

ABHIDHAMMA

The Discourse to Gods



**May the World be
Enlightened**

A Gift of Dhamma

Why this Discourse was delivered to Gods

Introduction:

This discourse, **Abhidhamma**, was the discourse given to the Gods in **Tavatimsa** heaven at the assembly of Gods presided over by his former mother **Mahamaya** reborn in Deva world as a male Deva by the name of **Matu Deva Putta**. It was in grateful gratitude to his former mother that he delivered this discourse, Abhidhamma, the higher teaching, in the course of three human months, the entire Lent. It is only proper for the readers to know that Buddha delivered this discourse to Gods in Tavatimsa heaven...

We need to understand why Buddha went to Tavatimsa heaven to deliver this discourse, the higher teaching, Abhidhamma. It was only proper for Buddha to repay his former mother in grateful gratitude with this higher teaching. When Bodhisatta ascetic Gotama was practicing the self-mortification, **Matu Deva Putta**, had appeared before Him and encouraged Him to persevere when he had fainted, weak from the practice of self-mortification. The Ascetic Gotama had practiced self-mortification to its fullest degree and reduced His meals to just one mustard seed a day. His flesh and muscle had withered and His skin had clung to His protruding bones. Weak with hunger, the Bodhisatta had fainted shortly. His former mother had appeared before Him and encouraged Him in His Noble Quest.

The role of the mother of the Buddha is a sacred role that requires great effort. **Queen Maha Maya** aspired to be a mother of a Buddha one hundred thousand world cycles ago at the time of the **Padumuttara Buddha**, the fifteenth Buddha preceding our Gotama Buddha. She then performed meritorious deeds and kept the precepts for one hundred thousand world cycles to fulfill her aspiration.

After his enlightenment, on the seventh year of His enlightenment, the Buddha went to Tavatimsa Heaven to preach the Abhidhamma (Higher teaching) to His deva mother and to observe the Vassana (**Rains Retreat**) for three months there. Many celestials, including a very large retinue headed by His deva mother, greatly benefited by attaining the various stages of Sainthood including Sotapanna (stream-winner), Sekadagami (Once-returner), Anagami. (Non-returner).

After His Abhidhamma lectures, the Buddha descended back to the human world at lake Anottata in the Himalaya Mountain, where the Venerable Sariputta waited to receive the daily briefing of His lectures. **Later the Venerable Sariputta would expound the same doctrine to his disciples, thereby spreading the Abhidhamma teaching of the Buddha in the human world. Thus how we come to learn the Abhidhamma, the higher teaching.**

Abhidhamma Day

The Lord Buddha spent his seventh Lent, the rain retreat at Tavatimsa heaven. For the entire lent, he delivered the higher teaching, Abhidhamma, to Gods for the benefit of Gods and men. At Tavatimsa heaven (The heaven of the thirty three), sitting on the brown emerald slab, "**Pandukambala**" the throne of Sakka, King of devas, he expounded the seven sections of Abhidhamma to his mother **Santussita deva (Matu Deva Putta.)** in the assembly of devas and Brahmas. The preaching of the Abhidhamma took the entire lent and ends in the full moon day of **Thadingyut - light festival**. In commemoration of this event, Buddhists all over the world celebrate this day as Abhidhamma day. At the end of the Lent, in the month of Thadingyut (October), our Lord Buddha descended from Tavatimsa heaven back to the human world. Buddhists commemorate this day as Abhidhamma day and Light festival held annually to emulate the scene of the Buddha return from Tavatimsa heaven.

The Thadingyut Light Festival

Buddhists commemorate the day of his return to the human world, as Abhidhamma day. To emulate the miraculous scene, an annual light festival is held in all Theravada countries. In Myanmar, the light festival is known as Thadingyut light festival. On his return to the human world, the **King of the Devas, Sakka**, created three stairways:

1. *one of gold on the right side for the devas,*
2. *one of silver on the left side for the Brahmas and*
3. *one in the middle of rubies for the Lord Buddha.*

Many deities accompanied the Lord Buddha. They held several celestial regalia.

- *Panca Thinkha deva on the right played the “Veluva” harp in praise of the Lord Buddha.*
- *Matali deva on the left carried flowers and fragrance to honor the Lord Buddha.*
- *Suyama deva carried the yak tail fly whisk,*
- *Santussita deva held the ruby-studded gold fan and*
- *Sakka deva blew the “Vizayuttara” Conch Shell to celebrate the occasion.*

All deities from the entire Universe gathered to pay homage to the Lord Buddha. The three stairways thus illuminated by the radiance from the Devas’ body lead the way to the gateway of the City of Sakassa on earth. When the Lord Buddha set foot upon the earth, the crowd that awaited at the city gate all paid obeisance to the Lord Buddha and a grand ceremony was held to welcome the blessed one. **The Buddha with his miraculous power opens the sight for the human to see the grandeur of the accompanying Devas and Brahmas.**

Thadingyut Light Festival

To commemorate this great event in the life of the Lord Buddha, which took place on the Full moon day of Thadingyut the Myanmar hold “**Tawedeintha**” (Tavatimsa) festival or “Myint Mo Festival” because Tavatimsa is said to be on the summit of Mt. Myint Mo (Mt-Meru)? In Myanmar, replicas of Myint Mo are constructed to represent the three stairways and candlelight lamps are lit in the Thadingyut festivals replicating the Lord Buddha descend from Tavatimsa heaven to the human world on this day of Thadingyut. Many made their offerings to shrines and pagodas and alms are given to the monks. Hymns are sung in praise of the Buddha and his teaching, the Dhamma.

Devotional Homage –Puja

Laymen to worship or making devotional offering perform the Puja. In Buddhism there are **five infinite debts of gratitude** –

1. *the gratitude owed to the Buddha,*
2. *the gratitude owed to the his teachings i.e. the Dhamma,*
3. *the gratitude owed to the Sangha (the assembly of monks)*
4. *the gratitude owed to the parents and*
5. *the gratitude owed to the teachers.*

It is a religious obligation to worship and make **devotional offerings to Buddha, Dhamma, Samghas**, the **parents, teachers and the elders**... In addition those who are senior in age, rank, and position and those who have helped you while you are in difficulty should be respected, worshipped and given due puja.

I will now present to you the very well written book on Abhidhamma translated by Prof. Mehm Tin Mon.

A

BUDDHA ABHIDHAMMA

THE ULTIMATE SCIENCE

by

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A Gift of Dhamma

Chapter 8

PACCAYA

Cause or Condition

Introductory

'Paccaya' means 'cause or condition'. It is something on which something else, the so-called 'conditioned-thing' (*paccayuppanna*), is dependent, and without which the latter cannot be.

Paccaya is the cause of the conditioned thing.

Paccayuppanna is the effect or result of the cause.

In conditioning its *paccayuppanna* (effect or result), the *paccaya* (cause or condition) acts in two supportive ways:

- 1 it causes the effect which has not arisen to arise, and
- 2 it strengthens the effect, which has already arisen.

There are two methods of conditioning:

- 1 *Paticcasamuppàda*-method – the Law of Dependent Origination,**
- 2 *Patthàna*-method – the Law of Causal Relation.**

The first method describes the cause and the effect without mentioning how the cause conditions the effect to arise. However, *Paticcasamuppàda* is a very important doctrine as it describes eleven causal relations, which explain the conditionality and dependent nature of uninterrupted flux of manifold physical and mental phenomena of existence. In other words, it explains how each individual is involved in the Wheel of Existence undergoing the rounds of rebirth and misery in the long *samsàra*.

***Patthàna* method** not only describes the cause and the effect but also explains how the cause conditions the effect to arise. It is wonderful to learn that there are 24 modes of conditionality, which correlates all the physical and psychical phenomena by cause and effect with specific illustrations occurring in real life.

1 *Paticcasamuppàda* Method

The *Paticcasamuppàda* method of correlating the cause and the effect is generally known as the Law of Dependent Origination. The brief essential statement of the law runs like this:

1 *Avijjā-paccayā Sankhara* –

Dependent on ignorance arise the rebirth-producing volition or *kamma* formations.

2 *Sankhāra-paccayā vinnānam* –

Dependent on *kamma* formations (in past life) arises rebirth consciousness (in the present life).

3 *Vinnāna-paccayā nāma-rupam* –

Dependent on rebirth consciousness arise the mental and physical phenomena.

4 *Nāma-rupa-paccayā salāyatanaṃ* –

Dependent on the mental and physical phenomena arise the six (sense) bases.

5 *Salāyatana-paccayā phassa* –

Dependent on the six (sense) bases arise contact (between sense base, sense object and consciousness).

6 *Phassa-paccayā vedanā* – Dependent on contact arises feeling.

7 *Vedanà-paccayà tanhà* – Dependent on feeling arises craving.

8 *Tanhà-paccayà upādānam* – Dependent on craving arises grasping.

9 *Upādāna-paccayà bhavo* – Dependent on grasping arises the rebirth-producing *kamma* (*kamma-bhava*) and the rebirth-process (*upapatti-bhava*).

10 *Bhava-paccayà jāti* – Dependent on the rebirth-producing *kamma* (in the present life) arises rebirth (in the future life).

11 *Jāti-paccayà jarà-maranam-soka-parideva-dukkha-domanassa, upāyāsà sambhavanti* = Dependent on rebirth arise old age, death, worry, lamentation, pain, grief and despair.

Thus arises the whole mass of suffering again in the future.

Explanation of the Causal Relations

1 *Avijjā-paccayā Sankhāra*

Avijjā conditions *sankhāra* to arise or, in other words, *sankhāra* arises because of *avijjā*. Now *avijjā* is ignorance or delusion. Essentially, it is *moha* present in 12 *akusala-cittas*. As ignorance, it veils men mental eyes preventing him from seeing the true nature of things. As delusion it tricks beings by making life appear to them as permanent, pleasant, substantial (*atta*) and beautiful (*subha*) while everything in reality is impermanent, liable to suffering, void of substance (I), and loathsome.

There are eight important objects (departments), which are covered by *avijjā* so that their true nature is not known. These are:

- (1) *dukkha sacca*,
- (2) *samudaya sacca*,
- (3) *nirodha sacca*,
- (4) *maggā sacca*,
- (5) the past *khandha*- and *āyatana*-groups,
- (6) the future *khandha*- and *āyatana*-groups,
- (7) the front end and the rear end of the present *khandha*- and *āyatana* groups, and
- (8) *Patīccasamuppāda* causal relations, which include *kamma* and its consequences.

Sankhāra means rebirth-producing volitions (*cetanā*) or *kamma*-formations. It refers to *punnābhisankhāra*, *apunnābhisankhāra* and *anenjābhisankhāra*.

1 *Punnābhisankhāra* represents the 13 *cetanās* (volitions) present in 8 *mahā-kusala cittas* and 5 *rupāvacara-kusala cittas*. It is so called because it conditions good *vipākanāmakhandha* and *katattā-rupa* to arise in *Kāma-loka* and *Rupa-loka*.

2 *Apunnābhisankhāra* represents the 12 *cetanās* present in 12 *akusala cittas*. It is so called because it conditions bad *vipāka-nāmakhandha* and *katattā-rupa* to arise in the four *Apāya* abodes.

3 *Anenjābhisankhāra* represents the 4 *cetanās* present in 4 *arupāvacara-kusala cittas*. It is so called because it conditions the arising of unshakable *arupa* existence.

In short, *sankhāra* represents the 29 types of *kamma* associated with 17 *lokiya kusala cittas* and 12 *akusala cittas*. How does *avijjā* condition *sankhāra*? Because of ignorance about *kamma* and its effect, people commit immoral actions for immediate self-benefit. Because of the delusion thinking that sensual pleasure and *jhāna*-ecstasy are real forms of happiness, people perform *dāna*, *sāla* and *bhāvanā* in order to attain such happiness either in the present life or in future lives. Thus, people accumulate both moral and immoral *kammās* (*sankhāra*) as the result of ignorance or delusion (*avijjā*).

2 Sankhàra-paccayà Vinnànam

Sankhàra conditions *vinnàna* to arise or, in other words, *vinnàna* arises as a consequence of *sankhàra*. Here *sankhàra* means the 29 wholesome and unwholesome *cetanàs* (*kammas*) mentioned above. *Vinnàna* means rebirth consciousness, which is the initial resultant of *kamma*-formations.

However, *sankhàra* goes on producing *vipàka-cittas* throughout the completely new life. So all the 32 *lokiya-vipàka cittas* are taken to represent ‘*vinnàna*’ as the direct effect of *sankhàra*. Thus, in the second causal relation should be interpreted as follows.

At *patisandhi-kàla*, 11 *akusala cetanàs* (excluding *uddhaccacetanà*) and the 17-*lokiya kusala cetanàs* (excluding the 2 *abhinnàcetanàs*) condition the arising of the 19-rebirth consciousness. At *pavatti-kàla* all the 12 *akusala cetanàs* and the 17-*lokiya kusala cetanàs* (excluding the 2 *abhinnà-cetanàs*) continue to condition the arising of the 21 *lokiya-vipàka cittas*. These can be split up as follows.

1 *Apunnàbhisankhàra* (12 *akusala cetanàs*) conditions the arising of 7 *akusala-vipàka cittas*.

2 *Punnàbhisankhàra* (8 *mahà-kusala cetanàs* and 5 *rupàvacarakusala cetanàs*) conditions the arising of 8 *kusala-ahetukavipàka cittas*, 8 *mahà-vipàka cittas* and 5 *rupàvacara-vipàka cittas*.

3 *Anenjàbhisankhàra* (4 *arupàvacara cetanàs*) conditions the arising of 4 *arupàvacara-vipàka cittas*. Therefore, it should be understood that from the very first moment of conception in the mother’s womb, the *kamma*-resultant consciousness of the embryonic being is functioning, and it goes on functioning as life-continuum and seeing consciousness, earing consciousness, etc., throughout the completely new life. Of course, it terminates as death-consciousness finally.

3 Vinnàna-paccayà Nàma-rupam

Vinnàna conditions *nàma-rupa* to arise or, in other words, *nàmarupa* arises because of *vinnàna*. *Vinnàna* here represents two entities: *vipàka-vinnàna* and *kamma-vinnàna*. *Vipàka-vinnàna* means the 32 *lokiya-vipàka cittas* mentioned in the second causal relation.

Kamma-vinnàna means *cittas* associated with *cetanà-kamma*, and it refers back to the 29 wholesome and unwholesome *kammas* we have described as *sankhàra*. This back-reference is required because only *kusala* and *akusala kammas*, and not the *vipàka cittas*, can produce 18 types of *kammaja-rupa*. In *nàma-rupam*, *nàma* indicates the 35 *cetasikas*, which associate with the 32 *lokiya-vipàka cittas*. In terms of groups of existence, the 35 *cetasikas* represent three mental groups – viz., *vedanakkhandha*, *sannakkhandha* and *sankhàrakkhandha*. The second part, *rupam*, means the 18-*kammaja rupas*.

To summaries, 32 *lokiya-vipàka-vinnànas* condition the arising of 35 *cetasikas* or three *nàmakkhandhas*, whereas 29 *kamma vinnànas* condition the arising of 18 *kammaja-rupas*. These phenomena constitute the third causal relation. We should remember that *kamma* starts producing *kammajarupas* from the very first moment of conception in the mother’s womb, and it keeps on doing so incessantly at every minor instant until death. We have learnt these in Chapter 6 in connection with the arising of material phenomena in individuals. Among these *kammaja-rupas*, the vital nonad (i.e. *jāvita-navakakalàpa*) serves as the *rupa-patisandhi* of *asannasatta brahmas*.

So far, i.e. up to the third causal relation, we have seen that *avijjà* (ignorance) conditions the arising of various *kammas*, which in turn condition the arising of 32 *lokiya-vipàka cittas* and 18 *kammaja-rupas*. The 32 *lokiya-vipàka cittas*, in their turn, condition the arising of 35 *cetasikas*, i.e. three mental groups.

Since *vipàka cittas* represent *vinnànakkhanda*, and *kammaja rupas* represent *rupakkhandha*, we now have all the five groups of existence for the new embryo to manifest itself as a living being. It should be noted, however, that only the 4 mental groups arise in *Arupa*-planes, only the corporeality group in the mindless (*Asanna*)-plane, and all the five groups in *Kàma*- and *Rupa*-planes.

4 Nàma-rupa-paccayà Salāyatanaṃ

Nàma-rupa conditions *salāyatana* to arise, or in other words, *salāyatana* arises because of *nàma-rupa*. *Nàma-rupa*

here means the 35 *cetasikas* (three *nàmakhandhas*), which associate with the 32 *lokiya-vipàka cittas*, and 18 *kammajarupas* as stated in the third causal relation. *Salàyatana* refers to the six *ajjhattikàyatana*s (six internal bases) namely, *cakkhàyatana*, *sotàyatana*, *ghànàyatana*, *jivhàyatana*, *kàyàyatana* and *manàyatana*. The first five *ayatanas* represent the five *pasàda-rupas*, which are present in 18 *kammaja-rupas*. *Manàyatana* here represents only the 32 *lokiya-vipàka cittas* as we are describing the causal relations.

We have seen in the third causal relation that 35 *cetasikas* arise because of the 32 *lokiya-vipàka cittas*. Now we see that the 35 *cetasikas* re-condition the arising of the 32 *lokiya-vipàka cittas*. This illustrates *anna-manna-paccaya* (condition by way of mutuality) between *cittas* and *cetasikas*.

5 *Salàyatana-paccayà Phassa*

Salàyatana conditions the arising of *phassa* or, in other words, *phassa* arises because of *salàyatana*. *Salàyatana* means the six *ajjhattikàyatana*s (six internal bases) as above. *Phassa* here indicates the *phassa cetasika* present in the 32 *lokiya-vipàka cittas*.

To describe the individual co-relations, *cakkhàyatana* conditions the arising of *cakkhusamphassa* (i.e., *phassa* associated with *cakkhu-vinnàna*); *sotàyatana* conditions the arising of *sotàsamphassa*; *ghànàyatana* conditions the arising of *ghànasamphassa*; *jivhàyatana* conditions the arising of *jivhàsamphassa*; *kàyàyatana* conditions the arising of *kàyasamphassa*; *manàyatana* conditions the arising of *manosamphassa*. *Samphassa* is synonymous with *phassa*. *Cakkhàyatana* (eye-base) is *cakkhu-pasàda*, the eye-door, where the visual object strikes to give rise to seeing consciousness (*cakkhu-vinnàna*).

Then the *phassa* associated with the seeing conscious is said to be conditioned by the eye-base. The remaining five *phassas* are produced similarly. Without the five physical bases or sense organs, there can be no sense impressions; and without the sixth base, or consciousness, there can be no mental impression.

6 *Phassa-paccayà Vedanà*

Phassa conditions the arising of *vedanà* or, in other words, *vedanà* arises as a consequence of *phassa*. Here *phassa* is the *phassa-cetasika* associated with the 32 *lokiya-vipàka cittas*. *Vedanà* is also the *vedanà cetasika* present in the 32 *lokiya-vipàka cittas*.

Phassa and *vedanà* arise simultaneously in the same consciousness. Nevertheless, *phassa* is regarded as the cause, and *vedanà* as the effect. In accordance with the six types of *phassa* that have been enumerated in the previous causal relation, there are six types of *vedanà*. Because of *cakkhusamphassa*, *cakkhusamphassajà-vedanà* arises. Because of *sotàsamphassa*, *sotàsamphassajà-vedanà* arises. Because of *ghànasamphassa*, *ghànasamphassajà-vedanà* arises. On account of *jivhà samphassa*, *jivhasamphassajà-vedanà* arises. On account of *kàyasamphassa*, *kàyasamphassajà-vedanà* arises. On account of *manosamphassa*, *manosamphassajà-vedanà* arises. *Cakkhusamphassajà-vedanà* means the *vedanà* (feeling) in the eye-consciousness produced by *cakkhusamphassa* which is the sense-impression or sense-contact in the eye-consciousness. The remaining *vedanàs* should be similarly understood.

7 *Vedanà-paccayà Tanhà*

Vedanà conditions *tanhà* to arise or *tanhà* arises as a consequence of *vedanà*. *Vedanà* here means the six *vedanàs* enumerated above as *cakkhusamphassajà-vedanà*, *sotàsamphassajà-vedanà*, and so on. In the causal relations, explaining how each individual is going round and round in the wheel of existence the cause produces the effect, and the effect becomes the cause to produce its effect again. Some authors, however, like to take all the *vedanàs* associated with the 81 *lokiya cittas* as *paccaya*, since *vedanà* is playing the role of the cause here.

Now the *tanhà* (craving) which arises as the result of *vedanà* (feeling) is also of six types – viz., *rupa-tanhà* (craving for visual object), *sadda-tanhà* (craving for sound), *gandha-tanhà* (craving the odor), *rasa-tanhà* (craving for taste), *phothhaba-tanhà* (craving for tangible object), and *dhamma-tanhà* (craving for mind-object)

These six types of *tanhà* exist internally in oneself and externally in others. So together, they make 12 types of *tanhà*. They become 36 when past, present and future are taken into consideration. When multiplied by the three types of *tanhà* enumerated as *samudaya-sacca*, they become 108 types of *tanhà*.

The three types of *tanhà* enumerated as *samudaya-sacca* are:

- 1 *Kàma-tanhà* – craving for sensual and *jhàna* pleasures;
- 2 *Bhava-tanhà* – craving for sensual pleasures associated with the view of eternalism, i.e., enjoying pleasures thinking that they are imperishable;
- 3 *Vibhava-tanhà* – craving for sensual and *jhàna* pleasures associated with the view of nihilism, i.e., enjoying pleasures thinking that everything is annihilated after death. Essentially all the different modes of *tanhà* represent *lobha* which is associated with the eight *lobha-mula cittas*.

8 *Tanhà-paccayà Upàdànam*

Tanhà conditions *upàdàna* to arise or *upàdàna* arises as a consequence of *tanhà*.

Tanhà here refers to the six types of craving for the six sense objects, namely, *rupa-tanhà*, *sadda-tanhà*, *gandha-tanhà*, *rasa-tanhà*, *phoṭṭhabba-tanhà* and *dhamma-tanhà* or it may be taken as the 108 modes of *tanhà* as described in the seventh causal relation. *Upàdàna* stands for the four types of grasping – viz., *kàmupàdàna*, *ditthupàdàna*, *sālabbatupàdàna* and *attavàdupàdàna* – which have been described in Chapter 7.

Let us first consider the arising of *kàmupàdàna* as a consequence of *tanhà*. *Kàmupàdàna* is the sense-desire or clinging to the five-objects, and essentially, it is *lobha* present in the eight *lobha-mula cittas*. Therefore, we see that both the cause (*tanhà*) and the effect (*kàmupàdàna*) respectively stand for *lobha*. How can *lobha* be the cause as well as the effect? The explanation is fourfold:

- 1 *Tanhà* is weaker than *kàmupàdàna* in intensity. When we see a beautiful object, first a weak attachment in the form of *tanhà* arises. When we think over and over how exceptionally beautiful the object is, the attachment grows stronger and stronger until it becomes intensive craving or firm grasping which is *kàmupàdàna*.
- 2 Other commentators have the view that the desire to get an object is *tanhà* and the strong attachment or firm grasping which develops after getting the object is *kàmupàdàna*.
- 3 Furthermore, *tanhà* is the opposite of *appicchatà* (frugality) whereas *kàmupàdàna* is the opposite of *santutthità* (contentment).
- 4 *Tanhà* is the cause of suffering encountered in acquiring wealth whereas *kàmupàdàna* is the cause of suffering encountered in guarding the wealth. Thus, it is appropriate to say that *kàmupàdàna* arises as a consequence of *tanhà*.

We have to explain further, how the remaining three grasping arise as the results of *tanhà*. These grasping are *ditthupàdàna* (clinging to false views), *sālabbatupàdàna* (clinging to canine and bovine morality) and *attavàdupàdàna* (clinging to the ‘atta’ or ‘soul’ theory).

The clinging to the theory that “atta” or “I” exists is synonymous with “*sakkàya-ditthi*” which is “personality-belief” taking the five aggregates of existence as a person or as “I”. This belief is clearly the outcome of the attachment (*tanhà*) to oneself. Those, who practice the canine or bovine morality or other futile practices such as sleeping on thorns, are actually doing so for the betterment of their ‘selves’ out of the attachment to their ‘selves’. Thus, the causal relation that *tanhà* conditions the arising of *upàdàna* is well justified.

9 *Upàdàna-paccaya Bhavo*

Upàdàna conditions *bhava* to arise or *bhava* arises as a consequence of *upàdàna*. ‘*Upàdàna*’ here means the four grasping – *kàmupàdàna*, *ditthupàdàna*, *sālabbatupàdàna* and *attavàdupàdàna* – as described in the eighth causal relation.

“*Bhava*” literally means “becoming” or “existence”. However, here it means the ‘*kamma-bhava*’ as well as the ‘*upapatti-bhava*’. *Kamma-bhava* means the rebirth-producing *kamma*. It includes all the wholesome and unwholesome deeds (*kamma*) performed in this life. To be more specific, it includes the 29 *cetanàs* associated with 17 *lokiya-kusala cittas* and 12 *akusala cittas*.

It is the same as *sankhàra* which is explained in the first causal relation. **The only difference between *sankhàra* and *kamma-bhava* is that the former pertains to the past and the latter to the present.** *Kamma-bhava* is the active *kamma*-process of becoming whereas *upapatti-bhava* is the passive *kamma*-resultant process, the so-called ‘rebirth-process’. In essence, *upapatti-bhava* stands for 32 *lokiya-vipàka cittas*, their associated 35 *cetasikas* and 18 *kammaja rupas*.

Note that these essential elements are the same as those symbolized by “*vinnàna*” and “*nàma-rupa*” in the second third causal relations. As *sankhàra* conditions the arising of “*vinnàna*” and “*nàmarupa*” in the past, so too *kamma-bhava* will condition the arising of “*upapatti-bhava*” in the future. *Upàdàna* cannot condition the rebirth-process directly. It can only condition new *kamma*-processes of becoming.

When one is strongly craving for something, he will act in one way or another to possess that thing, and in doing so, new *kamma*-processes are performed. If he performs wholesome *kamma*, that will condition the rebirth-process in blissful planes. If he carries out unwholesome *kamma*, that will condition the rebirth – process in four *apàya* abodes.

10 Bhava-paccayà Jàti

***Bhava* conditions *jàti* to arise or *jàti* arises as a consequence of *bhava*.**

‘*Bhava*’ here means the *kamma-bhava* which stands for the 29 types of wholesome and unwholesome *kamm*s as described in the ninth causal relation. ‘*Jàti*’ refers to the arising or becoming of *upapatti-bhava*, the rebirth-process. Right at the first instant of conception (*patibandhikàla*), there arise 32 *lokiya-vipàka cittas*, 35 *cetasikas* associated with the *lokiya-vipàka cittas* and 18 *kammaja rupas* which make up *upapatti-bhava*. The 32 *lokiya-vipàka cittas* and 18 *kammaja rupas* comprise all the 20 forms of rebirth-process.

Thus through the wholesome and unwholesome *kamm*processes (*kamma-bhava*) are conditioned the rebirth-processes (*upapatti-bhava*). The tenth causal relation combines the second and the third causal relations; they teach practically the same thing, namely that ***kamma* is the cause of rebirth.**

11 Jàti-paccayà jarà-maranam soka parideva dukkha domanassa upàyàsà sambhavanti

***Jàti* conditions *jarà-marana* to arise or *jarà-marana* arises as a consequence of *jàti*.**

Now *jàti* refers to the arising of *upapatti-bhava* which is the same thing as the arising of 32 *lokiya-vipàka cittas*, 35 associated *cetasikas* and 18 *kammaja-rupas*. Now every ultimate reality (*paramattha*) has the characteristics of arising (*uppàda*), existing (*thiti*) and dissolving (*bhanga*). Thus after *uppàda*, *thiti* and *bhanga* must inevitably follow. *Uppàda* is called *jàti*; *thiti*, *jarà*; and *bhanga*, *marana*. Therefore, *jaràmarana* must arise as a consequence of *jàti*.

As the arising, the existing and the dissolving of *upapattibhava* are designated as *jàti*, *jarà*, and *marana*, respectively, we should note that beings are facing rebirth, decay (old age) and death at every instant according to *Abhidhamma*.

Conventionally, we think that we are born just once, become old as the years pass by, and then die just once in this life. The phenomenon that death arises as a consequence of rebirth at every conscious moment is known as ‘*khanika-marana*’. As the results of rebirth (*jàti*), worry (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upàyàsà*) may also arise. These five resultants are neither primary nor inevitable; they are secondary and may or may not arise depending on conditions. They are absent in *brahma-loka* and may be also unknown to an embryo, which dies in the womb or in an egg.

Thus, we should differentiate between primary and secondary effects of rebirth. *Jarà* and *marana* are the primary and compulsory resultants of *jàti*; *soka*, *parideva*, *dukkha*, *domanassa* and *upàyàsà* are secondary and optional resultants of *jàti*. *Soka* (worry or sorrow) is the unpleasant feeling (*domanassavedanà*) present in the 2 *dosa-mula cittas*. *Parideva* (lamentation) is *cittaja-vipallàsa-sadda-rupa* which means mind-produced-reversal sound.

***Dukkha* (pain)** is the *vedanà-cetasika* associated with *dukkhasahagata kàya-vinnàna citta*.

***Domanassa* (grief)** is the *vedanà-cetasika* associated with the 2 *dosa-mula cittas*.

***Upàyàsà* (despair)** is the resentment produced by excessive mental suffering. It is anger (*dosa*) present in the 2 *dosa-mula cittas*.

A comparison between grief, lamentation and despair states that grief is like the boiling of oil in a vessel; lamentation (viz., the outward expression of grief) is like the overflow (boiling over) from the vessel when a fierce fire does the cooking. ; despair is like the simmering in the vessel of what remains after boiling over until it is all boiled away.

Some Notable Aspects of the Law

In the Law of Dependent Origination, twelve factors (*aīga*), three periods (*kāla*), twenty modes (*ākāra*), three connections (*sandhi*), four abridgments (*Sankhepa*), three rounds (*vatta*) and two roots (*mula*) should be taken into consideration.

1 Twelve Factors (Aīga)

Avijjā, sankhāra, vinnāna, nāma-rupa, salāyatana, phassa, vedanā, tanhā, upādāna, bhava, jāti, jarā-marana.

2 Three Periods (Kāla)

1 Past – *avijjā, sankhāra*

2 Present – *vinnāna, nāma-rupa, salāyatana, phassa, vedanā, tanhā, upādāna, kamma-bhava*

3 Future – *jāti, jarā-marana.*

In the past, because a person's mind is veiled by ignorance (*avijjā*), he does not understand the misery of the round of rebirth (*samsāra*). Therefore, he performs both wholesome and unwholesome *kammas* (*sankhāra*). Thus, *avijjā* and *sankhāra* belong to the past. The past *kamma* produces rebirth in the present life.

Thus starting from the very moment of conception until death, *vinnāna, nāma-rupa, salāyatana, phassa, vedanā, tanhā, upādāna* and *kammabhava* arise. So these eight belong to the present. The *kamma-bhava* performed in this life produces rebirth in the form of *upapatti-bhava* in the subsequent life.

The arising, the existing and the dissolving of *upapatti-bhava* are called *jāti, jarā* and *marana*, respectively. Thus *jāti, jarā-marana* belongs to the future.

(Note that *bhava* has been divided into *kamma-bhava* and *upapatti-bhava*; the former belongs to the present and the latter, to the future.)

3 Twenty modes (ākāra)

1 Past Causes (*Atīta Hetu*)

avijjā, sankhāra, tanhā, upādāna, kamma-bhava.

2 Present Effects (*Vattamana Phala*)

vinnāna, nāma-rupa, salāyatana, phassa, vedanā.

3 Present Causes (*Vattamana Hetu*)

tanhā, upādāna, kamma-bhava, avijjā, sankhāra

4 Future Effects (*Anāgata Phala*)

vinnāna, nāma-rupa, salāyatana, phassa, vedanā.

When we look at the past period, we see only *avijjā* and *sankhāra* to be taken as the past causes. However, *avijjā*; is *kilesa-vatta dhamma*; so also are *tanhā* and *upādāna*. Since these *vatta-dhammas* occur together in the same *citta*, *tanhā* and *upādāna* must also be included in the past causes.

Again *sankhāra* is a *kamma-vatta-dhamma*, and so also is *kammabhava*. Thus when *sankhāra* is taken into account, *kamma-bhava* is also implicitly accounted for. So we have five *dhammas* viz.,

*avijjā,
sankhāra,
tanhā,*

upàdàna and

kamma-bhava – as the past causes.

Vinnàna, nàma-rupa, salàyatana, phassa and *vedanà* in the present period are the present effects of the past causes.

Again, in the present period, *tanhà, upàdàna* and *kamma-bhava* can act as the present causes for future rebirth. As reasoned above, when *tanhà* and *upàdàna* are taken into account, *avijjà* is also implicitly accounted for.

Furthermore, *sankhàra* must also be grouped together with *kamma-bhava*. So we get *tanhà, upàdàna; kamma-bhava, avijjà* and *sankhàra* as the present causes which will condition the rebirth-process in the subsequent life.

In the future period, only *jàti* and *jarà-marana* are present. They represent becoming, decay and death, respectively. The question arises here, as to which entities come into being, decay and die. The answer is, ‘*Vinnàna, nàma-rupa, salàyatana, phassa* and *vedanà* come into being, decay and die’. The arising, the existing and the dissolving phenomena of these entities are taken as *jàti, jarà* and *marana*, respectively. Therefore, we get *vinnàna, nàmarupa, salàyatana, phassa* and *vedanà* as the future effects. Thus it is stated in *Visuddhi Magga* (Path of Purification) that:

**“Five causes were there in the past;
Five fruits we find in present life;
Five causes do we now produce;
Five fruits we reap in future life.”**

We should note that, although *Paticcasamuppàda* states one cause for one effect, and the effect becomes the cause to give rise to another effect, actually many causes take part at the same time to give rise to many effects in real life. The twenty modes discussed above may be illustrated as in Table 8.1 to show the relationship of dependence between three successive lives.

Past	1	<i>Avijjà</i> (Ignorance) <i>Sankhàra</i> (<i>Kamma</i> -formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) 5 Causes: 1,2, 8, 9, 10
	2		
Present	3	<i>Vinnàna</i> (Consciousness) <i>Nàma-rupa</i> (Corporeality - Mentality) <i>Salàyatana</i> (6 Bases) <i>Phassa</i> (Contact) <i>Vedanà</i> (Feeling)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4, 5, 6, 7
	4		
	5		
Future	6	<i>Tanhà</i> (Craving) <i>Upàdàna</i> (Grasping) <i>Kamma-bhava</i> (<i>Kamma</i> - formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) (5 Causes : 1, 2 8, 9, 10
	7		
	8		
Future	9	11 <i>Jàti</i> (Rebirth) 12 <i>Jarà-marana</i> (Old age and Death)	<i>Upapatti-bhava</i> (Rebirth-Process) 5 Effects: 3, 4, 5, 6, 7
	10		

4 Four Abridgments (*Sankhepa*)

The Five past Causes constitute an abridgment.
The Five Present Effects constitute an abridgment.
The Five present Causes constitute an abridgment.
The five Future Effects constitute an abridgment.

5 Three Connections (*Sandhi*)

In Table 8.1 it will be seen that the connection between *sankhàra* and *vinnàna* constitutes the connection between the Past Causes and the Present Effects; the connection between *vedanà* and *tanhà* constitutes the connection between the Present Effects and the Present Causes; and the connection between *kamma-bhava* and *jàti* represents the connection between the Present Causes and the Future Effects.

At present, we are concerned with the middle link that is the connection between *vedanà* and *tanhà*. If we are mindful at the six doors to note seeing as just seeing, hearing as just hearing, and so on and not to let *vedanà* develop into *tanhà*, then we are reconstituting the link as ‘*vedanà-pannà*’ instead of ‘*vedanà-tanhà*’. This means that we are stopping the wheel of *Paticcasamuppàda* momentarily and trying to cut the link with mindfulness.

6 Three Rounds (*Vatta*)

‘*Vatta*’ means going round and round like the rotation of a wheel. The wheel of *Paticcasamuppàda* may be divided into three segments called ‘three rounds’ or ‘three *vattas*’.

- 1 *Kilesa-vatta* (Round of Defilements) – *avijjà*, *tanhà*, *upàdàna*
- 2 *Kamma-vatta* (Round of *Kamma*) – *kamma-bhava*, *sankhàra*
- 3 *Vipàka-vatta* (Round of Resultants) – *upapatti-bhava*, *vinnàna*, *nàma-rupa*, *salàyatana*, *phassa*, *vedanà*, *jàti*, *jaràmarana*.

Explanation

Avijjà, *tanhà*, *upàdàna* are defilements (*kilesà*). Therefore, they are grouped as *kilesa-vatta*. *Kamma-bhava* and *sankhàra* are *kamma*-formations. Therefore, they are grouped as *kamma-vatta*. *Upapatti-bhava*, *vinnàna*, *nàma-rupa*, *salàyatana*, *phassa*, *vedanà*, *jàti*, and *jarà-marana* are the resultants (*vipàka*) of *kamma*-formations. Therefore, they are grouped as *vipàka-vatta*.

In the past, because of ignorance (*avijjà*), we have false view and attachment (*tanhà*) to sense-objects. When the attachment and the false-view grow up to strong craving or grasping (*upàdàna*), we perform wholesome or unwholesome deeds (*kamma-bhava* and *sankhàra*). This illustrates how *kilesa-vatta* gives rise to *kamma-vatta* in the past.

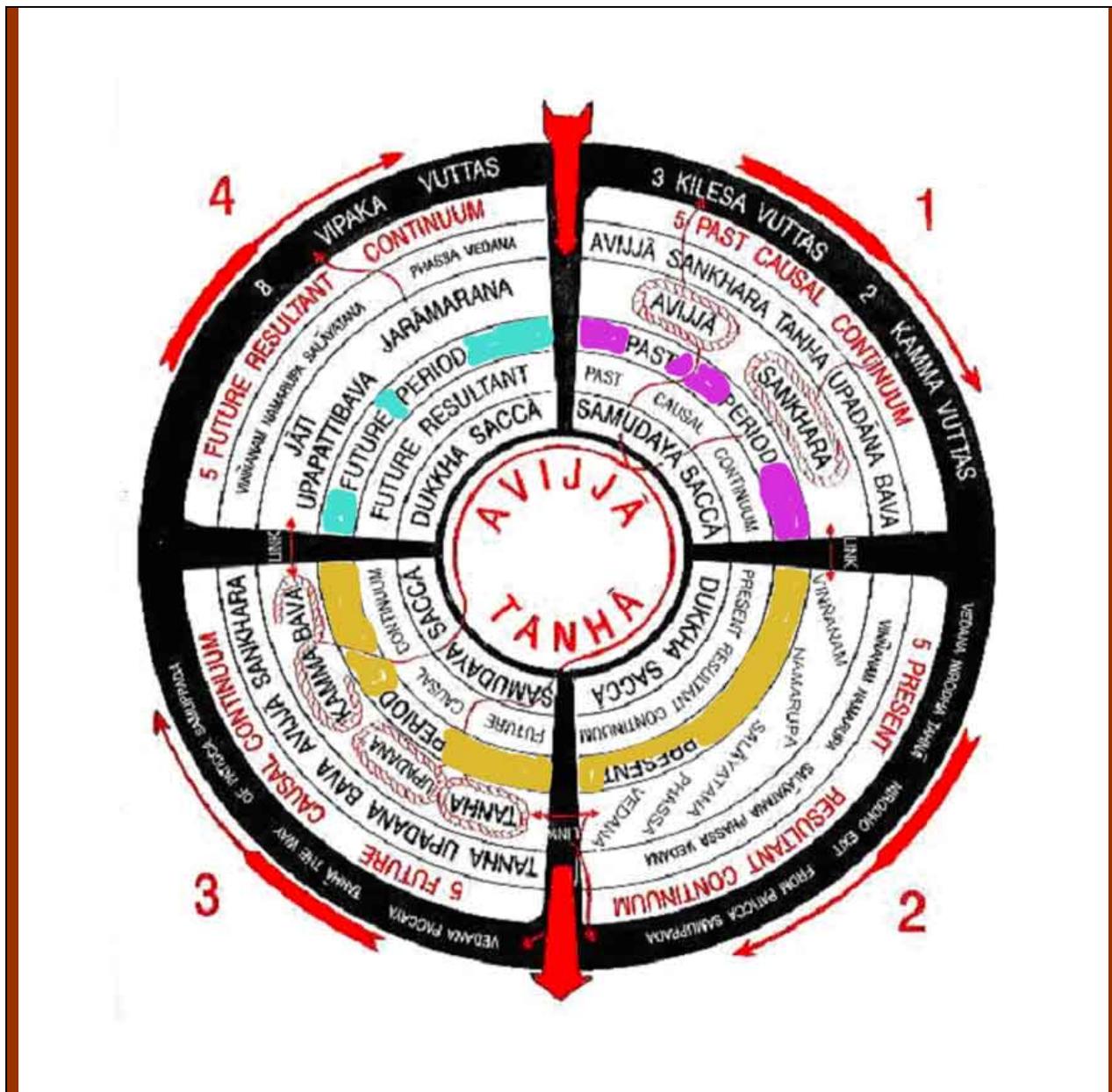
Now because of *kamma*-formations (*kamma-bhava* and *sankhàra*) in the past, *vipàka-vatta* – viz., *upapatti-bhava*, *vinnàna*, *nàma-rupa*, *salàyatana*, *phassa*, *vedanà*, *jàti*, *jarà-marana* – arises in the present life. At the same time *avijjà*, *tanhà* and *upàdàna* come along with *vinnàna* as *anusaya-kilesàs* (latent defilements). When the six bases (*salàyatana*) are in contact with the sense-objects and *phassa* and *vedanà* arise, those *anusaya-kilesàs* arise as full-fledged *kilesàs*. Therefore, we get *kilesa-vatta* again.

As the result of *kilesa-vatta*, *kamma-vatta* arises. As the result of *kamma-vatta*, *vipàka-vatta* arises. In addition, as the result of *vipàka-vatta*, *kilesa-vatta* arises again. So the rounds of *vatta* will keep on rotating, and so does the wheel of *Paticcasamuppàda*, for ever.

7 Two Roots (*Mula*)

The wheel of *Paticcasamuppàda* (see Table 8.1) can be divided into two portions. The first portion starts from the Past Causes and

DIAGRAM 8.2 The Wheel of *Paticcasamuppàda*



ends at the Present Effects comprising *avijjà*, *sankhàra*, *vinnàna*, *nàma-rupa*, *salàyatana*, *phassa* and *vedanà*. In this portion, *avijjà* is the root or origin (*mula*).

The second portion starts from the Present Causes and ends at the Future Effects covering *tanhà*, *upàdàna*, *bhava*, *jàti* and *jaràmarana*.

In this portion, *tanhà* is the root or origin (*mula*).

Therefore, the two roots of *Paticcasamuppàda* are *avijjà* and *tanhà*. If we cut off these two roots, the wheel of *Paticcasamuppàda* will be destroyed forever as far as we are concerned, just as a tree will die when its main roots are cut off.

We can cut off the two main roots of *Paticcasamuppàda* by Tranquility (Samatha) and insight-meditation. (Vipassana) When we see all the true nature of mentality and corporeality and open up the eight departments which

are covered up by *avijjà*, then *tanhà* has no place to attach .. Therefore, both *avijjà* and *tanhà* will be cut off and we shall be liberated from the round of *samsàra*.

8 The Cause of *Avijjà*

In expounding the Law of Dependent Origination, Buddha began with *avijjà* (ignorance) and went on explaining that because of *avijjà*, *sankhàra* arises; because of *sankhàra*, *vinnàna* arises; and so on. So one would enquire whether *avijjà* is the first cause or there is another cause for *avijjà*. **The answer is definite: *avijjà* is not the first cause and the four *àsavas* (cankers or intoxicants) are the cause of *avijjà*.**

The four *àsavas* are *kàmàsava* (attachment to sensual pleasures), *bhavàsava* (attachment to *jhànas* and *brahma* existence), *ditthàsava* (false views) and *avijjàsava* (ignorance). When a great loss in our property or close relatives occurs, great sorrow (*soka*), lamentation (*parideva*), grief (*domanassa*) and despair (*upàyàsa*) arise in our mind. This shows how attachment to our property and relatives (*kàmàsava*) conditions sorrow, lamentation, grief and despair to arise.

In addition, when *brahmas*, who live in *jhàna* peace, approach death, they feel scared and sad. Thus, sorrow, grief and despair also arise in them and this arising is a consequence of *bhavàsava*. Those, who cling to false views such as *sakkàya-ditthi* (personality-belief) taking the body or the mind as 'I', feel sad or angry when something is wrong with the body or the mind. Thus, *ditthàsava* also causes sorrow or worry, lamentation, grief and despair to arise.

Also on account of ignorance about the true nature of mentality and corporeality, sorrow, lamentation, grief and despair arise. Thus, *avijjàsava* is also one of the causes for the arising of *soka*, *parideva*, *domanassa*, *upàyàsa*, etc. Now when *soka*, *parideva*, *domanassa*, and *upàyàsa* arise, *akusala cittas* also arise. Since *moha* (*avijjà*) is associated with all these *akusala cittas*, *avijjà* also arises.

Thus on account of the four *àsavas*, *soka*, *parideva*, *domanassa* and *upàyàsa* arise, and when *soka*, *parideva*, *domanassa* and *upàyàsa* arise, *avijjà* also arises. Thus, the four *àsavas* are the cause of *avijjà*.

9 No Beginning in *Samsàra*

'*Samsàra*' literally means 'perpetual wandering'. It is a name given to the continuous process of ever repeatedly being born, growing old, suffering and dying. To put it more precisely, *samsàra* is the unbroken chain of the fivefold *khandha* combinations which constantly change from moment to moment and continuously follow one upon the other through inconceivable periods of time. **As no one can trace the limits of space, so also, no one can trace back to the beginning of *samsàra* and nobody can conceive when it will end.** Compared to the course of *samsàra*, a single lifetime constitutes only a tiny and fleeting fraction. The 'round of rebirth' in the thirty-one planes of existence according to the causal relations has been explained by the Law of Dependent Origination. **This law can be satisfactorily verified by insight meditation and I have seen this being done in International Buddha Sasana Centers (Pa-auk Meditation Centers) in Myanmar.**

When we draw a circle, we have to begin from some point, and when we have completed the circle, neither beginning nor the end can be seen. Similarly, when the Law of Dependent Origination is explained, the explanation must start from some point, and *avijjà* is an appropriate point. When the explanation is over, we see that there is neither beginning nor the end. The wheel of *Paticcasamuppàda* will keep on rotating for each individual until and unless he can cut off the two main roots, i.e. *avijjà* and *tanhà*.

In *Digha Nikàya* (Sutta 15) Buddha said, "Profound, ânanda, is this Dependent Origination, and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird's nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the round of rebirth."

Patthàna Method

The twenty-four conditions (*paccayas*) are enumerated in Pàli as follows:

(1) *Hetu-paccayo*,

- (2) àrammana-paccayo,
- (3) adhipati-paccayo,
- (4) anantara-paccayo,
- (5) samanantara-paccayo,
- (6) sahajàta-paccayo,
- (7) annamanna-paccayo
- (8) nissaya-paccayo,
- (9) upanisaya-paccayo
- (10) purejàta-paccayo,
- (11) pacchàjàta-paccayo,
- (12) àsevanapaccayo,
- (13) kamma-paccayo,
- (14) vipàka-paccayo,
- (15) àhàrapaccayo,
- (16) indriya-paccayo,
- (17) jhàna-paccayo,
- (18) maggapaccayo,
- (19) sampayutta-paccayo,
- (20) vippayutta-paccayo,
- (21) atthi-paccayo,
- (22) natthi-paccayo,
- (23) vigata-paccayo,
- (24) avigatapaccayoti.

It is a tradition in the Buddhist community to recite this Patthana Pali “**Pàli-gàthà**” as a way of providing a demarcation, a safe place of sanctuary for meditation. Many who practice meditation in secluded places in the forest will recite this Gartha before starting his meditation. The person of virtue to accomplish their wholesome aspiration, in the past, present and in the future, recite this Pathanna Pali to help accomplish the set goal.

The 24 Modes of Conditionality

- 1 Hetu-paccayo – Root condition
- 2 Irammana-pacayo – Object condition
- 3 Adhipati-paccayo – Predominance condition
- 4 Anantara-paccayo – Contiguity condition
- 5 Samanantara-paccayo – immediacy condition
- 6 Sahajàta-paccayo – Co-nascence condition
- 7 Annamanna-paccayo – Mutuality condition
- 8 Nissaya-paccayo – Dependence condition
- 9 Upanisaya-paccayo – Powerful Dependence condition
- 10 Purejàta-paccayo – Pre-nascence condition
- 11 Pacchàjàta-paccayo – Post-nascence condition
- 12 Isevana-paccayo – Repetition condition
- 13 Kamma-paccayo – Kamma condition
- 14 Vipàka-paccayo – Kamma-result condition
- 15 Ahàra-paccayo – Nutriment condition
- 16 Indriya-paccayo – Faculty condition
- 17 Jhàna-paccayo – Jhàna condition
- 18 Magga-paccayo – Path condition
- 19 Sampayutta-paccayo – Association condition
- 20 Vippayutta-paccayo – Dissociation condition
- 21 Atthi-paccayo – Presence condition
- 22 Natthi-paccayo – Absence condition
- 23 Vigata-paccayo – Disappearance condition
- 24 Avigata-paccayo – Non-disappearance condition

The Property of each Condition

1 Hetu (Root condition)

Hetu resembles the main root of a tree. As the main root supports the tree to be firm, alive and prosperous, so too the six roots (*lobha, dosa, moha, alobha, adosa, amoha*) support the consciousness (*cittas*) and the mental factor (*cetasika*) associated with them to promote whatever that has not arisen to arise; whatever that has arisen with be rooted and strong; and those that have arisen grow stronger and prosperous.

2 Arammana (Object Condition)

An invalid person may get up by pulling a rope-line and may stand with the support of a walking stick. Just as the rope-line and the walking stick give support to an invalid person, so also the six sense-objects give support to consciousness (*cittas*) and mental factor (*cetasikas*) to enable them to arise.

3 Adhipati (Predominance Condition)

'*Adhipati*' means supreme, sovereign, lord, chief, king, etc. The Universal Monarch, by using his authority over all his fellow citizens, can contribute to the peace and prosperity of his country largely. This means that he can condition his country by way of his predominance over all others. In natural phenomena, there are two kinds of predominance – namely, *àrammanàdhipati* and *sahajàtadhīpati*.

Irammanàdhipati is an outstanding object, which can draw our attention to it. We cannot help but observe it or listen to it.

Sahajàtadhīpati means a predominant factor that arises together with its associates. This factor refers to the four adhipatis – viz., *chanda* (concentrated intention), *virīya* (energy or effort), *citta* (consciousness) and *vimamsa* (investigating wisdom).

In the same state of consciousness, only one of these four *adhipatis* can be predominant. This predominant factor then conditions it has associated (*citta* and *cetasikas*) to accomplish the set goal.

4 Anantara (Condition)

Contiguity means proximity without any separation in time and space. When a king dies, his eldest son becomes king without any interruption in the lineage of monarchy. Thus, we can say that the king helps his eldest son to become king by contiguity condition.

In the same way when a consciousness together with its concomitants dissolves or perishes, another consciousness with its concomitants arises without any time-gap. This phenomenon arises because the former *citta* and *cetasikas* condition the next *citta* and *cetasikas* to arise without interruption by means of contiguity condition.

5 Samanantara (Immediacy condition)

'Immediacy' means the same thing as 'contiguity'. *Anantarapaccaya* and *Samanantara-paccaya* are identical; '*sama*' means 'well'. They refer to any state of consciousness (*citta*) and the mental phenomenon (*cetasikas*) associated with it, which are the condition for the immediately following stage in the process of consciousness.

6 Sahajāta (Co-nascence condition)

Sahajāta-paccaya means the condition by way of simultaneous arising. Co-nascence means **co-arising**. When an oil lamp is lighted, the light comes out simultaneously. Thus, we may say that the lamp conditions the light to spread out as soon as the lamp lights up. This is an example of co-nascence condition. In general, any phenomenon in which the cause conditions the effect to arise simultaneously with the cause is called co nascence or co-arising condition.

7 Annamanna (Mutuality condition)

When three sticks are propped up together in the form of a pyramid, they balance one another. If one stick is removed, the other two will fall. This mutual or reciprocal support among the sticks illustrates mutuality condition. In physical and psychical phenomena, in which the cause and the effect mutually conditions the arising of each other, then we say that the cause and the effect support each other by means of mutuality condition.

8 Nissaya (Dependence condition)

Nissaya-paccaya is a condition, which aids by means of support or dependence. For example, a man crosses a river by rowing a canoe. Then we say that the canoe helps the man to cross the river by means of dependence condition, and reciprocally the man aids the canoe to get over the other side of the river by means of dependence condition.

Let us consider another example. Plants and animals depend on the earth for their existence. Here the earth aids plants and animals by way of dependence condition, but no reciprocity exists.

9 Upanissaya (Powerful Dependence condition)

Upanissaya is a powerful cause, which aids by means of dependence condition. For example, the rain is a powerful cause that supports the growth of plants and animals. Similarly, parents are a powerful support for their children. In any phenomenon in which the cause is a powerful support for its effect, then we say that the cause aids the effect to arise by means of powerful dependence condition.

10 Purejāta (Pre-nascence condition)

Pre-nascence condition refers to something previously arisen, which serves as the cause for something arising later. For example, the sun and the moon have come into existence since the formation of this solar system. They give light to the people who are living on the earth now. therefore, we may say that the sun and the moon aid the people by means of pre-nascence condition.

11 Pacchājāta (Post-nascence condition)

This refers to the causal relation in which the cause (*paccaya*) arises later and the conditioned thing (*paccayuppanna*) arises earlier. It may be illustrated by an offspring of a vulture. Now the young offspring, after being hatched from the egg, feels hungry. It expects that its mother will bring some food for it to eat. However, the mother vulture, as a rule, never brings food for its offsprings. Therefore, the young bird has nothing to eat. However, nature comes in to help. The offspring's volition (*cetanā*) for eating food causes its body to grow. Here the offspring's body (*paccayuppanna*) has arisen earlier, and the volition for eating (*paccaya*) arises later. Thus, the volition aids the bird's body to grow by means of post nascence condition.

12 Isevana (Repetition condition)

When we read a difficult passage, we may not understand it at first. However, if we keep on reading it repeatedly, we usually understand it better. Also in learning by heart through constant repetition, the later recitation becomes gradually easier and easier. Therefore, we may say that earlier learning aids later learning by means of repetition condition.

Similarly, in applying sandalwood lotion or make-up to the face, one should not apply a thick layer just once. One should apply a think layer first, fan it to dry, and then apply another layer – and another layer. The earlier applications will aid the later applications by repetition condition to be firmer and smoother and to smell sweeter.

In cognition processes, we have seen that the *javana cittas* usually occur seven times. Here all the preceding *javas* are for the succeeding ones a condition by way of repetition and frequency.

13 Kamma-paccaya (Kamma condition)

A well-preserved seed, when placed in a well-watered ground, gives rise to an offshoot. Similarly, wholesome or unwholesome *kamma*, with the support of ignorance (*avijjā*) and craving (*tanhā*), give rise to a new offspring in the form of five aggregates of existence. In the two accounts stated above, the seed or *kamma* is the cause (*paccaya*), and the offshoot or the five aggregates of existence is the result or conditioned thing (*paccayuppanna*). The cause is said to condition the result to arise by way of *kamma* condition.

14 Vipāka (Kamma-result condition)

Vipāka-citta and its concomitant-*cetasikas* are the *kamma*-result of a past *kamma*. As they are caused to arise by the force of the past *kamma*, they have no worry at all, for their arising. When the time for their arising comes, they can arise peacefully and leisurely without any struggle.

Now a cool breeze makes a person in the cool shade feel cooler. Similarly *vipāka citta* and its concomitant *cetasikas*, which by nature arise peacefully, mutually aid one another by *kamma* result condition to arise more peacefully and

more leisurely

15 Ahàra (Nutriment condition)

Parents produce children, support them and look after them so that they will grow up happily. A pole, supporting a leaning old house, makes the house stable and durable. In the same way the four nutriments, namely, **edible food** (*ojà*), **contact** (*phassa*), **volition** (*cetanà*), and **consciousness** (*vinnàna*) aid their resultants or conditioned things to arise, and keep on supporting them so that they are stable and durable. This type of conditioning process is known as ‘**nutriment condition.**’

16 Indriya (Faculty condition)

Indriyas, like ministers, have control over their respective departments or faculties, and by this virtue, they contribute to the progress and prosperity of the whole system. This contribution is said to take place by means of faculty condition. Of the 22 *indriyas*, the two *bhava-rupas* do not participate as faculty condition. The five physical sense organs, in their capacity as faculties, form a condition only for mental phenomena such as the arising of eye consciousness, etc. **Physical vitality** (*jivita-rupa*) and all the remaining faculties form a condition for the arising of the co nascent mental and corporeal phenomena.

17 Jhàna-paccaya (Jhàna-condition)

Jhàna-condition stands for the seven-jhàna factors called *jhànaïgas*. These *jhàna*-factors condition their co-nascent *citta*, *cetasikas* and *cittaja-rupa* to focus on a particular object closely and fixedly. **This type of conditioning is said to occur by way of jhàna condition.**

18 Magga-paccaya (Path-condition)

Path-condition stands for the 12 constituents of the path called *maggaïgas*. The wholesome path-constituents form a path conditioning their co-nascent *citta*, *cetasikas* and *cittaja-rupa* to bear results in the blissful state. The unwholesome path-constituents similarly form a path conditioning their co nascent *citta*, *cetasikas* and *cittaja-rupa* to bear results in the woeful state. **This type of conditioning is said to take place by way of path-condition.**

19 Sampayutta (Association condition)

Tea-essence, milk, sugar and water are so thoroughly mixed in a cup of tea that they cannot be differentiated and they give a combined pleasant taste. Similarly, consciousness and its concomitants, which together form the four mental aggregates, are so thoroughly mixed that they cannot be differentiated. Besides they arise together, dissolve together, have a common physical base and a common object, and they mutually aid one another by being associated together. **They are said to aid one another by way of ‘association condition’.**

20 Vippayutta (Dissociation condition)

The six tastes – viz., tart, bitter, sweet, sour, salty, acid – do not mix together; yet they support one another to give an agreeable taste in curry. Again, in a crown or necklace, the gold and the jewels do not mix up; they can be differentiated easily by sight. **Yet the gold makes the jewels more beautiful, and the jewels make the gold more attractive.**

Similarly, corporeal group and mental groups do mix neither do they arise together nor dissolve together. Yet corporeal groups aid mental groups, and mental groups aid corporeal groups in many ways. **They are said to aid one another by way of ‘dissociation condition.’**

21 Atthi-paccaya (Presence condition)

The earth can support plants to grow on it, because it is present. Parents can support and look after their children while they are present or living. Such a phenomenon—either pre-nascent or co-nascent—, which through its presence is a condition for other phenomena to arise, **is called ‘presence condition’.**

22 Natthi-paccaya (Absence condition)

The absence of the sun contributes to the appearing of the moon, the absence of light contributes to the appearing of darkness, the death of a king contributes to the enthronement of his eldest son, so one can contribute something by being absent. In mental phenomena, a consciousness and its concomitants, which have just dissolved form the necessary condition, called ‘**absence condition**’ for the immediate arising of the following consciousness and its concomitants.

23 Vigata-paccaya (Disappearance condition)

When something disappears or dissolves, it no longer exists; it is absent. Therefore, *vigata-paccaya* is synonymous with *natthi-paccaya*. Disappearance condition, like absence condition, **applies only to mental phenomena in which a consciousness with its concomitants can arise only when the preceding consciousness together with its concomitants dissolves or disappears.**

24 Avigata-paccaya (Non-disappearance condition)

If something does not disappear, it is present. Therefore, '*avigata-paccaya*' is identical with '*atthi-paccaya*' (presence condition). The great ocean, by its non-disappearance, contributes to the happiness of the fish and the sea turtles, which live in it. Such a phenomenon – either prenascent or co-nascent –, which through its not-disappearance is a condition for other phenomena to arise, **is called 'non-disappearance condition'.**

Applications of 24 Conditions

The operations of the 24 conditions (*paccayas*) in mental and corporeal phenomena are illustrated in ***Patthàna-Niddesa Pàli*. This Pàli is often recited singly or in groups as form of veneration (pujà) to Lord Buddha's Sabbannuta-nàna (Omniscience).**

Many wish to understand the meanings of this *Pàli*. Without the background of *Abhidhamma*, however, it would be very hard to understand them. However, with the knowledge acquired from the book, it would not be difficult to understand them. A direct translation of the *Patthàna-Niddesa Pàli* will be given to enable the reader to understand the meanings in reciting the *Pàli*.

1 Root Condition (Hetu Paccaya)

The six roots (*lobha, dosa, moha, alobha, adosa, amoha*) are related to the *cittas* and the *cetasikas* associated with the roots and to the corporeality produced by the *cittas* by root condition.

2 Object Condition (Aammana Paccaya)

- i Visible object is related to eye-consciousness and its concomitants by object condition.
- ii Sound is related to ear-consciousness and its concomitants by object condition.
- iii Smell is related to nose-consciousness and its concomitants by object condition.
- iv Taste is related to tongue-consciousness and its concomitants by object condition.
- v Tangible object is related to body-consciousness and its concomitants by object condition.
- vi Visible object, sound, smell, taste and tangible object are related to mind-elements (*sampaticchana-dvi* and *pancadvārāvajjana*) and their concomitants by object condition.
- vii All the six sense objects are related to mind-consciousness and its concomitants by object condition.
- viii Grasping any *dhamma* as object, these *dhammas*, viz. consciousness and its concomitants arise; the former *dhamma* is related to the latter *dhammas* by object condition.

3 Predominance Condition (Adhipati Paccaya)

- i Predominant desire (*chanda*) is related to the *citta* and the *cetasikas* associated with the *chanda* and to the corporeality produced by the *citta* by predominance condition.
- ii Predominant effort (*virīya*) is related to the *citta* and the *cetasikas* associated with the *virīya* and to the corporeality produced by the *citta* by predominance condition.

iii Predominant consciousness (*citta*) is related to its concomitants (*cetasikas*) and to the corporeality produced by the *citta* by predominance condition.

iv Predominant investigating – wisdom (*vimamsa*) is related to the *citta* and the *cetasikas* associated with it and to the corporeality produced by the *citta* by predominance condition.

v Grasping any *dhamma* as an outstanding object, these latter *dhammas* – viz. consciousness and its concomitants – arise; the former *dhamma* is related to the latter *dhammas* by predominance condition.

4 Contiguity Condition (*Anantara Paccaya*)

(Please refer to cognitive series to understand this causal relation.)

i Eye-consciousness and its concomitants are related to *sampaticchana* (mind-element) and its concomitants by contiguity condition; *sampaticchana* and its concomitants are related to *santirana* (mind-consciousness) and its concomitants by contiguity condition.

ii Ear-consciousness and its concomitants are related to *sampaticchana* (mind-element) and its concomitants by contiguity condition; *sampaticchana* and its concomitants are related to *santirana* (mind-consciousness) and its concomitants by contiguity condition.

iii Nose-consciousness and its concomitants... (as above).

iv Tongue-consciousness and its concomitants... (as above).

v Body-consciousness and its concomitants... (as above).

vi Preceding *javana kusala cittas* and their concomitants are related to subsequent *javana kusala cittas* and their concomitants by contiguity condition.

vii Preceding *kusala cittas* and their concomitants are related to subsequent *avyākata (tadālambana or bhavaïga)* and their concomitants by contiguity condition.

viii Preceding *javana akusala cittas* and their concomitants are related to subsequent *javana akusala cittas* and their concomitants by contiguity condition.

ix Preceding *akusala cittas* and their concomitants are related to subsequent *avyākata (tadālambana or bhavaïga) cittas* and their concomitants by contiguity condition.

x Preceding *avyākata (kiriya or phala) cittas* and their concomitants are related to subsequent *avyākata cittas* and their concomitants by contiguity condition.

xi Preceding *avyākata (votthapana or mano-dvārāvajjana) citta* and its concomitants are related to subsequent *kusala citta* and its concomitants by contiguity condition.

xii Preceding *avyākata (votthapana or mano-dvārāvajjana) citta* and its concomitants are related to subsequent *akusala citta* and its concomitants by contiguity condition.

5 Immediacy Condition (*Samanantara Paccaya*)

The causal relations are the same as in contiguity condition.

6 Co-nascence Condition (*Sahajāta Paccaya*)

i The four incorporeal (i.e. mental) aggregates are mutually related to one another by conascence condition.

ii The four great essentials (*mahābhūtas*) are mutually related to one another by conascence condition.

iii At the moment of conception, mentality (*patisandhi citta*) and corporeality (*kammaja-rupa*) are mutually related to each other by conscence condition

iv Consciousness and its concomitants are related to the mindproduced corporeality (*cittaja-rupa*) by conscence condition.

v The great essentials are related to their derived matter (*upàdà-rupa*) by conscence condition.

vi Material phenomena are sometimes related to immaterial (i.e. mental) phenomena by conscence condition and are sometimes not related by conscence condition.

7 Mutuality Condition (*Annamanna Paccaya*)

i The four incorporeal (i.e. mental) aggregates are related to one another by mutuality condition.

ii The four great essentials are related to one another by mutuality condition.

iii now of conception, mentality (*patisandhi citta*) and corporeality (*kammaja-rupa*) are related to each other by mutuality condition.

8 Dependence Condition (*Nissaya Paccaya*)

i The four incorporeal aggregates are mutually related to one another by dependence condition.

ii The four great essential are mutually related to one another by dependence condition.

iii At the moment of conception, mentality (*patisandhi citta*) and corporeality (*kammaja-rupa*) are mutually related to each other by dependence condition

iv Consciousness and its concomitants are related to the mindproduced corporeality (*cittaja-rupa*) by dependence condition.

v The great essentials are related to their derived matter (*upàdà-rupa*) by dependence condition.

vi Eye-base is related to eye-consciousness and its concomitants by dependence condition.

vii Ear-base is related to ear-consciousness and its concomitants by dependence condition.

viii Nose-base is related to nose-consciousness and its concomitants by dependence condition.

ix Tongue-base is related to tongue-consciousness and its concomitants by dependence condition.

x Body-base is related to body-consciousness and its concomitants by dependence condition.

xi Depending on this corporeality (i.e. heart-base) mindelement and mind-consciousness element (*mano-dhātu* and *mano-vinnàna-dhātu*) arise; that corporeality is related to the mind-element, the mind consciousness element and their concomitants by dependence condition.

9 Powerful Dependence Condition (*Upanissaya Paccaya*)

i Preceding wholesome *dhammas* (*kusala cittas*, *saddhà*, *alobha*, etc.) are related to subsequent wholesome *dhammas* by dependence condition.

ii Preceding wholesome *dhammas* are sometimes related to subsequent unwholesome *dhammas* (*akusala*

cittas, lobha, dosa, etc.), by powerful dependence condition.

iii Preceding wholesome *dhammas* are related to subsequent indeterminate (*avyākata-vipāka* and *kiriya dhammas*) by powerful dependence condition.

iv Preceding unwholesome *dhammas* (*akusala citta, lobha, dosa, etc.*) are related to subsequent unwholesome *dhammas* by powerful dependence condition.

v Preceding unwholesome *dhammas* are sometimes related to subsequent wholesome *dhammas* (*kusala cittas, saddhā, alobha, etc.*) by powerful dependence condition.

vi Preceding unwholesome *dhammas* are related to subsequent indeterminate *dhammas* by powerful dependence condition.

vii Preceding indeterminate *dhammas* (*vipāka cittas, kiriya cittas* and their concomitants, etc.) are related to subsequent indeterminate *dhammas* by powerful dependence condition.

viii Preceding indeterminate *dhammas* are related to subsequent wholesome *dhammas* (*kusala cittas* and their concomitants, etc.) by powerful dependence condition.

ix Preceding indeterminate *dhammas* are related to subsequent unwholesome *dhammas* (*akusala cittas* and their concomitants, etc.) by powerful dependence condition.

x. Again, weather, food, person and lodging-place are related to beings by powerful dependence condition.

10 Prenascence Condition (*Purejāta Paccaya*)

i Eye-base is related to eye-consciousness and its concomitants by pre-nascence condition.

ii Ear-base is related to ear-consciousness and its concomitants by pre-nascence condition.

iii Nose-base is related to nose-consciousness and its concomitants by pre-nascence condition.

iv Tongue-base is related to tongue-consciousness and its concomitants by pre-nascence condition.

v Body-base is related to body-consciousness and its concomitants by pre-nascence condition.

vi Visible object is related to eye-consciousness and its concomitants by pre-nascence condition.

vii Sound is related to ear-consciousness and its concomitants by pre-nascence condition.

viii Smell is related to nose-consciousness and its concomitants by pre-nascence condition.

ix Taste is related to tongue-consciousness and its concomitants by pre-nascence condition.

x Tangible-object is related to body-consciousness and its concomitants by pre-nascence condition.

xi Visible object, sound, smell, taste and tangible object are related to mind-elements (*pancadvārāvajjana* and *sampaticchana-dvi*) and their concomitants by pre-nascence condition.

xii. Depending on this corporeality (i.e. heart-base), mind element and mind-consciousness element (i.e. *mano-dhātu* and *mano-vinnāna-dhātu*) arise; that corporeality is related to the mind-element and its concomitants by pre-nascence condition; that corporeality is sometimes related to the mind consciousness element and its concomitants by pre-nascence condition and is sometimes not related by pre-nascence condition.

11 Post-nascence Condition (*Pacchajàta Paccaya*)

The post-nascent consciousness and its concomitants are related to this prenatal corporeality (i.e. heart-base, eye-base, ear-base, etc.) by post-nascence condition.

12 Repetition Condition (*âsevana Paccaya*)

i Preceding *javana kusala cittas* and their concomitants are related to subsequent *javana kusala cittas* and their concomitants by repetition condition.

ii Preceding *javana akusala cittas* and their concomitants are related to subsequent *javana akusala cittas* and their concomitants by repetition condition.

iii Preceding functional indeterminate dhammas are related to subsequent functional indeterminate dhammas by repetition condition.

13 Kamma Condition (*Kamma Paccaya*)

i *Kusala* and *akusala kammās* are related to their resultant mental aggregates and *kamma*-produced corporeality by *kamma* condition.

ii. Volition (*cetanà*) is related to its concomitants (i.e. *citta* and *cetasikas*) and to the *citta*-produced corporeality by *kamma* condition.

14 Kamma-result Condition (*Vipàka Paccaya*)

The four incorporeal (i.e. mental) aggregates are mutually related to one another by *kamma*-result condition.

15 Nutriment Condition (*Ahàra Paccaya*)

i. Edible food is related to this body by nutriment condition.

ii. The immaterial nutriments (*phassa*, *vinnàna* and *cetanà*) are related to their concomitants (*citta* and *cetasikas*) and to the *citta*-produced corporeality by nutriment condition.

16 Faculty Condition (*Indriya Paccaya*)

i Eye-faculty (*cakkhu-pasàda*) is related to eye-consciousness and its concomitants by faculty condition.

ii Ear-faculty (*sota-pasàda*) is related to ear-consciousness and its concomitants by faculty condition.

iii Nose-faculty (*ghàna-pasàda*) is related to nose-consciousness and its concomitants by faculty condition.

iv Tongue-faculty (*jivhà-pasàda*) is related to tongue-consciousness and its concomitants by faculty condition.

v Body-faculty (*kàya-pasàda*) is related to body-consciousness and its concomitants by faculty condition.

vi Physical life-faculty (*jivita-rupa*) is related to *kamma*-produced corporeality by faculty condition.

vii The incorporeal (i.e. mental) faculties are related to their concomitants (i.e. *citta* and *cetasikas*) and to the *citta*-produced corporeality by faculty condition.

17 Jhàna Condition (*Jhàna Paccaya*)

The *jhàna*-factors are related to their concomitants (i.e. *citta* and *cetasikas*) and to the *citta* that produced corporeality by *Jhàna* condition.

18 Path Condition (*Magga Paccaya*)

The path-factors are related to their concomitants (i.e. *citta* and *cetasikas*) and to the *citta*-produced corporeality by Path condition.

19 Association Condition (*Sampayutta Paccaya*)

The four incorporeal (i.e. mental) aggregates are mutually related to one another by association condition.

20 Dissociation Condition (*Vippayutta Paccaya*)

- i Corporeal phenomena (*dhammas*) are related to mental phenomena by dissociation condition.
- ii Mental phenomena are related to corporeal phenomena by dissociation condition.

21 Presence Condition (*Atthi Paccaya*)

- i The four incorporeal aggregates are mutually related to one another by presence condition.
- ii The four great essentials are mutually related to one another by presence condition.
- iii now of conception, mentality (*patisandhi-citta*) and corporeality (*kammaja-rupa*) are mutually related to each other by presence condition.
- iv Consciousness and its concomitants are related to the mindproduced corporeality (*cittaja-rupa*) by presence condition.
- v The great essentials are related to their derived matter (*upàdà-rupa*) by presence condition.
- vi Eye-base is related to eye-consciousness and its concomitants by presence condition.
- vii Ear-base is related to ear-consciousness and its concomitants by presence condition.
- viii Nose-base is related to nose-consciousness and its concomitants by presence condition.
- ix Tongue-base is related to tongue-consciousness and its concomitants by presence condition.
- x Body-base is related to body-consciousness and its concomitants by presence condition.
- xi Visible object is related to eye-consciousness and its concomitants by presence condition.
- xii Sound is related to ear-consciousness... (as above)
- xiii Smell is related to nose-consciousness... (as above)
- xiv Taste is related to tongue-consciousness... (as above)
- xv Tangible object is related to body-consciousness... (as above)
- xvi Visible object, sound, smell, taste and tangible object are related to mind-elements (*pancadvārāvajjana* and *sampaticchana-dvi*) and their concomitants by presence condition.
- xvii Depending on this corporeality (i.e. heart-base) mind element and mind-consciousness element (i.e. *mano-dhātu* and *mano-vinnàna dhātu*) arise; that corporeality is related to the mind-element, the mind-consciousness element and their concomitants by presence condition.

22 Absence Condition (*Natthi Paccaya*)

Consciousness and its concomitants, which have just ceased in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by absence condition.

23 Disappearance Condition (*Vigata Paccaya*)

Consciousness and its concomitants, which have just disappeared in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by disappearance condition.

24 Non-disappearance Condition (*Avigata Paccaya*)

The causal relations are the same as in presence condition. 'Nondisappearance and 'presence' refer to similar conditions.

Summary of Causal Relations

1 Mind is related to mind in six ways – viz., *anantara*, *samanantara*, *àsevana*, *sampayutta*, *natthi* and *vigata*. (Here 'mind' stands for 'nàma' which is a combination of *citta* and *cetasikas*.)

How is mind related to mind in six ways?

Citta and *cetasikas* which have just ceased are related to the present *citta* and *cetasikas* by way of *anantara* (contiguity), *sammanantara* (immediacy), *natthi* (absence) and *vigata* (disappearance) conditions. Preceding *javanas* are related to subsequent *javanas* by way of *àsevana* (repetition) condition. Co-nascent *citta* and *cetasikas* are mutually related by way of *sampayutta* (association) condition.

2 Mind is related to mind and matter in five ways – viz.,

hetu, *jhàna*, *magga*, *kamma* and *vipàka*.

How is mind related to mind and matter in five ways?

Hetus (roots), *jhànaïgas* (*jhàna*-factors) and *maggaïgas* (path-constituents) are related to co-nascent mind and matter by way of *hetu* (root), *jhàna* (absorption) and *magga* (path) conditions.

Co-nascent *cetanà* (*sahajàta-kamma*) is related to co-nascent mind and matter by way of *kamma* condition. So also asynchronous volition (*nànakkhana-kamma*) is related to mind and matter born of *kamma* by way of *kamma* condition. The four resultant mental groups (*vipàka-nàmakkhandhas*) are related to one another and to co-nascent matter by way of *vipàka* (*kamma*-result) condition.

3 Mind is related to matter only on one way that is *pacchàjàta*

(post-nascence).

Subsequent *cittas* and *cetasikas* are related to preceding and previous corporeal groups (heart-bases and sense bases) by way of *pacchàjàta* condition.

4 Matter is related to mind only in one way – that is *purejàta*

(pre-nascence).

The six bases (*vatthu*) during life are related to the seven *vinnàna-dhàtus* (i.e., all *cittas*) by way of *purejàta* condition. So also, are the five sense-objects related to the five-vinnàna *vithis* (processes of sense-cognition) by way of *purejàta*-condition?

5 Concepts, mind and matter are related to mind in two ways

– viz., *àrammana* and *upanissaya*. *Irammana-paccaya* consists of the six sense-objects which comprise concepts, mind and matter. They are related to *cittas* and *cetasikas* by way of *àrammana* (object) condition. *Upanissaya-paccaya* (powerful dependence condition) is threefold namely, powerful dependence as object, powerful dependence as contiguity, and powerful dependence as intrinsic nature. Of them the object itself, when it becomes prominent and attracts our attention, serves as a powerful dependence.

Cittas and *cetasikas*, which have just ceased, act as the powerful dependence of contiguity. The powerful dependence of intrinsic nature is of several kinds: *akusala dhamma* such as *ràga*, *dosa*, etc., *kusala dhamma* such as *saddhà*, *sati*, etc., bodily pleasant feeling, bodily pain, person, food, weather, season, lodging place, etc. These are related by way of powerful dependence to moral states, immoral states resultant states (*vipàka*) and functional states (*kiriya*) which subsequently arise either internally (*ajjhattika*) or externally (*bahiddha*). Powerful *kamma* is also similarly related to its effects.

6 Mind and matter are related to mind and matter in nine ways – viz., *adhipati*, *sahajàta*, *annamanna*, *nissaya*, *àhàra*, *indriya*, *vippayutta*, *atthi* and *avigata*.

1 There in the relation of *adhipati* (predominance) is twofold:

- i. Very prominent object which draws one's attention is related to *cittas* and *cetasikas* by way of objective predominance (*àrammanàdhipati*) condition.
- ii. The fourfold co-nascent predominance (*chanda*, *viriyà*, *citta*, *vimamsa*) is related to co-nascent *citta*, *cetasikas* and matter by way of co-nascent predominance (*sahajàtàdhipati*) condition.

2 The relation of *sahajàta* (co-nascence) is threefold:

- i Co-nascent *citta* and *cetasikas* are related to one another and to co-nascent matter by way of *sahajàta* condition.
- ii The four great essentials (*mahàbhuta*) are related to one another and to co-nascent derived material qualities (*upàdà-rupa*) by way of *sahajàta* condition.
- iii now of conception, the heart-base (*hadayavattu*) is related to the rebirth consciousness and its concomitants by way of *sahajàta* condition.

3 The relation of *annamanna* (mutuality) is threefold:

- i Co-nascent *citta* and *cetasikas* are mutually related by way of *annamanna* condition.
- ii The four great essentials are mutually related by way of *annamanna* condition.
- iii now of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of *annamanna* condition.

4 The relation of *nissaya* (dependence) is threefold:

- i Co-nascent *citta* and *cetasikas* are related to one another and to co-nascent matter by way of *nissaya* condition.
- ii The four great essentials are related to one another and to co-nascent derived material qualities by way of *nissaya* condition.
- iii The six bases (*vatthu*) are related to the seven *vinnàdhâtus* by way of *nissaya* condition.

5 The relation of *àhàra* (nutriment) is twofold:

- i Edible food is related to corporeal groups by way of *àhàra*-condition.
- ii The three mental nutriments (*phassa*, *cetanà*, and *vinnàna*) are related to co-nascent mind and matter by way of *àhàra*-condition.

6 The relation of *indriya* (faculty of control) is threefold:

- i The five sensitive organs (*pasàda-rupas*) are related to *panca-vinnàna* (eye-consciousness, ear-consciousness, etc.), by way of *indriya* condition.
- ii *Jivita-rupa* (material vitality) is related to *kammaja-rupas* by way of *indriya* condition.

iii. Mental *indriyas* (immaterial controlling factors) are related to co-nascent mind and matter by way of *indriya* condition.

7 The relation of *vippayutta* (dissociation) is threefold:

i now of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of *sahajàta-vippayutta* condition. *Citta* and *cetasikas* are also similarly related to co-nascent matter.

ii Subsequent *cittas* and *cetasikas* are related to preceding and previous corporeal groups (heart-bases and sense bases) by way of *pacchàjàta-vippayutta* condition.

iii The six bases during life are related to the seven *vinnàna-dhàtus* (i.e. all *cittas*) by way of *purejàtavippayutta* condition.

8 The relations of *atthi* (presence) and *avigata* (nondisappearance) are each fivefold:

The relations of *sahajàta* (co-nascence), *purejàta* (prenascence), *pacchàjàta* (post nascence), *àhàra* (nutriment), and *rupa-jivthindriya* (material vitality) also serve as the relations for *atthi* and *avigata*. *Atthi* and *avigata* are identical.

A Generalized Summary

All the 24 relations are reducible to these four:

- (1) *àrammana*,
- (2) *upanissaya*,
- (3) *kamma* and
- (4) *atthi*.

Division of *Nàma* and *Rupa*

The corporeal group (*rupakkhandha*) consisting of 28 kinds of *rupa* is called *rupa* (matter). The four mental groups (*nàmakkhandhas*) consisting of all *cittas* and all *cetasikas*, and *Nibbàna* are the five kinds of the immaterial called *nàma*. It is significant that *Nibbàna* is classed under *nàma*: this may imply that *Nibbàna* is a mental state or an immaterial state observed by *lokuttara-cittas*.

Pannatti (Conception)

Apart from *nàma* and *rupa*, there is *pannatti* (conception). *Pannatti* is twofold:

1 *Attha-pannatti*

It is the name of something that makes the form, shape, mass, appearance, etc., of the thing be known in communication. The thing we refer to may be a man, a dog, a house or a mountain which are not ultimate realities. Also the form, shape, mass, appearance, etc., of the thing are not real. They are just ideas or concepts which appear in the mind. Furthermore, the name is not a reality since various names can be chosen to refer to a particular thing.

2 *Sadda-pannatti*

Since ‘*sadda*’ signifies “sound”, ‘*sadda-pannatti*’ refers to spoken words in various languages. When we mention the names of various things in communication, we make the things known to others. Therefore, by *attha-pannatti* something is made known by giving it an appropriate name, and by *sadda-pannatti*, we are making that something known to others by speaking it out.

For illustration, the spoken word ‘man’ let others known that we refer to the form, shape, mass and appearance of a man. Therefore, it is a ‘*sadda-pannatti*’. Now the form, shape, mass and appearance of the man which are made known by the word ‘man’ should be regarded as ‘*attha-pannatti*’.

Various Forms of *Attha-pannatti*

In discussing the various forms of *attha-pannatti*, the external octad (*suddhatthaka-kalàpa*) will be referred to as ‘*mahàbhuta*’ (great essential).

1 *Santàna-pannatti*

Such words as ‘land’, ‘mountain’, ‘hill’, ‘field’, and the like, are so designated on account of the mode of linking

and spreading out of *mahàbhuta*. They are called '*santàna-pannatti*'.

2 Samuha-pannatti

Such terms as 'house', 'school', 'chariot', 'cart' and the like are so named on account of the mode of combination of materials. They are called '*samuha-pannatti*'.

3 Sanóhàna-pannatti

Such terms as 'plate', 'bowl', 'saucer', 'spoon', 'tea-cup' and the like are so named on account of the form or shape of the material (porcelain in this case). They are called '*sanóhàna-pannatti*'.

4 Satta-pannatti

Such terms as 'man', 'woman', 'child', 'person', 'dog', and the like are so named because of the five aggregates. They are called '*satta-pannatti*'.

5 Disà-pannatti

Such terms as 'east', 'west', 'north', 'south', 'direction' and the like, are so named on account of the revolution of the sun and the moon, etc. They are called '*disà-pannatti*'.

6 Kàla-pannatti

Such terms as 'morning', 'noon', 'afternoon', 'evening', 'night', 'time' and the like are so designated because of time. They are called '*kàla-pannatti*'.

7 àkàsa-pannatti

Such terms as 'cave', 'well', 'hole', 'tunnel', and the like are so named because of empty space (*àkàsa*). Therefore, they are called '*àkàsa-pannatti*'.

8 Kasina-pannatti

Such terms as '*pathavi-kasina*', '*àpo-kasina*', '*tejo-kasina*', '*vàjokasina*', and the like, are so designated on account of the predominant element in *mahàbhuta*. They are called '*kasinapa nnatti*'.

9 Nimitta-pannatti

Such terms as '*parikamma-nimitta*', '*uggaha-nimitta*', '*patibhàga nimitta*' and the like are so designated because of the degree of concentration in meditation. They are called '*nimitta-pannatti*'.

Note:

The various forms of *attha-pannatti* do not exist in the ultimate sense. They refer to objects made up of real things but appear in the mind as images. Though they do not exist in the ultimate sense, they become objects of thought in the form of shadows of (ultimate) things. They are used in conversation to express one's view and to let others know one's wish.

Six Names for Sadda-pannatti

The spoken words of different languages are all *sadda-pannatti*.

Each *sadda-pannatti* has the following six names.

1 Nàma

It is the name of something and it is always bent towards the meaning it could express. For example, the word '*bhumi*' could express the meaning of 'land' and so it is always bent towards that meaning. Moreover, because it could express so, it always let the meaning 'land' bend towards it as its own meaning.

2 Nàma-kamma

Some important learned men have given the name *bhumi* to it in the past. So it is also known as '*nàma-kamma*'.

3 Nàma-dheyya

The name *bhumi* has been long established by learned people. Thus, it is also called *nàma-dheyya*.

4 Nàma-nirutti

The name ‘*bhumi*’ lies hidden before it is spoken, and expressing it in language should expose it. Therefore, it is called *nàma-nirutti*.

5 *Nàma-byanjana*

Because the name *bhumi* can show its meaning very clearly, it is called *nàma-byanjana*.

6 *Nàmabhilàpa*

The word *bhumi* should be spoken with the intention of expressing the meaning of it. Therefore, it is called *nàmabhilàpa*.

Six kinds of *Sadda-pannatti*

1 *Vijjamàna-pannatti* (real concept)

When a name is given to something which exists in reality then that name is called ‘*vijjamàna-pannatti*’. All the names of the ultimate realities (*paramatthas*) belong to this class; e.g., *Rupa, citta, cetasika, vedanà, sannà, vitakka*.

2 *Avijjamàna-pannatti* (unreal concept)

When a name is designated to something which does not exist in reality, then that name is called ‘*avijjamàna-pannatti*’.

All the names of things which are not ultimate realities belong to this class;
eg. Man, dog, house, school, hill, cave.

3 *Vijjamàna-avijjamàna-pannatti* (real and unreal concept)

It is a *sadda-pannatti* which makes known a compound name formed by combining a real concept with an unreal concept; eg. *Chalàbhinnà* – a possessor of six super-knowledge. In this compound name, ‘sixfold *abhinnà*’ is a real concept while ‘possessor’ is an unreal concept since it is a name given to the five aggregates.
eg., *Te-vijja* – a possessor of three *vijja-nàna*.

4 *Avijjamàna-vijjamàna-pannatti* (unreal and real concept).

It is a *sadda-pannatti* which makes known a compound name formed by combining an unreal concept with a real concept.

eg., *Itthi-sadda* – woman’s voice.

The voice does exist as a sound, so it is a real concept.

However, ‘woman’ is an unreal concept, because it is a name also given to the five aggregates.

eg., *Itthi-rupam* – woman’s visual feature; *Purisa-sadda* – man’s voice.

5 *Vijjamàna-vijjamàna-pannatti* (real and real concept).

It is a *sadda-pannatti* which makes known a compound name formed by combining a real concept with a real concept.

eg., *Cakkhu-vinnàna, sota-pasàda, ghàna-samphassa, rupa-tanhà*.

6 *Avijjamàna-avijjamàna-pannatti* (unreal and unreal concept)

It is a *sadda-pannatti* which makes known a compound name formed by combining an unreal concept with an unreal concept.

e.g., *Ràja-putta* (king’s son), movie-actress, company-director, head master.