together with their associated states arising afterwards, thus it is included in the prenascent condition itself. The external faculty condition is called the material life faculty; that, even though being a condition for conascent phenomena, exists only by way of mere maintenance, not by way of production, thus it is only a faculty condition. Thus these eight conditions should be known as being mutually included as well. This, for now, is the method of inclusion of the remaining sixteen and of those very eight among themselves by way of mutuality among the eight conditions.

Now, which conditions are included in each one of these eight conditions among the twenty-four conditions should be known. Therein, first, among the eight, in the very first object condition, only the object condition is included, not the remaining twenty-three. In the second, the conascence condition, root condition, conascent predominance condition, conascence condition, mutuality condition, conascent support condition, conascent kamma condition, result condition, conascent nutriment condition, conascent faculty condition, condition of meditative absorption, path condition, associated condition, conascent dissociated condition, conascent presence condition, and conascent non-disappearance condition - these fifteen conditions are included. In the third, the decisive support condition, the object condition that has become predominant, the predominance condition that has become object, the proximity-contiguity-decisive support-repetition conditions, the asynchronous powerful kamma condition, the absence condition, and the disappearance condition - these nine conditions are included. In the fourth, the prenascent condition, the

prenascent support condition, the prenascent condition, the prenascent faculty condition, the prenascent dissociated condition, the prenascent presence condition, and the prenascent non-disappearance condition - these six conditions are included. In the fifth, the postnascent condition, the postnascent postnascent condition, the postnascent dissociated condition, the postnascent presence condition, and the postnascent non-disappearance condition - these four conditions are included. In the sixth, the kamma condition, only the asynchronous kamma condition is included. In the seventh, the nutriment condition, by way of edible food only, the nutriment condition, the nutriment-presence condition, and the nutriment-non-disappearance condition - these three conditions are included. In the eighth, the faculty condition, the material life faculty condition, the faculty-presence condition, and the faculty-non-disappearance condition - these three conditions are included. Thus, having known that these and these conditions are included in each one of these eight conditions, whichever are included wherever, those are taken by the counting of that. This should be known.

Thus, by means of these eight conditions that include all conditions, in the forty-nine questions in this negative, these fifteen questions beginning with "a wholesome mental state is a condition for a wholesome mental state by way of object condition" were extracted and answered. Therein, wholesome for wholesome, wholesome for unwholesome, wholesome for indeterminate, wholesome for wholesome-and-indeterminate - four questions beginning with wholesome; likewise those beginning with unwholesome; but indeterminate for indeterminate, indeterminate for wholesome, indeterminate for unwholesome - three beginning with indeterminate; wholesome and indeterminate for wholesome; likewise for indeterminate; unwholesome and indeterminate for unwholesome; likewise for indeterminate - four ending with the two-rooted single ones. Among those, in the first question, having collected all those that should be present, three conditions were stated. In the second two, in the third five, in the fourth only one, in the fifth three, in the sixth two, in the seventh five, in the eighth only one, in the ninth seven, in the tenth three, in the eleventh three, in the twelfth two, in the thirteenth four, in the fourteenth two, and in the fifteenth also only four. Those were stated not as "by way of conascence condition" but as "conascence, postnascent." The reason for that we shall explain later.

But here, in brief, one, two, three, four, five, and seven - there are only six delimitations of conditions. This is the delimitation of questions by way of the superior in the negative of the section on questions, and the delimitation of conditions shown by collecting those various conditions. For in "by non-root condition" and so on, even in a single negative among the twenty-four condition-negatives, above this, neither questions nor conditions are obtained; below they are obtained. Therefore, in those questions where only one condition has come thus: "a wholesome mental state is a condition for a wholesome and an indeterminate mental state by way of conascence condition," when that condition is rejected, those questions fall away. But in the question where two conditions have come thus: "a wholesome mental state is a condition for an unwholesome mental state by way of object condition, a condition by way of decisive support condition." Therein, even when one condition is rejected thus "by non-object condition," that question is still obtained by virtue of the other condition. But when both conditions are rejected, that turn is cut off. In just the same

way, in those questions where three, four, five, or seven are obtained, setting aside the rejected conditions, those questions are still obtained by virtue of the remaining ones. But when all conditions are rejected, all those turns are cut off. This alone is the characteristic here. By this characteristic, beginning from the start, the classification of the conditions stated in summary in those various questions, and the falling away of those various questions in each respective negative, should be known.

Herein this is the detailed account - In the first question, firstly, nineteen conditions are shown by three conditions. How? For a wholesome is not a condition for a wholesome by pre-nascence, post-nascence, result, and dissociation only, but it is by the remaining twenty; among those, the object condition is one alone, but it was said that in conascence, by way of including all, fifteen conditions are included. Among those, when the root condition is rejected, there are fourteen. But a wholesome is indeed not a result condition for a wholesome, nor a dissociated condition; having removed those two, with reference to the remaining twelve, it was said "is a condition by way of conascence condition." In the decisive support condition too, it was said that by way of including all, nine conditions are included. Among those, the object condition that has become predominant and the predominance condition that has become object have entered into decisive support itself by way of object decisive support. But a wholesome is not an asynchronous kamma condition for a wholesome; having removed that, with reference to the remaining six, it was said "is a condition by way of decisive support condition." Thus it should be understood that in the first question, nineteen conditions are shown by three conditions. Among those, in this root-negative, "a wholesome mental state is a condition for a wholesome mental state by way of non-root condition - having given a gift, having taken upon oneself morality, having performed the Observance practice, one reviews that; one reviews what was well practised before" - by such and so on, having extracted by the very method stated under the object condition and so on, the canonical text should be shown.

But when the object condition is rejected, having removed its detail and having included the root condition detail, that same canonical text should be shown; in the rejection of the remaining conditions too, the same method applies. But when that condition is rejected, whatever occasions decline, those we shall explain later.

But in the second question, three conditions are shown by two conditions. How? For a wholesome is not a condition for an unwholesome by way of proximity and so on. Therefore, having removed those, with reference to the object predominance included by way of object decisive support and the natural decisive support, it was said "is a condition by way of decisive support condition." Therefore, the pure object condition, the predominance condition by way of object predominance, and the decisive support condition - it should be understood that in the second question, these three conditions are shown by two conditions.

But in the third question, eighteen conditions are shown by five conditions. How? For a wholesome is not a condition for an indeterminate by mutuality, pre-nascence, repetition, result, and associated only, but it is by the remaining nineteen. Among those, the object condition is one. But since a wholesome is not a condition for an indeterminate by way of mutuality, result, and associated, the root condition is rejected, and the kamma condition is taken separately, therefore, having removed

these five, ten conditions are shown by conascence. By decisive support, setting aside repetition among the six stated below, the remaining are five. Postnascence is one alone; likewise the kamma condition, though twofold by way of conascence and asynchronous - thus it should be understood that in the third question, these eighteen conditions are shown by five conditions.

But in the fourth question, ten by one condition. How? For a wholesome is not a condition for a wholesome and indeterminate by mutuality, result, associated, and dissociated among the fifteen stated under conascence, and the root condition is rejected. Thus, having removed these five, it should be understood that the remaining ten conditions are here shown by one condition.

528. And just as in these four beginning with wholesome, so too in the four questions beginning with unwholesome, it should be understood that by those various conditions, those very same conditions are shown.

529. Beyond those, in the first question of the three questions beginning with indeterminate, twenty-three conditions are shown by seven conditions. How? For an indeterminate is a condition for an indeterminate by even twenty-four conditions. But when the root condition is rejected, there are twenty-three. Among those, the object condition is one alone. But since here the nutriment and faculty conditions are taken separately for the purpose of including even those that are not conascent. Therefore, having removed these three, twelve conditions are shown by conascence. By decisive support, the six stated below, prenatal is one alone, likewise postnascence, nutriment, and faculty conditions - thus it should be understood that here these twenty-three conditions are shown by seven conditions. In the second, twelve are shown by three conditions. How? The object condition is one; but by decisive support, by way of object decisive support, six are shown - object predominance, proximity, contiguity, absence, disappearance, and decisive support conditions. By prenatal, five - prenatal, support, dissociation, presence, and non-disappearance - thus it should be understood that here these twelve conditions are shown by three conditions. In the third too, the same method applies.

530. Beyond those, in the first question of the four questions with dyad roots, without saying "by way of conascence condition, by way of prenatal condition," by the two stated as "conascence, prenatal," three conditions are shown by way of support, presence, and non-disappearance. For although the wholesome aggregates together with the sense-base, accomplishing the condition-state for the wholesome as one, are conascent, they are not conascence conditions because of being mixed with the sense-base. Therefore, by way of those conascent support, presence, and non-disappearance, it was said "conascence." In the case of the sense-base too, the same method applies. For that too, although it is prenatal, because of being mixed with the aggregates, it is not a prenatal condition. It was said "prenatal" only by way of the prenatal support and so on.

In the second question, by the four stated as "conascence, postnascence, nutriment, faculty," four conditions are shown by way of conascence, support, presence, and non-disappearance. For in this section, the conascence condition is obtained, but the postnascence condition and so on are not obtained. But this was said by way of the presence and non-disappearance of the postnascent and those reckoned as nutriment

and faculty. For the wholesome aggregates and the indeterminate primary elements are conditions for derivative materiality in four ways: by way of conascence condition, by way of support condition, and by way of presence and non-disappearance conditions. But the postnascent wholesome together with those very primary elements are a condition for those very derivative materialities by way of presence and non-disappearance. Edible food too, together with the postnascent wholesome, is a condition for the prenascent body by way of presence and non-disappearance only. The material life faculty too, together with the postnascent wholesome, is a condition for kamma-born materiality by way of presence and non-disappearance condition only. Thus, with reference to this fourfold condition-state, this was said: "conascence, postnascence, nutriment, faculty." But here the postnascence, nutriment, and faculty conditions are indeed not obtained. In the pair of questions mixed with the unwholesome that follow too, the same method applies. Thus here, the classification of the conditions stated in summary in those various questions should be known. But the falling away and non-falling away of those various questions in each and every condition, we shall make clear later.

Explanation of the meaning of the negative extraction.

Commentary on the negative counting

532. Now these fifteen turns beginning with "a wholesome mental state for a wholesome mental state" and so on have been shown by way of conformity. Since in the negative too these are the very same, not above this; but they are below, therefore to show by way of counting, from the beginning, whatever turns are obtainable in the negative of whatever condition, the passage beginning with "by way of non-root fifteen" and so on was begun.

Therein, by way of non-root, fifteen are obtainable by way of all the conditions as shown. In the non-object, the root condition enters into conascence. In each respective turn, the pure object condition falls away, and by way of the remaining conditions those turns obtain an answer. And just as in the non-object, so too in the remaining ones. The root condition enters into conascence. And in each respective turn, the conditions standing from the negative side such as non-decisive support, non-proximity, and so on fall away, and by way of the remaining conditions those respective turns obtain an answer. But in the non-conascence, these four turns fall away: "a wholesome mental state for a wholesome and an indeterminate, an unwholesome mental state for an unwholesome and an indeterminate, a wholesome and an indeterminate mental state for a wholesome, an unwholesome and an indeterminate mental state for an unwholesome." For of these four, in the first two, "it is a condition by way of conascence condition" - only one inclusion of conditions was stated by way of eleven conditions. When that is rejected, they do not obtain an answer in any other manner. In the latter two, with reference to the support, presence, and non-disappearance conditions, "conascence, prenascent" was stated. When conascence is rejected, they do not obtain an answer by way of the remaining root and so on and by way of the prenascent support, presence, and non-disappearance alone; therefore these four turns too fall away. By way of the remaining, "eleven" was stated.

Therein one might ask - Just as when root is rejected, those turns were obtained by way of the remaining predominance and so on, so when conascence is rejected, why are they not obtainable by way of the remaining root and so on? Because of being all-embracing. For root and so on, being only a portion of the conascent, are with extension; therefore when those are rejected, those turns are obtainable by way of the others. But conascence, being all-embracing, takes all root and so on; therefore when that is rejected, all of those too are rejected. For there is no such thing as root condition and so on that are not conascent. Thus, because of the all-embracing nature of conascence, when that is rejected, all those turns in both cases are not obtainable. But in the turns answered as "conascence, prenascent," although the conascence condition itself does not exist, since here the conascent immaterial aggregates themselves are conditions by way of support, presence, and non-disappearance, and when conascence is rejected, the conascent support, presence, and non-disappearance are invariably rejected, therefore because of its being rejected, those turns too are not obtainable - thus in every way here these four turns fall away. By way of the remaining only, "eleven" was stated.

In the non-mutuality, non-support, and the not associated too, those very same turns fall away. Why? Because of having the nature of conascence. For just as the conascence condition, being of the nature of immaterial phenomena, takes all-embracingly the four immaterial aggregates, so too mutuality, support, and association - because of having the nature of conascence, it should be understood that when these too are rejected, those turns are not obtainable. Therefore it was stated: by way of non-mutuality eleven, by way of non-support eleven, by way of the not associated eleven.

Therein one might ask - although these are of the nature of conascence, being without distinction collectors of the four aggregates classified as wholesome and so on, yet a wholesome is not a condition for wholesome and indeterminate in any other way except by setting aside the conascence condition; therefore, when that is rejected, let that turn fall away. But a wholesome is indeed not a mutuality condition for wholesome and indeterminate; when that is rejected, why does that turn fall away? Because of the actual occurrence by way of the phenomena of the mutuality condition. For just as wholesome and indeterminate are not merely a conascence condition for a wholesome. But because of the actual occurrence by way of support condition and so on through the phenomena of conascence, when that is rejected, that turn falls away; so too here also, because of the actual occurrence by way of conascence and so on through the phenomena of the mutuality condition, when that is rejected, that turn falls away. For this is the meaning of the expression "not a condition by way of mutuality condition" - whatever phenomena have gone into the inclusion of the mutuality condition, it is not a condition by those. And a wholesome, being a condition for wholesome and indeterminate by way of conascence and so on, is a condition only by the very phenomena of the mutuality condition; therefore, when that is rejected, that turn falls away. And just as that turn, so too the remaining three - thus all four of those turns fall away.

"By way of non-support eleven" - here too, because the phenomena of the conascence condition alone are certainly the support of those turns, therefore when support is rejected, they fall away. "By way of non-prenascent thirteen" - having

removed the two double-rooted from the answers stated as "conascence, prenasence," thirteen. For just as when conascence is rejected, those do not obtain an answer by way of only the prenascent support, presence, and non-disappearance, so too when prenasence is rejected, they do not obtain an answer by way of only the conascent support, presence, and non-disappearance; therefore, having removed those, it should be understood as thirteen.

"By way of non-postnascence fifteen" - here, setting aside postnascence in the places where "is a condition by way of postnascence condition" or "conascence, postnascence, nutriment, faculty" have come, those questions are obtained even by way of the remainder; therefore just fifteen were stated. In "by way of non-kamma" and so on, because kamma, result, nutriment, faculty, meditative absorption, and path too are only a portion of the four aggregates classified as wholesome and so on, therefore, setting aside those phenomena, since the conascent phenomena are conditions by way of the remaining phenomena, not even one question-answer has declined. "By way of the not associated eleven" - because in those four turns the associated phenomena are conditions by way of conascence condition and so on, therefore by the rejection of the associated condition, those very turns fall away - this should be understood. "By way of the not dissociated nine" - the four ending with the single conclusion of the double-rooted and the two ending with the dyad conclusion of the single-rooted - these six turns are certainly connected with the phenomena of the dissociated condition. They are conditions by way of conascence and so on; therefore, when dissociation is rejected, all of those fall away, and only nine are obtained. Therefore it was said "by way of the not dissociated nine." In non-presence and non-non-disappearance too, those very same should be understood. For certainly those turns are connected with the phenomena of the presence and non-disappearance conditions; therefore, upon the rejection of those, they fall away. Even those that are obtained, among them the answers should be made by way of object or by way of proximity and so on. They should not be made by way of the five presence and non-disappearance distinguished as conascence, prenasence, postnascence, nutriment, and faculty, or by way of the dissociated phenomena.

533. Having thus shown the obtained turns in the negative by way of counting, now in order to show the condition-counting by way of the two-root and so on, the passage beginning with "by non-root condition, by way of non-object fifteen" and so on was begun. Therein, in the non-root-based dyads, the exceeding reckoning combined together with the lesser reckoning becomes just the lesser reckoning.

"In the three-root, by way of non-decisive support thirteen" means the two turns - wholesome for unwholesome, and unwholesome for wholesome - fall away. Why? Because non-decisive support is combined together with non-object. For the occurrence of these is by way of object and by way of decisive support. And both of those are rejected. And object predominance is indeed already taken up by the inclusion of object decisive support.

"In the six-root too, by way of non-decisive support thirteen" means those very same thirteen. "In the seven-root, however, by way of non-decisive support seven" means because it is combined together with non-conascence, together with the four fallen away therein, these - "wholesome for wholesome, wholesome for unwholesome, unwholesome for unwholesome, unwholesome for wholesome" - four operating by

way of proximity decisive support and natural decisive support, making four, eight fall away; therefore "seven" is said by way of the remainder. "By way of non-prenascence eleven" means eleven because of being combined together with non-conascence. "By way of non-postnascence nine" means having removed the two turns in the two-root indeterminate-ending among those eleven in the obtained answers of conascence, postnascence, nutriment, and faculty. For those, even when conascence is rejected, are not fallen away by way of postnascence. But when postnascence is rejected together with conascence, they fall away; thus "nine" is said by way of the remainder. "In the eight-root, by way of non-support eleven" - all is just the same as stated above. "In the nine-root, by way of non-decisive support five" means three indeterminate-ending ones beginning with wholesome, and two indeterminate-ending two-root ones, making five. Among those, the answer should be understood by way of asynchronous kamma, edible food, material life faculty, and postnascence phenomena.

"In the ten-root, by way of non-prenascence five" and so on too - those very same. "By way of non-postnascence three" means the remainder after removing the two in the two-root indeterminate-ending obtainable by way of postnascence. "By way of the not dissociated too" - those very same three. "By way of non-presence two" means wholesome and unwholesome for kamma-born materiality by way of asynchronous kamma. But resultant is not obtained here because of being combined together with non-decisive support. In the eleven-root, the counting is just the same as stated above. "In the twelve-root, by way of non-kamma one" means indeterminate by indeterminate. And therein, the answer should be understood by way of nutriment and faculty. "In the thirteen-root and so on too, everywhere where 'one' has come" - this very same should be accepted. But by way of non-nutriment, the answer should be understood by way of faculty. By way of non-faculty, by way of nutriment. In the fourteen-root and so on, because of being combined together with non-kamma, non-presence and non-non-disappearance are not obtained, and so were not stated. "By non-nutriment condition, by non-meditative absorption condition" is stated having removed non-faculty. Therefore therein, one should be understood by way of faculty. "By non-resultant condition, by non-faculty condition" is stated having removed non-nutriment; therefore therein, one should be understood by way of nutriment. But in these two, when standing from the negative side, there is no counting as such; therefore they were not shown together.

Non-root-based section.

534. In the non-object-based and so on too, fifteen, thirteen, eleven, and nine - in all the dyads there are only four delimitations of the root reckoning. But in the triads and so on, in the combination of many conditions, the other delimited reckonings of answers - seven, five, three, two, and one - are also obtained. Among those, whatever is obtained in the combination of whichever conditions, that should be carefully considered and extracted by the method stated below. In all these non-object-based and so on, the wheels were made by first combining the non-object and other terms together with the root term that has been passed beyond. But since those are similar to what was stated in the non-root-based section, therefore they were shown in brief without showing them in detail. Therein, just as in the non-root-based section, non-object and non-decisive support, while obtaining fifteen turns separately each,

obtained thirteen in combination, so everywhere they obtain only thirteen. And just as together with non-object and non-conascence there are seven turns in non-decisive support, so together with non-decisive support and non-object there are also seven in non-conascence.

538. "By non-support condition, by non-decisive support condition, by way of non-postnascence three" means wholesome and so on, indeterminate-ending. Among those, kamma-born materiality and nutriment-originated are the conditionally arisen.

543-544. In the non-nutriment and non-faculty-based tetrads, because of not being combined together with non-kamma, they are obtained singly, as in the non-root-based section. In the non-faculty-based section, setting aside non-decisive support and non-prenascence, "by way of non-nutriment three" should be made - meaning that beginning from the non-faculty condition, having combined these two conditions together, by non-faculty condition... etc. by non-decisive support condition, by way of non-nutriment three. By non-faculty condition... etc. by non-prenascence condition, by way of non-nutriment three - thus the reckoning of the non-nutriment condition together with these conditions should also be made - this is the meaning. Therein, "three" means of wholesome and so on for the indeterminate only. Therein, wholesome and unwholesome are conditions for kamma-born materiality and for the prenascent body by way of postnascence condition, but indeterminate consciousness and mental factors are conditions by way of postnascence condition only - by means of these, three answers should be made. But later, because of being combined together with non-postnascence, "by way of non-nutriment two" was stated. Therein, by way of kamma-born materiality, wholesome for indeterminate, likewise unwholesome - only this much is obtained. But because nutriment has been rejected, edible food does not obtain the state of being a condition even by way of presence and non-disappearance.

545. "In the four-root of the not-dissociated-root, by way of non-decisive support five" means wholesome for conascent wholesome, wholesome for indeterminate reckoned as kamma-born materiality, unwholesome for conascent unwholesome, likewise for indeterminate reckoned as kamma-born materiality, indeterminate for conascent indeterminate - thus five. By not dissociated condition... etc. "By way of non-decisive support three" means by the very method stated above, three beginning with wholesome for indeterminate.

546. "By non-presence condition, by way of non-root nine" means the nine stated by non-root condition and non-presence are just the same. For all of those, with a single root and a single ending, are obtained by way of proximity and natural decisive support. "By way of non-object nine" also means those very same; having stood at non-object, two should be made by way of non-decisive support. "Up to support also" means in the method of the non-presence-rooted, thus "by non-presence condition, by non-root condition, by non-object condition" - by proceeding in a wheel-bound manner, having stood at the non-object condition, with these three, or together with any one or another among the non-predominance and so on beyond this, having gone as far as reaching the support condition, two answers should be made by way of non-decisive support - this is the meaning.

Having thus established the characteristic, again beginning from non-object, having taken seven conditions up to support, he said "by way of non-decisive support two." Therein, "by non-presence condition, by non-root condition, by non-object condition, by way of non-decisive support two; by non-presence condition, by non-root, non-object, non-predominance condition, by way of non-decisive support two" - thus the construction should be made from non-object with all terms having support as the ending, with the preceding and following. "Two" here should be understood as wholesome for indeterminate, unwholesome for indeterminate - by way of asynchronous kamma condition, as a condition for kamma-born materiality. Together with the non-decisive support term, everywhere two in non-prenascence and so on. But here the kamma condition is not taken. For if that were taken, those two turns too are cut off, and no answer at all is obtained. Thus in the correlation of whichever with whichever. Whatever is obtainable and whatever falls away, having thoroughly considered all that, the reckoning should be extracted in all the negatives.

Commentary on the negative counting.

Commentary on the Positive-Negative

550. In the positive-negative, among the conditions where reckonings are obtained thus in the conformity "by way of root seven, by way of object nine" and thus in the negative "by non-root fifteen, by non-object fifteen," whichever condition stands in conformity, the reckoning should be understood by way of those similar turns among the turns obtained in the negative of the one standing in the negative, together with the turns obtained in the conformity of that one. For in the conformity, in the root condition, "by way of root seven" - seven turns were obtained; in the negative, in the non-object condition, "by non-object fifteen" - fifteen were obtained. Among those, the seven stated by way of root, together with those, among the fifteen stated by non-object, "wholesome for wholesome, for indeterminate, for wholesome and indeterminate, unwholesome for unwholesome, for indeterminate, for unwholesome and indeterminate, indeterminate for indeterminate" - these seven are similar. With reference to those, it was said "by root condition: by way of non-object seven." In "by way of non-predominance seven" and so on too, the same method applies.

But due to the absence of a root condition that is non-conascent, not even one is obtained in the non-conascence; therefore no construction was made together with that. By way of non-mutuality, three beginning with wholesome are obtained for indeterminate materiality; with reference to those, it was said "three." Likewise by way of the not associated. But by way of the not dissociated, wholesome for wholesome, unwholesome for unwholesome, indeterminate for indeterminate - three should be understood by way of immaterial phenomena. Non-support, non-presence, and non-non-disappearance, just like non-conascence, are indeed not obtained; therefore no construction was made together with those either. Thus here there are only two numerical delimitations: seven and three; by virtue of those, having omitted the reckoning of the higher reckoning together with the lower reckoning, the reckoning should be understood in the combinations of conditions.

551. Therein, "root-conascence-support-presence-non-disappearance: by way of non-object seven" means a wholesome mental state is a condition for a wholesome mental state by way of root condition, a condition by way of conascence-support-

presence-non-disappearance condition, and a condition by way of non-object condition. Wholesome roots are a condition for associated aggregates by way of root condition, a condition by way of conascence-support-presence-non-disappearance condition, and a condition by way of non-object condition - by this method seven modes should be extracted. In "by way of non-predominance seven" and so on too, the same method applies. In the second combination, because of mutuality having entered, setting aside the not associated, in the remaining three was stated. But by way of the not associated, with reference to mentality-materiality at conception which is mutually dissociated, one was stated. And here the mutuality condition, because of having entered in the conformity combination, is not obtained from the negative side; therefore "by way of non-mutuality" was not stated. And just as here, so in the remaining combinations too, the entered conditions are not obtained from the negative side, and so were not stated. In the third combination, because of association having entered, everywhere only three. In the fourth combination, because of dissociation having entered, three - the wholesome and so on for consciousness-originated materiality. In the fifth, because of result having entered, everywhere one - by indeterminate, indeterminate. The same method applies to the subsequent ones from here as well that are associated with result.

552. Root-conascence-support-faculty-path-presence-non-disappearance: by way of non-object four means wholesome for wholesome, for indeterminate, for wholesome and indeterminate; indeterminate for indeterminate - these should be understood by means of these. The same method applies in the remaining ones too. By way of non-mutuality two means wholesome for indeterminate, likewise indeterminate. In what follows too, in the two, the same method applies. By this method, the reckoning in all combinations should be understood according to what is obtainable. All these in this positive-negative, by way of conascence and by way of miscellaneous factors, four hundred and fifteen combinations have been stated. Among those, in each and every combination, whichever conditions stand in conformity, not even one of them is obtained from the negative side. And here in the root-rooted, in the first combination, because five conditions stand in conformity, nineteen conditions have come from the negative side. Thus in the remaining ones too, the remainder of those standing in conformity have come from the negative side. And here, even when many stand in conformity, it should be understood that only one each has come from the negative side. And just as in the root-rooted, so too in the object-rooted and so on, this entire arrangement should be understood accordingly.

Commentary on the positive-negative.

Commentary on the Negative-Positive

631. In the negative-positive too, among the conditions where reckonings are obtained thus in the conformity "by way of root seven, by way of object nine" and thus in the negative "by non-root fifteen, by non-object fifteen," whichever stands from the negative side, the reckoning should be understood by way of those turns among the turns obtained from the negative side which are similar to the turns obtained from the positive side of the one standing from the positive side. For in the negative, in the non-root condition, "by non-root fifteen" - fifteen turns were obtained; in the conformity, in the object condition, "by way of object nine" - nine turns were

obtained. Therein, among the fifteen stated by non-root, the reckoning should be understood by way of those turns which are similar to the nine stated by way of object. Therein, the nine stated by way of object are similar to these nine among the fifteen stated by non-root: wholesome "for wholesome, unwholesome, and indeterminate; unwholesome for unwholesome, wholesome, and indeterminate; indeterminate for indeterminate, wholesome, and unwholesome" - with reference to those, it was said "by non-root, by way of object nine." The same method applies also in "by way of predominance ten" and so on. For it should be understood that the turns stated by the forward counting of object and so on are all obtainable even when compared together with the non-root condition. "A wholesome mental state is a condition for a wholesome mental state by way of non-root condition, by way of object condition - having given a gift, having taken upon oneself morality, having performed the Observance practice, one reviews that; one reviews what was well practised before" - by this method, the canonical text for those should be extracted.

"By non-root condition, by way of predominance ten" - here, setting aside the investigation predominance, the turns that have come in the conformity analysis should be extracted by way of the remaining predominances. Thus here there are six numerical delimitations: nine, ten, seven, three, thirteen, and one; by virtue of those, having omitted the reckoning of the higher reckoning together with the lower reckoning, the reckoning should be understood in all the correlations of the three-root and so on of the methods of the non-root-rooted and so on. This, for now, is the common characteristic. But this does not apply in all correlations; rather, in the comparison of whichever conditions together with whichever conditions, whatever turns are contradicted, having removed those, the reckoning here should be understood by way of the remainder.

"By non-root condition, by non-object condition, by way of predominance seven" - here indeed, wholesome for unwholesome; indeterminate for wholesome, for unwholesome - these three turns obtainable by way of object predominance are contradicted. Why? Because it was said "by non-object condition." Therefore, having removed those, by the method of conascent predominance only, here "wholesome for wholesome, for indeterminate, for wholesome and indeterminate; unwholesome for unwholesome, for indeterminate, for unwholesome and indeterminate; indeterminate for indeterminate" - seven turns should be understood. Those too, from the statement "by non-root condition," setting aside the investigation predominance, by way of the remaining predominances. Thus everywhere the reckoning should be understood by way of the condition with the lesser reckoning and by way of the non-contradicted reckoning.

And those which do not stand from the positive side when conditions stand from the negative side should also be understood. That is: When proximity stands from the negative side, contiguity, repetition, absence, and disappearance do not stand from the positive side; when conascence stands from the negative side, root, mutuality, result, meditative absorption, path, and association do not stand from the positive side; when support stands from the negative side, sense-organ prenascent does not stand from the positive side. When nutriment or faculty stands from the negative side, root, mutuality, result, meditative absorption, path, and association do not stand from the positive side. But when object stands from the negative side, predominance

and decisive support do not stand from the positive side; but object predominance and object decisive support are not obtainable. By this method, having known everywhere what is obtainable and what is not obtainable, the turns should be extracted according to what is obtainable.

Therein, in all the three-root and so on, "by way of proximity seven" and so on are just the turns obtained in the two-root; but in the seven-root and so on, "by non-conascence condition, by way of support three" means three in sense-organ support by way of prenascent. "By way of action two" is by way of asynchronous only. "By way of nutriment one" is by way of edible food. "By way of faculty one" is by way of material faculty. "Going in order, by way of dissociation three" means wholesome and so on with indeterminate endings, by way of postnascent. "By way of presence and non-disappearance five" means those same three, and wholesome and indeterminate for indeterminate, unwholesome and indeterminate for indeterminate - these two also, by way of postnascent, nutriment, and faculty. But beginning from the negative state of the postnascent condition, "by way of presence and non-disappearance one" means indeterminate for indeterminate, by way of nutriment and faculty. When non-nutriment is taken, "by non-faculty condition" should not be taken. Likewise, when non-faculty is taken, "by non-nutriment condition" should not be taken. Why? Because of the absence of a turn to be counted when both are taken together. When meditative absorption, path, and so on too stand from the negative side, without making either nutriment or faculty positive, at the end it was said: "by way of faculty one, by way of presence one, by way of non-disappearance one; by way of nutriment one, by way of presence one, by way of non-disappearance one." The remainder here is clear in meaning.

Non-root-based section.

636. In the non-object-based and so on, in the non-mutuality-based, "by non-mutuality condition, by way of root three" means the wholesome and so on for consciousness-originated. "By way of predominance eight" means having removed two from the ten stated under predominance - "wholesome for wholesome and indeterminate, unwholesome for unwholesome and indeterminate" - the remaining are eight. "By way of conascence five" means together with the three stated under root, these two: "wholesome and indeterminate for indeterminate, unwholesome and indeterminate for indeterminate." "By way of support seven" means together with those five, these two by way of sense-base: "indeterminate for wholesome, indeterminate for unwholesome." "By way of action three" is just as stated under root. In the remaining triads too, the same method applies. "By way of predominance three" is as already stated above.

644. In the non-nutriment root, "by way of mutuality three" - setting aside nutriment, the rest should be understood by way of the remaining mental factors. And just as below, so here too in non-nutriment and non-faculty, only one each was taken, not two together.

648. "By not associated condition, by way of root three" is as stated above under non-mutuality itself. "By way of predominance eight" is as stated itself. "In the not dissociated root, by way of action five" means wholesome and so on volition for conascent wholesome and so on, asynchronous wholesome and unwholesome

volition for materiality originating from kamma - thus five. By way of nutriment and faculty, three are similar to conascence. By way of meditative absorption, path, and so on, three are similar to root.

650. In the non-presence-rooted, because root is not called non-presence, it is necessarily presence only, therefore, not taking that, "by way of object nine" is said. And just as root, so also others possessing the characteristic of presence condition do not stand here from the conformity side. "By way of action two" - but this is said by way of asynchronous action. From the negative side, all are obtained. But whichever, even though obtainable from the conformity side, not taking it, the conditions prior to that are taken from the negative side, that obtains combination afterwards. For that very reason here, "by non-presence condition, by non-root condition... etc. by non-non-disappearance condition, by way of action two" is said. But why was this not taken in its own place? Because even among the remaining ones, when standing from the negative side, only one is obtained from the conformity side. For this is the characteristic in this conformity of conditions - whichever, when all stand from the negative side, is obtained alone from the conformity side, that is stated afterwards. By non-presence condition, by non-root condition... etc. by non-non-disappearance condition, by way of decisive support nine - here too the same method applies. But this is said by way of natural decisive support. By this method, what is obtainable and what is not obtainable everywhere, what is stated earlier and what is stated later, should be understood.

Commentary on the negative-positive of the section on questions.

And completed is the commentary on the Conditional Relations of the Triad of Wholesome.

2. Explanation of the Feeling Triplet

1. In the feeling triad, these phenomena - the three feelings, materiality, and Nibbāna - are not obtained; therefore "dependent on one aggregate, two aggregates" and so on was stated. "At the moment of conception, with pleasant feeling" was stated by way of conception with root. Since unpleasant feeling is not obtained at conception, the inclusion of conception was not made in the second section. In the third section, "at the moment of conception" was stated by way of conception with root. The remainder here and in the conditions beyond this proceeds according to the canonical text itself. Everywhere three and three sections were stated. Therefore it was said "by way of root three" etc. "by way of non-disappearance three."

6. But in the correlation of conditions, because of the absence of resultant unpleasant feeling with root, "in resultant two" was stated in the method based on root. In the correlations together with predominance and so on also, in resultant only two. Why? Because of the absence of predominance, meditative absorption, and path in resultant unpleasant feeling. And with whichever in the correlation two modes are obtained in resultant, in the correlation together with resultant, in those also only two.

10. In the negative, by way of non-prenascence, in the immaterial sphere and at conception, due to the absence of unpleasant feeling, two turns have come. By way of the not dissociated too, due to the absence of suffering in the immaterial sphere,

only two. However, the conditions beginning with consciousness that encompass all immaterial states fall away in this negative section. Why? Because a mental state associated with feeling is not attained without consciousness and so on dependent on what is associated with feeling, and because it arises without the postnascence condition as well.

17. But in the correlation of conditions, "by non-prenascence one" was stated with reference to the immaterial sphere and also to conception associated with rootless neither-unpleasant-nor-pleasant feeling. "By non-kamma two" was stated by means of volition associated with rootless functional states. For dependent on mental states associated with pleasant feeling and neither-unpleasant-nor-pleasant feeling, rootless functional volitions associated with those feelings arise. By non-root condition, by non-resultant too, the same method applies. "By the not dissociated one" was stated by way of adverting in the immaterial sphere. By this method, the reckoning should be understood in all the correlations.

25-37. In the positive-negative, the conditions obtained in the negative remain from the negative side only. In the negative-positive, all those beginning with consciousness that comprehend material phenomena remain only in conformity, not from the negative side. But since there is no predominance for a rootless arising of consciousness, the predominance condition does not stand in conformity. But in the section on the dependent and so on, postnascence is simply not obtainable in conformity, therefore it is excluded. And those that are obtained here in conformity have been combined even by interchanging them together with those obtained from the negative side. Among those, three, two, and one - there are just three delimitations of turns; they should be observed as appropriate everywhere. And that which was stated in the section on the dependent - the same method of explanation applies also in the section on the consciousness and so on.

38. But in the section on questions, "of associated aggregates" means of the aggregates associated together with that, or by those very roots, or by pleasant feeling and so on.

39. "For one who is remorseful" means first, regarding giving and so on, being remorseful thus: "Why was this done by me? It was badly done by me. It would be better if it had not been done." But regarding the decline of meditative absorption, being remorseful thus: "My meditative absorption has declined. I have indeed suffered a great loss." "Delusion arises" means delusion associated with hate. Likewise, "referring to delusion" means just delusion associated with hate.

45. "Life-continuum associated with pleasant feeling for life-continuum associated with neither-unpleasant-nor-pleasant feeling" means the subsequent life-continuum reckoned as registration, for the root life-continuum. "For emergence" means for registration or for the life-continuum. For both of these are called "emergence" because of having emerged from wholesome-unwholesome impulsion. "The functional for emergence" - here too the same method applies. "Fruition for emergence" means consciousness of fruition for the life-continuum. For one is called emerged from fruition through the life-continuum. In the places where "emergence" occurs later too, the same method applies.

46. "Aggregates associated with unpleasant feeling" means unwholesome aggregates

associated with displeasure. "For emergence associated with neither-unpleasant-nor-pleasant feeling" means for the visiting life-continuum reckoned as registration, or for the root life-continuum associated with equanimity. But if the root life-continuum is accompanied by pleasure, and there is no cause for the arising of registration, then unwholesome resultant with neither-unpleasant-nor-pleasant feeling arises indeed in an object other than the object of impulsion. For that too is called "emergence" because of having emerged from impulsion. The descriptions of consciousness condition and so on are of manifest meaning only. For there is nothing here that could not be understood by the method stated below, therefore it should be thoroughly discerned.

62. Now, in order to show by way of counting, having summarised all the turns obtained in each and every condition, it was said beginning with "by way of root three." Therein, all the threes should be understood by way of the three pure terms. By way of object nine, with a single root and a single ending. By way of predominance five: by way of conascent predominance, three unmixed; and by way of object predominance, "associated with pleasant for one associated with pleasant, associated with neither-unpleasant-nor-pleasant for one associated with neither-unpleasant-nor-pleasant" - two, those should not be counted. But "associated with pleasant for neither-unpleasant-nor-pleasant, associated with neither-unpleasant-nor-pleasant for pleasant" - these two should be counted - thus five. By proximity and contiguity seven: pleasant for two, likewise unpleasant, neither-unpleasant-nor-pleasant for all three - thus seven. By way of decisive support nine: that associated with pleasant is a condition for one associated with pleasant by all three decisive supports; for one associated with unpleasant by natural decisive support only; for one associated with equanimity by all three; that associated with unpleasant is a condition for one associated with unpleasant by proximity and natural decisive supports; for one associated with pleasant by natural decisive support; for one associated with neither-unpleasant-nor-pleasant in two ways; that associated with neither-unpleasant-nor-pleasant is a condition for one associated with neither-unpleasant-nor-pleasant in all three ways; likewise for one associated with pleasant; for one associated with unpleasant by proximity and natural decisive supports - thus nine. But here, by the distinction of conditions, there are nine natural decisive supports, seven proximity decisive supports, and four object decisive supports - thus twenty decisive supports. But here prenascent and postnascent are cut off. For neither prenascent nor postnascent immaterial phenomena are conditions for immaterial phenomena.

By way of action eight: that associated with pleasant is a condition for one associated with pleasant in both ways; for one associated with unpleasant only as asynchronous; likewise for the other. That associated with unpleasant is a condition for one associated with unpleasant in both ways; for one associated with pleasant there is not; for the other only as asynchronous; that associated with neither-unpleasant-nor-pleasant is a condition for one associated with neither-unpleasant-nor-pleasant in both ways; for the others only as asynchronous - thus eight. But here, by the distinction of conditions, eight are asynchronous and three are conascent - thus eleven kamma conditions. And just as prenascent and postnascent, so too the dissociated condition is cut off here. For immaterial phenomena are not a dissociated condition for immaterial phenomena. By absence and by disappearance, seven are similar to proximity. Thus here there are five numerical delimitations: three, five, seven, eight, and nine. By virtue of those, in the correlation of conditions, the

reckoning should be understood by removing the excess and what is not obtainable in the correlations together with the lesser enumeration.

63-64. Object is not obtained together with root, likewise proximity and so on. "By way of predominance two" means two remaining after setting aside the suffering term. For indeed there is no root associated with suffering that is a predominant; therefore it is not obtained and is removed. In the remaining two also, the same method applies. Thus in the root-rooted there are only two numerical delimitations; by virtue of those, six combinations are stated. Among those, the first is stated by way of states that are non-resultant, dissociated from knowledge, and without predominance; the second is for those very same that are resultant; the third and fourth are for those very same that are associated with knowledge; the fifth is by way of non-resultant with predominance and non-delusion; the sixth is by way of resultant with predominance and non-delusion. Or the first is by way of all roots, the second by way of all resultant roots, the third by way of all non-delusion roots, the fourth by way of all resultant non-delusion roots. The fifth is by way of all with predominance and non-delusion, the sixth by way of all with predominance, resultant, and non-delusion.

66. "By way of predominance four in the object-rooted section" means by way of object predominance: pleasant for pleasant, for neither-unpleasant-nor-pleasant; neither-unpleasant-nor-pleasant for neither-unpleasant-nor-pleasant, for pleasant - thus four. By way of decisive support also, four were stated by way of object decisive support. Now here, the combinations are just one only. In the predominance-rooted and so on also, having thoroughly considered all that which is obtainable and that which is not obtainable by the very method stated above, the reckoning of comparison-combinations should be understood.

83-87. In the negative, having extracted the conditions from the conformity in the very manner stated in the triad of wholesome, by way of the turns obtained therein, by way of counting from the negative side, "by non-root nine" - nine turns were shown in all conditions. Those should be shown by extracting the canonical text by way of the nine answers of the one-root to the one-ending, by the method beginning with "a mental state associated with pleasant feeling is a condition for a mental state associated with pleasant feeling by way of non-root condition - having given a gift with consciousness associated with pleasant feeling" and so on. However, here in the correlation of conditions, by non-root condition... etc. "by way of non-decisive support eight" - this should be understood by way of asynchronous kamma condition. For weak kamma is not a decisive support for resultant. However, it is a condition only by way of asynchronous kamma condition. The remainder here in the positive-negative and the negative-positive, by way of the turns obtained through the combination of those various conditions, can be counted in the very manner stated above, therefore it has not been elaborated.

Explanation of the Feeling Triplet.

3. Explanation of (kammic) Resultant Triplet

1-23. In the Resultant Triplet, "a resultant mental state arises dependent on a resultant mental state by root condition" - the thirteen turns stated under root condition, having summarised those, in order to show by way of counting, it was said "by way of root thirteen." In "by way of object five" and so on too, the same method applies. Thus here there are six numerical delimitations: thirteen, five, nine, seven, three, and two; by virtue of those, the reckoning in the correlation of conditions should be understood by the method already stated above.

24-52. In the negative too, "a resultant mental state arises dependent on a resultant mental state by non-root condition" - the ten turns stated under non-root condition, having summarised those, in order to show by way of counting, it was said "by way of non-root ten." In "by way of non-object five" and so on too, the same method applies. Thus here there are eight numerical delimitations: ten, five, thirteen, twelve, two, one, nine, and three; by virtue of those, the reckoning in the correlation of conditions should be understood in detail by the method already stated above. But the canonical text is abbreviated; however, having correlated by way of the turns of those very obtained numerical delimitations, the positive-negative and the negative-positive should be understood.

The section on the conascence follows the same single course as this. The sections on the conditions, support, conjoined, and associated proceed according to the canonical text itself.

92. In the section on questions, "when the wholesome-unwholesome has ceased" means when the wholesome occurring by means of insight and the unwholesome occurring by way of attachment and so on have ceased. "Resultant registration arises" means sensual-sphere resultant arises as registration. But those who say "there is no registration at the conclusion of insight impulses and of sceptical doubt and restlessness" should be refuted by this canonical passage. "The wholesome of the plane of infinite space is a condition for the functional of the plane of infinite consciousness by way of object condition" - this was said by way of one who, having attained arahantship, enters attainments not previously attained in reverse order. By this method, the meaning should be understood by thoroughly examining the canonical text in all the answers.

120. In "by way of root seven, by way of object nine, by way of predominance ten" and so on too, by way of connascent predominance, by way of object predominance, by way of conascence support, by way of prenascent support, by way of proximity decisive support, by way of object decisive support, by way of natural decisive support, by way of conascence dissociation, and by way of prenascent-postnascent dissociation - wherever and in whatever way and however many answers are obtained, there and in that way all those should be observed. Likewise, in the negative and so on, the extraction of turns by way of conformity, the reckoning from the negative side of the turns obtained from the conformity side, the comparison of conditions, the reckoning of obtainable turns in the pure positive-negative and negative-positive as well as in the root-based and so on that proceed by way of comparison, and the non-obtainability of the non-obtainable - all should be understood in the same way as stated above.

And just as here, so too in the triads and dyads beyond this. For the Paṭṭhāna treatise is indeed infinite and immeasurable even as the Pāḷi text alone. Even for one of exceedingly long life span who has undertaken to explain the meaning in the sequence of terms, the life span is not sufficient. And it is not the case that, having explained a portion, when the remainder is shown by method, the meaning cannot be known; therefore, from here onwards, without saying even this much, in the remaining triads and dyads, because of the manner not stated above, whatever must inevitably be said, that alone we shall state. But whatever we shall pass over without saying, that should be understood according to the method of the Pāḷi text itself.

Explanation of (kammic) Resultant Triplet.

4. Explanation of the (kammically) Clung-to Triplet

51. In the section on questions of the clung-to and subject to clinging triad, the sense-base is a condition for subject to clinging aggregates by way of pre-nascence condition - this is said with reference to occurrence. But at conception, that pre-nascence does not exist.

72. "Clung-to and subject to clinging edible food is a condition for a clung-to and subject to clinging body by way of nutriment condition": here, clung-to and subject to clinging edible food means the nutritive essence internal to materiality originating from kamma. "Of a clung-to and subject to clinging body" means it is a condition by way of nutriment condition for that very material body originating from kamma. It is a condition by way of maintenance and support for kamma-born materiality, like the material life faculty, not by way of being productive. But that which they say - that the nutritive essence in the living body of frogs and so on is a condition by way of nutriment condition for the body of snakes and so on that remain having swallowed frogs and so on - that should not be accepted. For the nutritive essence in a living body does not accomplish the conditionality of nutriment condition for another body. As for "of a not clung-to but subject to clinging body," here, however, it is also obtained by way of being productive. As for "of a clung-to and subject to clinging and a not clung-to but subject to clinging," here for one by way of being supportive, for one by way of being productive, or it is stated by way of being supportive for both. But when two nutriments are conditions together, they are only supportive, not productive. The remainder here should be understood by carefully examining the canonical text itself.

Explanation of the (kammically) Clung-to Triplet.

5-22.

Explanation of the Mentally Defiled Triplet

In the triad of mentally defiled and subject to mental defilement, everything should be understood in accordance with the method stated in the triad of wholesome.

79. In the thought triad, "the preliminary work for the knowledge of rebirth according to beings' actions" means the preliminary work for the divine eye itself is the preliminary work for the purpose of producing that knowledge. But this was said with reference to the preliminary work at the time of exercising what has arisen. The remainder here proceeds according to the canonical text itself.

82. "Three" is said by way of registration, life-continuum, and root life-continuum. The remainder here should all be understood by the canonical text itself.

In the triad of vision, in the passages beginning with "lust to be abandoned through vision arises," what is to be abandoned through vision arises for a worldling. What is to be abandoned by meditative development arises even for a stream-enterer - thus it should be understood that for each higher one, each lower one does not arise. A mental state to be abandoned through vision is not a condition for a mental state to be abandoned by meditative development by even a single condition. The remainder here should be understood by following the canonical text, by the very characteristic stated in the triad of wholesome.

In the triad of connected with root to be abandoned through vision, the classification of those connected with root to be abandoned through vision and so on should be understood in the manner stated in the commentary section. Delusion accompanied by sceptical doubt or restlessness has entered the third term because of being rootless. Thus here, those which have a root to be abandoned through vision or meditative development, they are connected with a root to be abandoned. Those which do not have that are connected with a root to be abandoned neither by seeing nor by meditative development - having known this classification of connected with root to be abandoned, the remainder should be understood in accordance with the characteristic shown in both the triad of to be abandoned through vision and the triad of wholesome.

In the triad of leading to accumulation too, in the section on the dependent and the section on the conjoined, the positive is exactly the same as the triad of wholesome. The remainder, as regards the answers and the counting, proceeds according to the canonical text itself.

In the trainee triad, a state of one beyond training is not a condition for a trainee state by any condition whatsoever. A trainee state, however, is a proximity, natural, and decisive support condition for a state of one beyond training. The remainder here proceeds according to the canonical text itself, likewise in the triad of limited states.

In the triad of limited object, "volition with a limitless object" means the change-of-lineage volition of trainees; it is also proper to say "reviewing volition." "Of resultants with a limited object" means of those arisen having made kamma as object at conception, having form and so on as object by way of eye-consciousness and so on in occurrence, and having made as object the limited object apprehended by impulsion by way of registration. Those, however, who say "there is no conception by change-of-lineage consciousness" should be refuted by this discourse. The remainder here should be understood according to the method of the Pāḷi text itself. The triad of inferior is similar to the triad of mentally defiled.

In the triad of wrongness, that with fixed course of the wrong path is not a condition for that with fixed course of the right path, or that with fixed course of the right path for that with fixed course of the wrong path, by any condition. There is nothing called that with fixed course of the wrong path or that with fixed course of the right path devoid of connascent predominance. In that with fixed course of the right path, there is certainly no object prenascent; in that with fixed course of the wrong path, there may be object prenascent. Fixed wrong view might arise referring to an undetermined consciousness. The remaining fixed ones do not arise referring to a fixed one; having given weight to that with fixed course of the wrong path, no mental state whatsoever arises. A wholesome state is not a decisive support condition for wrongness. The remainder here should be understood by the method stated in the Pāḷi text itself.

In the triad of having the path as object, in the conformity of the section on the dependent, there is no result condition. Even in the kamma condition, in this triad the asynchronous is not obtained; likewise in the arisen triad and the past triad. In the negative, "rootless with path as object" means rootless with path as object; this was said with reference to adverting. The remainder here should be understood following the canonical text itself.

In the arisen triad and the past triad, the section on the dependent and so on do not exist; only the section on questions is obtained. Why? For the section on the dependent and so on are only of conascent and prenascent. And these triads are mixed with past and future. In the arisen triad, moreover, even the conditions pertaining to proximity are not obtained here. Why? Because of the absence of the past in the arisen triad. "Arisen and unarisen" - these two mental states here are not a condition by any condition for these two, "of the arisen and of the unarisen." But "unarisen and subject to arise" - these two are a condition for the arisen by two conditions, by way of object and decisive support. The remainder here should be understood by the method that has come in the Pāḷi text itself.

In the past triad, the present is not a condition for the past-and-future by any condition, and the past-and-future is not a condition for the past-and-future by any condition. But Nibbāna, in both these triads, is obtained neither as a condition nor as conditionally arisen. The remainder here too should be understood by the method that has come in the Pāḷi text itself.

In the internal triad, the internal-external term was not taken up. For the two categories reckoned as internal-external are neither conditions together nor conditionally arisen; therefore it should be understood that even the colour of a mustard seed placed on the palm of the hand does not become an object together with the colour of the palm of the hand. And just as the internal-external term, so too here in the triad of internal object, the internal-external object term is not obtained. The remainder proceeds according to the canonical text itself.

In the manifest triad also, the meaning should be taken according to the Pāḷi text itself. The enumeration here too, having abbreviated the turns that have come in the Pāḷi text, should be understood by correlating in the correlations by the very method stated above.

2. Explanation of the Dyad Conditional Relations

In the Duka Paṭṭhāna also, the answering of questions and the enumeration in all the dyads should be understood by the very method that has come in the Pāḷi text. But here, the answer for the with-root and associated-with-root dyads is similar to the answer for the root dyad; likewise for the roots-and-with-root and roots-and-associated-with-root dyads, likewise for the with-condition and conditioned dyads. "This dyad should be made just as the with-condition dyad" - this was said because, just as the with-condition, the conditioned too does not admit of combination with the without-condition or with the unconditioned. The with-sense-object, associated-with-consciousness, and conjoined dyads also have similar answers only; likewise the mental corruption, mental flood, and mental bond clusters. For these three indeed have mutually similar answers only. Furthermore, the mundane, with-mental-corruptions, subject-to-mental-fetters, subject-to-mental-knots, subject-to-mental-hindrances, adhered-to, and subject-to-mental-defilement dyads are the same as the dissociated-from-mental-corruptions-but-with-mental-corruptions, dissociated-from-mental-fetters-but-subject-to-mental-fetters, dissociated-from-mental-knots-but-subject-to-mental-knots, dissociated-from-mental-hindrances-but-subject-to-mental-hindrances, dissociated-from-adherence-but-adhered-to, dissociated-from-mental-defilements-but-subject-to-mental-defilement, included, and surpassed dyads - these dyads too are the same.

The mental defilement dyad is similar to the mental fetter dyad. The mentally defiled, associated-with-mental-defilements, associated-with-mental-hindrances, to-be-abandoned-through-vision, and with-conflict dyads are also the same. Likewise the mental-defilements-and-mentally-defiled, mental-hindrances-and-associated-with-mental-hindrances, mental-defilements-and-associated-with-mental-defilements dyads. By this method, it should be understood that the answers for all dyads that are similar in meaning are similar only. However, in the entire Paṭṭhāna, the cognisable-in-some-way dyad is not obtained. In dyads of such kind as mental corruptions and associated with mental corruptions, mental fetters and associated with mental fetters, mental knots and associated with mental knots, mental hindrances and associated with mental hindrances, mental defilements and mentally defiled - the result condition and the asynchronous kamma condition are not obtained. In the non-root-with-root and non-root-rootless, there is no root condition. In these dyads - roots and associated with root, mental corruptions and associated with mental corruptions, mental knots and associated with mental knots - non-root, non-meditative-absorption, and non-path are not obtained. But in these - mental fetters and associated with mental fetters, mental hindrances and associated with mental hindrances, mental defilements and associated with mental defilements, mental defilements and mentally defiled - by virtue of delusion accompanied by sceptical doubt and restlessness, the non-root condition is obtained; non-meditative-absorption and non-path conditions are not obtained - thus, having examined what is obtainable and what is not obtainable in all the dyads, the enumeration of turns should be understood according to the Pāḷi text itself.

Explanation of the Dyad Conditional Relations.

3. Explanation of the Dyad-Triplet Conditional Relations

In the Duka-Tika Paṭṭhāna, the teaching was given in brief by way of merely extracting the questions thus: "A root wholesome mental state arises dependent on a root wholesome mental state by root condition." But the detail should be stated by the method beginning with "dependent on wholesome non-greed, non-hate and non-delusion arise"; since that can be known by the method shown above even though not stated, not even a single term or a single condition was stated. But that which was the teaching given in brief should be understood as having been done thus. For, having combined the wholesome term together with the root dyad, all obtainable conditions were shown in the section on the dependent by way of both the positive and the negative; the positive-negative and negative-positive methods and the conascence section and so on were not shown; it was merely said "it should be expanded just as the section on the dependent." In the section on questions, without even answering the question, having merely made the extraction of the question, the obtainable conditions were shown by way of the positive-negative only. And just as the wholesome term, so too the unwholesome and indeterminate terms should be combined together with the root dyad and the root-wholesome duka-tika should be expounded - thus it was said.

Beyond that, by the method beginning with "a root mental state associated with pleasant feeling," twenty-one duka-tikas beginning with the root-feeling duka-tika were shown. But since a root is neither manifest and impinging nor non-manifest but impinging, therefore the manifest-and-impinging and non-manifest-but-impinging terms were not combined together with the root term. Thus, having combined the twenty-two triads together with the root dyad by way of what is obtainable, they were again combined together with all the dyads beginning with the with-root dyad and ending with the refuge dyad. Therein, whatever term does not admit of combination together with whatever other term, that is not obtained in the Pāḷi text itself - thus it was said. Thus here, having combined twenty-two triads together with one dyad, then again twenty-two with another, twenty-two with another - in succession, the twenty-two triads were combined together with the obtainable dyad terms in the hundred dyads; thus, taking the twenty-two triads and incorporating them into the hundred dyads, what is called the Duka-Tika Paṭṭhāna was taught. Therein, in whichever places the abbreviation of the Pāḷi text was made by showing the method, in those very places its detail should be understood in accordance with the method shown.

Explanation of the Dyad-Triplet Conditional Relations.

4. Explanation of the Triplet-Dyad Conditional Relations

In the Tika-Duka Paṭṭhāna too, the teaching was given by way of merely extracting the questions thus: "A wholesome root mental state arises dependent on a wholesome root mental state by root condition." Therein, just as above the teaching was given in brief by combining the wholesome term with the root dyad by way of all conditions in all sections, so here the teaching was given in brief by combining the root term with the triad of wholesome by way of all conditions in all sections. And just as the root term, so also the non-root term was combined with the triad of wholesome, and the wholesome-triad-root-dyad was completed. Thereafter, by the method beginning with "a root mental state associated with pleasant feeling," twenty-one triad-dyads beginning with the feeling-triad-root-dyad were shown.

Thus, having combined the root dyad with the twenty-two triads, again together with those very same, all dyads beginning with the with-root dyad and ending with the conflicting dyad were combined according to what is obtainable. Here too, whatever term does not enter into combination, that was rejected in the canonical text itself. Thus, taking the hundred dyads and incorporating them into the twenty-two triads, what is called the Tika-Duka Paṭṭhāna was taught. Therein too, by whatever method the canonical text was abbreviated, that method should be understood in detail.

Explanation of the Triplet-Dyad Conditional Relations.

5. Explanation of the Triplet-Triplet Conditional Relations

In the Tika-Tika Paṭṭhāna too, the teaching was given in brief by way of merely extracting the questions thus: "A wholesome mental state associated with pleasant feeling arises dependent on a wholesome mental state associated with pleasant feeling by root condition." And here, the triad of wholesome with the feeling triad and so on, and the feeling triad and so on with the triad of wholesome - thus triads were incorporated into triads themselves. And whatever term does not enter into combination with whatever term, having omitted that, the sections and the method of counting were shown in all conditions only according to what is obtainable; therefore those should be understood by thoroughly examining the canonical text. And just as the triad of wholesome with the feeling triad and so on, and the feeling triad and so on should be understood having been combined with that; likewise each triad with the remaining ones. And the remaining ones should be understood having been combined with those.

Explanation of the Triplet-Triplet Conditional Relations.

6. Explanation of the Dyad-Dyad Conditional Relations

In the Duka-Duka Paṭṭhāna too, the teaching was given in brief by way of merely extracting the questions thus: "A root with-root mental state arises dependent on a root with-root mental state by root condition." Therein, the root dyad with the with-root dyad and so on, and the with-root dyad and so on were combined with that. But each dyad with the remaining ones, and the remaining ones should be combined with those in succession. For this Duka-Duka Paṭṭhāna was taught 'by incorporating dyads into dyads themselves.' Therefore here, the combination of all dyads with all dyads should be understood. But the canonical text is abbreviated. And whatever term does not enter into combination with whatever term, having omitted that, the teaching was given.

Explanation of the Dyad-Dyad Conditional Relations.

Thus far -

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 Dhamma Conformity Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with the conformity, thus by one method of exposition, it should be understood as the Conformity Conditional Relations itself adorned with twenty-four methods.

7-12. Explanation of the Conditional Relations in the Negative Method

1. Now, in order to show the Negative Conditional Relations, which obtained its name from the negativity of mental states by way of negating the terms beginning with wholesome, the passage beginning with "A not-wholesome mental state arises dependent on a not-wholesome mental state by root condition" was begun. Therein, "dependent on a not-wholesome mental state" excludes the condition-state of the wholesome. "A not-wholesome mental state arises" excludes the arising of the wholesome; therefore the question here should be answered by the method beginning with "dependent on one unwholesome-and-indeterminate aggregate, three unwholesome-and-indeterminate aggregates and consciousness-originated materiality arise." But the reckoning obtained in each condition is stated in the canonical text itself. Those sections too that have similar answers are shown right there. Therefore all here should be understood by examining the canonical text in accordance with the method stated above. And just as here, so in the Duka Paṭṭhāna, the Duka-Tika Paṭṭhāna, the Tika-Duka Paṭṭhāna, the Tika-Tika Paṭṭhāna, and the Duka-Duka Paṭṭhāna.

Thus far -

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.

As explained by the verse stated in the commentary. In the Dhamma-Negative Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, it should be understood as the Negative Conditional Relations itself consisting of twenty-four methods.

Explanation of the Conditional Relations in the Negative Method.

13-18. Explanation of the Conditional Relations in the Positive-Negative Method

1. Now, in order to show the Positive-Negative Conditional Relations, so named because of the positive-negative nature of phenomena by way of not rejecting the condition-state of the conditioning phenomenon among mental states beginning with wholesome, but rejecting the wholesome and so on nature of the conditionally arisen, the passage beginning with "a wholesome mental state dependent on, a not-wholesome mental state arises by root condition" was begun. Therein, "dependent on a wholesome mental state" allows the condition-state of the wholesome. "A not-wholesome mental state arises" prevents the arising of the wholesome itself. Therefore the answer was shown by the method beginning with "dependent on wholesome aggregates, consciousness-originated materiality"; all that should be

thoroughly observed by examining the canonical text. Whatever is similar to whatever, whatever is obtained wherever, and whatever delimitation of the count of whatever answers in whatever conditions - all that is shown in the canonical text; therefore the canonical text itself is the meaning here. And just as here, so also in the Dyad Conditional Relations and so on.

Thus far -

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.

As explained by the verse stated in the commentary, in the Dhamma-Positive-Negative Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, it should be understood as the Positive-Negative Conditional Relations itself consisting of twenty-four methods.

Explanation of the Conditional Relations in the Positive-Negative Method.

19-24. Explanation of the Conditional Relations in the Negative-Positive Method

1. Now, in order to show the Negative-Positive Conditional Relations, so named because of the negative-positive nature of phenomena by way of rejecting the condition-state of the conditioning phenomenon among mental states beginning with wholesome, but not rejecting the wholesome and so on nature of the conditionally arisen, the passage beginning with "an unwholesome mental state arises dependent on a not-wholesome mental state by root condition" was begun. Therein, "dependent on a not-wholesome mental state" excludes the condition-state of the wholesome. "An unwholesome mental state arises" allows the arising of the unwholesome. For not-wholesome is either unwholesome or indeterminate, and making that a conascence condition, there is nothing called wholesome arising; therefore the teaching was given by way of unwholesome and indeterminate. Therein, the answer dependent on a not-wholesome mental state should be understood thus: "dependent on one unwholesome aggregate, three aggregates." But this question "an indeterminate mental state arises by root condition" is answered as: "dependent on one resultant indeterminate or functional indeterminate aggregate, three aggregates and consciousness-originated materiality." Thus in all questions, the answer of what is not answered is in accordance with the meaning, and of what is answered, the answer is just as it has come in the canonical text. And in each triad-dyad, the entire arrangement of the classification of turns, conditions, and counting should be understood in accordance with the method stated above.

And to this extent -

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.

As explained by the verse stated in the commentary. In the Dhamma Negative-Positive Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, the Negative-Positive Conditional Relations itself should be understood as consisting of twenty-four methods.

Explanation of the Conditional Relations in the Negative-Positive Method.

Thus, by way of the Dhamma Conformity and so on, in the four sections, by way of twenty-four methods in each one, there are ninety-six methods. Therein, without taking the condition method, by way of six methods each of triads, dyads, and so on in each conditional relations, this great treatise, the Samanta Paṭṭhāna, should be understood as consisting of twenty-four methods. Some, however, having set up a matrix called the object matrix by the method beginning with "a mental state having a wholesome object, a mental state having an unwholesome object," and having shown what is called the Object Conditional Relations by the method beginning with "a mental state having a wholesome object is a condition for a mental state having a wholesome object by way of root condition," extract and show yet another called the Contact Conditional Relations by way of contact and so on. That is found neither in the canonical text nor in the commentaries, therefore it is not considered here. But it should be understood that here the explanation was made only by way of the canonical text that was included in the councils.

And to this extent -

Where the generation, deluded, having reached the state of entanglement and so on;

Do not transcend the round of rebirths, a thicket of manifold suffering.

Skilled in the distinction of conditions, the mode of dependent conditions, weighty even in the world;

Exceedingly subtle and profound, the domain of the impulsion of the Buddha's knowledge.

In dependence on the classification of mental states beginning with wholesome, by methods and various enumerations;

The Teacher, expanding the seventh Abhidhamma treatise.

With well-established conclusion, that which he made known as the Conditional Relations;

The commentary on that, undertaken by me with faith.

Without abandoning the doctrine of the teachers, the pupils of the Analyst;
In the world of exceedingly manifold obstacles, without obstruction.

That has thus been made today, in about fourteen recitation sections;
Making clear the meaning of the entire excellent Conditional Relations.

Having reached conclusion, just as it has reached completion, so for the multitude;

May all good thoughts quickly reach fulfilment.

Thus far -

The Protector expounded the Higher Teaching, the seven treatises;
The god of gods, who formerly in the world of gods,

This commentary on the whole of that is concluded;
Completed by me for the sake of the long endurance of the Teaching.

Whatever wholesome merit has been gained, by the power of that, may
beings;
All, having known the Dhamma of the King of the True Dhamma, which brings
happiness,

Attain, through the purified and happy practice;
The supreme happiness of Nibbāna, free from sorrow and free from distress.

May the True Dhamma endure long, may there be reverence for the Dhamma;
May all beings prosper, may the rain fall properly in due season.

Just as the good kings of old protected, so too may the king;
Protect by the Dhamma the people as though they were his own children.

The Commentary on the Conditional Relations is concluded.

And the Commentary on the Five Treatises is concluded.

Concluding Discussion

This commentary on the entire Abhidhamma Piṭaka was composed by the elder known by the name Buddhaghosa, given by his teachers - one adorned with supremely pure faith, wisdom and energy, endowed with the accumulation of virtues such as morality, conduct, uprightness and gentleness, capable of plunging into the depths of his own and other doctrines, possessed of the clarity of wisdom, one of unobstructed power of knowledge in the Teacher's dispensation with its commentaries in its division of the learning of the three Piṭakas, a great expounder, one whose speech was sweet, noble and graceful, produced from the accomplishment of expression, one who spoke what is fitting and appropriate, the foremost of debaters, a great poet, one of vast and pure wisdom, an ornament of the lineage of the elders, the great monastery-dwelling elders, illuminators of the lineage of the elders, those of well-established wisdom in the superhuman states adorned with qualities such as the six direct knowledges and the analytical discriminations -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of wisdom.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

The Commentary on the Canon of the Higher Teaching is concluded.



ABOUT THIS TRANSLATION

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