

What Does Abhidhamma mean to us?

Lecture (8)

***Paṭṭhāna* (Law of Causal relations) in Daily life**

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6 December 2020

Buddha's teachings on Cause & Effect

Mode of teaching (<i>desanā</i>)		
concise	more complete	most comprehensive
<p>Four Noble Truths (<i>cattāri ariyasaccāni</i>)</p>	<p>Dependent Origination (<i>paṭiccasamuppāda</i>)</p>	<p>Causal relations (<i>paṭṭhāna</i>)</p>
<ul style="list-style-type: none"> • suffering 	<ul style="list-style-type: none"> • generates (<i>pavatti</i>) • in ascending order (<i>anuloma</i>) 	<ul style="list-style-type: none"> • cause (<i>paccaya</i>) • effect (<i>paccayuppanna</i>)
<ul style="list-style-type: none"> • cause of suffering 	<ul style="list-style-type: none"> • ceases (<i>nivatti</i>) • in reverse order (<i>paṭiloma</i>) 	<ul style="list-style-type: none"> • conditional forces/ causal efficacy of conditions (<i>paccayasatti</i>)
<ul style="list-style-type: none"> • cessation of suffering 	<ul style="list-style-type: none"> • ceases (<i>nivatti</i>) • in reverse order (<i>paṭiloma</i>) 	<ul style="list-style-type: none"> • conditional forces/ causal efficacy of conditions (<i>paccayasatti</i>)
<ul style="list-style-type: none"> • way to cessation 	<ul style="list-style-type: none"> • ceases (<i>nivatti</i>) • in reverse order (<i>paṭiloma</i>) 	<ul style="list-style-type: none"> • conditional forces/ causal efficacy of conditions (<i>paccayasatti</i>)

Overview of Conditional Relations (*Paṭṭhāna*)

- ✓ a detailed exposition of inter-relation between mental and material phenomena in various ways

3 main components of *Paṭṭhāna*

- 1) the conditioning state or cause (*paccaya dhamma*)
 - the phenomena that function other phenomena by
 - a) producing them
 - b) supporting, reinforcing them
- 2) conditionally arisen states or effect (*paccayuppanna*)
- 3) conditioning force of the condition (*paccaya, satti*)
 - particular way in which the cause produce or support the effect

24 conditions (*paccaya*)

No.	condition	<i>pāḷi</i> term	No.	condition	<i>pāḷi</i> term
1	Root	<i>hetu</i>	13	<i>Kamma</i>	<i>kamma</i>
2	Object	<i>ārammaṇa</i>	14	resultant	<i>vipāka</i>
3	Predominance	<i>adhipati</i>	15	nutriment	<i>āhāra</i>
4	Proximity	<i>anantara</i>	16	faculty	<i>indriya</i>
5	Contiguity	<i>samanantara</i>	17	absorption	<i>jhāna</i>
6	Co-nascence	<i>sahajāta</i>	18	path	<i>magga</i>
7	Mutuality	<i>aññamañña</i>	19	association	<i>sampayutta</i>
8	Support	<i>nissaya</i>	20	dissociation	<i>vippayutta</i>
9	Decisive support	<i>upanissaya</i>	21	presence	<i>atthi</i>
10	Pre-nascence	<i>purejāta</i>	22	absence	<i>natthi</i>
11	Post-nascence	<i>pacchājāta</i>	23	disappearance	<i>vigata</i>
12	Repetition	<i>āsevana</i>	24	non-disappearance	<i>avigata</i>

1) *Hetu paccaya* (root condition) causes firmness, stability

conditioning state		conditioned state
6 roots		1) 71 rooted consciousness (<i>sahetuka cittas</i>), 2) 52 mental states (except <i>moha</i> in <i>mohamūla cittas</i>), 3) matters born of rooted <i>cittas</i> (<i>sahetuka cittaja rūpas</i>), 4) matters born of <i>kamma</i> at rebirth moment (<i>sahetuka paṭisandhi kammaja rūpas</i>)
unwholesome roots (<i>akusala hetu</i>): greed (<i>lobha</i>), hatred (<i>dosa</i>), delusion (<i>moha</i>)		
3 wholesome roots (<i>kusala hetu</i>)	3 indeterminate roots (<i>abyākata hetu</i>)	
non-greed (<i>alobha</i>) non-hatred (<i>adosa</i>) non-delusion (<i>amoha</i>)		

Hetu paccaya (root condition)

➤ *Hetū*

- The six roots (*lobha, dosa, moha, alobha, adosa, amoha*)

➤ *hetu,sampayuttakānaṃ dhammānaṃ*

- are related to the *cittas* and the associated mental states,

➤ *taṃ samuṭṭhānānañca rūpānaṃ*

- and also to the matter produced by *cittas*

➤ by root condition.

- *hetu,paccayena paccayo.*

2) *ārammaṇa paccaya* (object condition)

- ✓ The nature of consciousness is awareness of the object.
- ✓ Mental states are those that have to depend on consciousness for arising.
- ✓ So consciousness and mental states that arise and pass away together, also take the same object (and same base).

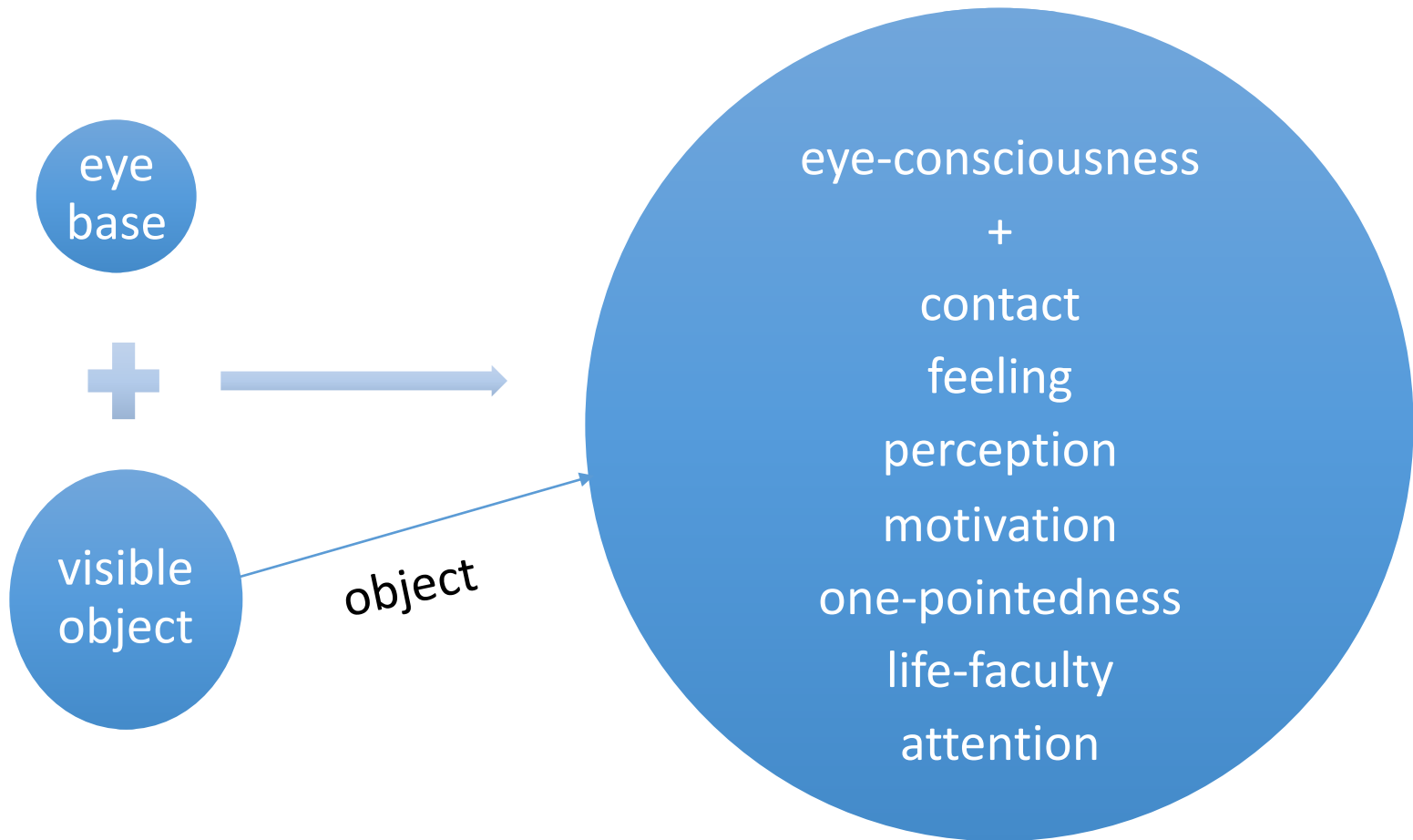
ārammaṇa paccaya (object condition)

- ✓ how consciousness and mental states arise depending on six objects
- ✓ cover all the ultimate realities and concepts
- ✓ a disabled person has to depend on a walking staff or a rope line
- ✓ consciousness and mental states depend on the six objects for awareness.

ārammaṇa paccaya (object condition)

conditioning states			conditioned states
object	composed factor	all factors	composed factor
1) visible	1) <i>vaṇṇa/ rūpa</i>	6 objects	89 <i>cittas</i>
2) sound	2) <i>sadda</i>	(including	52 <i>cetasikas</i>
3) smell	3) <i>gandha</i>	All ultimate	
4) taste	4) <i>rasa</i>	realities &	
5) tangibility	5) <i>pathavī, tejo, vāyo</i>	<i>paññatti</i>)	
6) <i>dhamma</i>	6) sense organs (5)	1) 89 <i>cittas</i>	
	subtle matters (16)	2) 52	
	<i>cittas</i> (89) - 1	<i>cetasikas</i>	
	<i>cetasikas</i> (52)	3) 28 <i>rūpas</i>	
	<i>Nibbāna</i>	4) <i>Nibbāna</i>	
	<i>paññatti</i>	5) Concept	

Arising of eye consciousness & associated mental states
basic unit of mind (*nāma*)



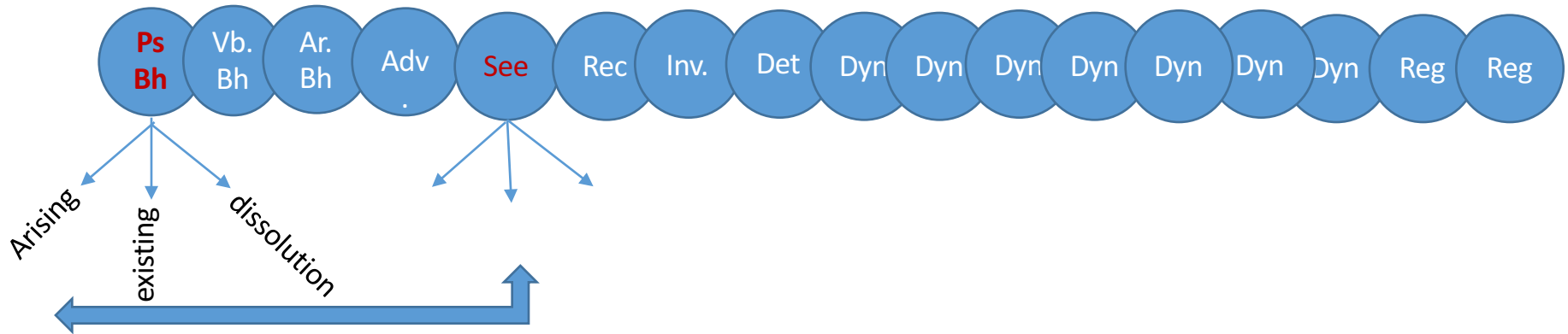
ārammaṇa paccaya (object condition)

- *Rūpāyatanaṃ cakkhuviññāṇadhātuyā*
 - Visible object is related to the eye-consciousness
- *taṃ sampayuttakānañca dhammānaṃ*
 - and its associated mental states
- *ārammaṇa paccayena paccayo.*
 - by way of object condition.
- *saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbārammaṇaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇa paccayena paccayo.*
- *sabbe dhammā manoviññāṇa, dhātuyā taṃsampayuttakānañca dhammānaṃ ...*

Thought process (*vīthi*) in eye-door runs for 17 thought moments

No.	Consciousness	Abbr.	time/moment	Pāli term
1	past <i>bhavaṅga</i>	PsBh	1	<i>atīta bhavaṅga</i>
2	vibrational <i>bhavaṅga</i>	VbBh	1	<i>bhavaṅga, calana</i>
3	arrest <i>bhavaṅga</i>	ArBh	1	<i>bhavaṅguppaccheda</i>
4	five-door adverting	Adv	1	<i>pañcadvārāvajjana</i>
5	eye/seeing, ...	See	1	<i>cakkhuvīññāṇa</i>
6	receiving	Rec	1	<i>sampaṭicchana</i>
7	investigating	Inv	1	<i>santīraṇa</i>
8	determining	Det	1	<i>voṭṭhabbana</i>
9	dynamic/ impulsion	Dyn	7	<i>javana</i>
10	registration (taking that object)	Reg	2	<i>tadā, rammaṇa</i>

Thought process in eye-door (*cakkhu, dvāra vīthi*)



✓ visible object is related to eye/ seeing consciousness

1) as the object (*ārammaṇa*)

2) being born earlier (*purejāta*) than eye consciousness

3) while it is present (*atthi*)

4) by non-disappearance (*avigata*)

understanding object condition, etc.

- visible object is *rūpa* (matter).
- eye-sensitivity is also *rūpa*.
- When these 2 matters contact with each other, eye consciousness (*nāma*) arises.
- This reflects mere functioning of mind & matter
- This understanding leads to analysis of *nāma* & *rūpa*.
- dispelling wrong view (*diṭṭhi*) of self, soul and person & creator
- also can reduce attachment understanding the impermanent, suffering & non-soul natures.

3) predominance condition (*adhipati paccaya*)

- *adhipati* means supreme, sovereign, chief, king, etc.
- 2 kinds of predominance
 - 1) object predominance (*ārammaṇā, dhipati*)
 - outstanding object that draws our attention
 - objects which are esteemed, cherished or strongly desired or strongly disliked
 - objects that are strongly attracting and dominating these states
 - this condition is identical with object decisive support (*ārammaṇūpa, nissaya*)

sahajātādhipati paccaya

2) co-nascence (born together) predominance

✓ predominant factor arising together with its associates

Fourfold predominance

➤ *chandādhipati* - predominance in desire

➤ *chanda + adhipati* - desire + predominance

• burning desire to reach the goal causes

➤ *javana cittas* with predominance (*sādhipati javana*)

• *chandādhipati chanda, sampayuttakānaṃ dhammānaṃ*

➤ matter born of predominant *javana* (*sādhipati cittaja rūpa*)

• *taṃ samuṭṭhānānañca rūpānaṃ adhipati, paccayena paccayo*

• One predominant factor and associated *cittas* and *cetasikas* would accomplish the goal set by it.

predominance condition (*adhipati paccaya*)

➤ *vīriya* - effort or energy

• ardent effort to accomplish

• *vīriyādhipati vīriya, sampayuttakānaṃ dhammānaṃ*

• *taṃ samuṭṭhānānañca rūpānaṃ adhipati, paccayena paccayo*

➤ *citta* - consciousness, strong or powerful

• *cittādhipati citta, sampayuttakānaṃ dhammānaṃ*

• *taṃ samuṭṭhānānañca rūpānaṃ adhipati, paccayena paccayo*

➤ *vīmaṃsa* - investigating wisdom

• *vīmaṃsādhipati vīmaṃsa, sampayuttakānaṃ dhammānaṃ*

• *taṃ samuṭṭhānānañca rūpānaṃ adhipati, paccayena paccayo*

javana cittas that arise together with predominance

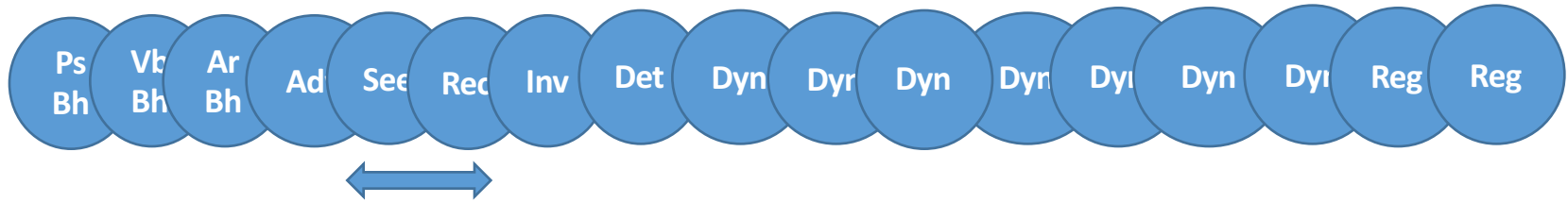
sādhipati javana - 52

- *lobhamūla cittas* - 8
- *dosamūla cittas* - 2
- *mahākusala cittas* - 8
- *mahākriya cittas* - 8
- *rūpakusala cittas* - 5
- *rūpakriya cittas* - 5
- *arūpakusala cittas* - 4
- *arūpakriya cittas* - 4
- *magga cittas* - 4
- *phala cittas* - 4

4) proximity condition (*anantara paccaya*)

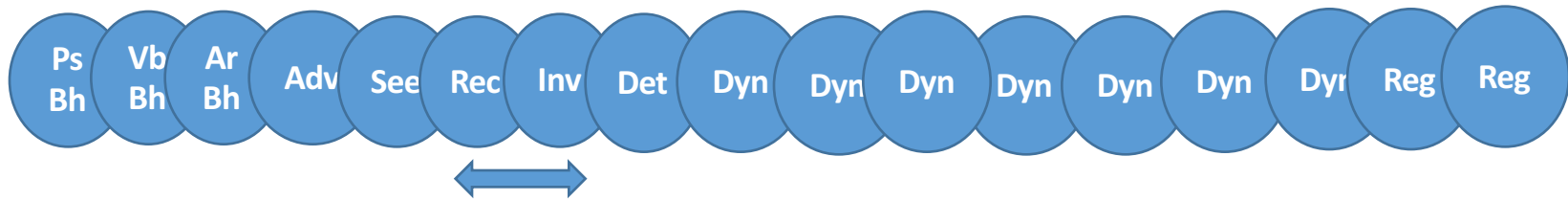
- '*anantara*' means 'without interval or gap'
- no interval of 'ultimate realities' between the preceding one and the succeeding ones (former & latter)
- When a consciousness and its associated mental states pass away or perish giving chance for another consciousness and mental states to arise
- No interval in between all these *cittas*
- Just like the passing away of the king provides opportunity for the Prince to get the throne.

4) proximity condition (*anantara paccaya*)



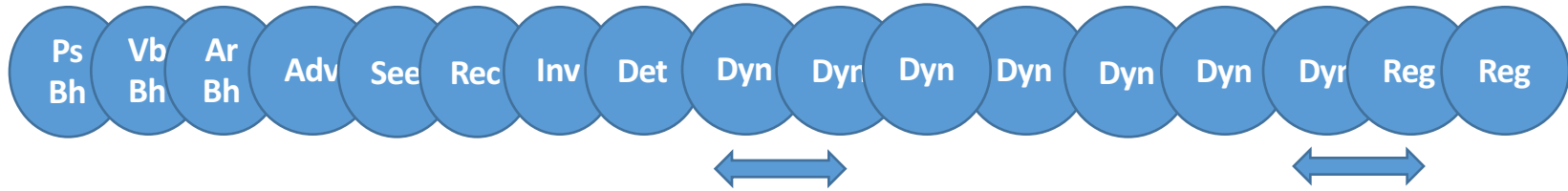
- ✓ seeing consciousness and receiving consciousness
- seeing consciousness & associated mental states
 - *cakkhu, viññāṇa, dhātu taṃ, sampayuttakāca dhammā*
- receiving consciousness (pertains to *manodhātu* - mind element) & associated mental states
 - *mano, dhātuyā taṃ, sampayuttakānañca dhammānaṃ*
- is related by proximity condition
 - *anantara paccayena paccayo.*
 - * 3 *mano, dhātu* - Five-door advertent consciousness 1 & 2 receiving consciousness

4) proximity condition (*anantara paccaya*)



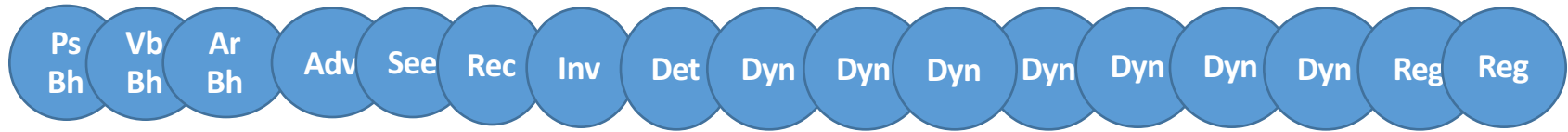
- ✓ receiving consciousness and investigating consciousness
- receiving consciousness & associated mental states
 - *mano dhātu taṃ, sampayuttakāca dhammā*
- investigating consciousness (pertains to *manoviññāṇa dhātu* - mind consciousness element) & associated mental states
 - *mano, viññāṇa, dhātuyā taṃ, sampayuttakānañca dhammānaṃ*
- is related by proximity condition
 - *anantara paccayena paccayo.*
 - *76 *mano, viññāṇa, dhātu* - remaining *cittas* except 3 *manodhātu* & 10 sense-consciousness

4) proximity condition (*anantara paccaya*)



- ✓ 7 moments of dynamic consciousness (*javana cittas*)
- ✓ either *kusala* or *akusala javana*
- 1) the preceding *kusala javana*
 - *purimā purimā kusala dhammā*
- to the succeeding *kusala javana*
 - *pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*
- is related by proximity condition
 - *anantara paccayena paccayo.*
 - remaining *cittas* are indeterminate in type (*abyākata* and refer to functional & resultant consciousness)

5) contiguity condition (*samanantara paccaya*)



- identical with *anantara paccaya*
- expounded for understanding of different temperaments
- cause: 89 *cittas* and 52 *cetasikas* (except death or cuti consciousness of the *Arahanta*)
- effect: 89 *cittas* and 52 *cetasikas* (along with the death consciousness of the *Arahanta*)
- Note: rebirth consciousness (*paṭisandhi*) and life-continuum consciousness (*bhavaṅga citta*) are included in the cause, so the number of 89 *cittas* remain the same

co-nascence condition (*sahajāta paccaya*)

1) co-nascence - born together

- For example: consciousness and mental states are born together
- Like the flame and light are born together or appear at the same time
- primary elements are born together
- mind and mind-born matters are born together
- (*citta* produces changes in body – *cittaja rūpa*)
- healthy and happy mind produces healthy body
- unhealthy mind brings about unhealthy body

co-nascence condition (*sahajāta paccaya*)

1) 4 mental aggregates are mutually related to each other by co-nascence condition (born together)

➤ *cattāro khandhā arūpino aññamaññaṃ sahajāta paccayena paccayo*

- 89 consciousness & 52 mental states

- (a) 89 consciousness – consciousness aggregate

- (b) feeling – feeling aggregate (*vedanākkhandha*)

- (c) perception – perception aggregate (*saññākkhandha*)

- (d) remaining 50 mental states - mental formations aggregate (*saṅkhārakkhandha*)

co-nascence condition (*sahajāta paccaya*)

2) 4 primary elements are mutually related to each other by co-nascence condition

➤ *cattāro mahābhūtā aññamaññaṃ sahajāta paccayena paccayo*

- earth (*pathavī*)
- water (*āpo*)
- fire (*tejo*)
- air (*vāyo*)
- components of inseparable (*avinibbhoga rūpa*) along with visible object or form (*vaṇṇa*), smell (*gandha*), taste (*rasa*) & nutritive essence (*ojā*)

co-nascence condition (*sahajāta paccaya*)

3) At rebirth, mind and matter are related to each other by co-nascence condition

➤ *okkantikkhaṇe nāmarūpaṃ aññamaññaṃ sahajāta paccayena paccayo*

✓ mind – rebirth-linking consciousness (*mahāvipāka citta*) & associated mental states

✓ matter - 3 decads or 30 *rūpas*

• body decad (*kāya dasaka*) - (10) *rūpas*

• 8 inseparables + life-faculty + body sensitivity

• female decad/ male decad (*bhāva dasaka*) - (10) *rūpas*

• 8 inseparables + life-faculty + femininity/ masculinity

• basis decad (*vatthu dasaka*) - (10) *rūpas*

• 8 inseparables + life-faculty + heart base

co-nascence condition (*sahajāta paccaya*)

4) consciousness and mental state are related to matters born of *citta* and matters born of *kamma* at rebirth

- *citta cetasikā dhammā cittasamuṭṭhānānaṃ rūpaṃ sahajāta paccayena paccayo.*
- ✓ mind – rebirth-linking consciousness (*mahāvipāka citta*) & associated mental states
- ✓ matter - 3 decads or 30 *rūpas*
- body decad (*kāya dasaka*) -
 - 8 inseparables + life-faculty + body sensitivity
- female decad/ male decad (*bhāva dasaka*)
 - 8 inseparables + life-faculty + femininity/ masculinity
- basis decad (*vatthu dasaka*)
 - 8 inseparables + life-faculty + heart base

co-nascence condition (*sahajāta paccaya*)

- 5) 4 primary elements are related to dependent matters
- *mahābhūtā upādā rūpaṃ sahajāta paccayena paccayo.*
 - ✓ *pathavī, āpo, tejo, vāyo – mahābhūta 4*
 - ✓ *vaṇṇa, gandha, rasa, ojā – upādāya rūpa 4*
 - ✓ Being components of the inseparables or the basic unit of matter in the material group (*rūpa kalāpa*), these are related to each other by means of co-nascence or born together (*sahajāta*).
 - ✓ components of inseparable (*avinibbhoga rūpa*) along with visible object or form (*vaṇṇa*), smell (*gandha*), taste (*rasa*) & nutritive essence (*ojā*)

7) mutuality condition (*aññamañña paccaya*)

No.	cause	effect
1	89 consciousness consciousness aggregate	89 consciousness consciousness aggregate
	52 mental states feeling, perception, mental formations aggregates	52 mental states feeling, perception, mental formations aggregates

4 mental aggregates are mutually related to each other.

cattāro khandhā arūpino aññamañña, paccayena paccayo

- In contemplating feeling (*vedanā*), there is perception (*saññā*), motivation (*cetanā*), mindfulness (*sati*), effort (*vīriya*), etc. And the mind knows it is pleasant feeling.

mutual condition (*aññamañña paccaya*)

No.	cause	effect
2	4 primary elements	4 primary elements
	4 primary elements are mutually related. <i>cattāro mahābhūtā aññamañña paccayena paccayo.</i>	
3	mind & matter at rebirth	mind & matter at rebirth
	<ul style="list-style-type: none"> mind and matter at rebirth are mutually related. <i>okkantikkhaṇe nāmarūpaṃ aññamañña paccayena paccayo</i> Rebirth-linking consciousness together with associated mental states are mutually related to heart-base.	

dependence or support condition (*nissaya paccaya*)

4 mental aggregates are mutually dependent.

Cattāro khandhā arūpino aññamaññaṃ nissaya paccayena paccayo

4 primary elements are mutually dependent.

Cattāro mahābhūtā aññamaññaṃ nissaya paccayena paccayo.

Mind and matter at rebirth are mutually dependent.

Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissaya paccayena paccayo.

Consciousness and mental states are dependence for mind-born matters.

Citta, cetasikā dhammā citta, samuṭṭhānānaṃ rūpānaṃ nissaya paccayena paccayo.

Primary elements are dependence for dependent matters.

Mahābhūtā upādārūpānaṃ nissaya paccayena paccayo.

dependence or support condition (*nissaya paccaya*)

2) pre-nascence support (*purejāta nissaya*)

➤ it has two subsidiary types:

a) base pre-nascence support (*vatthu purejāta nissaya*)

b) base-object-pre-nascence-support

• (*vatthārammaṇa purejāta nissaya*)

• eye-base is related to eye-consciousness element by support condition.

• *cakkhāyatanaṃ cakkhu, viññāṇadhātuyā taṃ sampayuttakānañca dhammānaṃ nissaya paccayena paccayo.*

• heart-base is related to mind element and mind consciousness element by support condition.

powerful dependence or decisive support condition
(*upanissaya paccaya*)

✓ *upa,nissaya* – *upa* – strong or decisive

✓ *nissaya* – support or dependence

threefold decisive support:

1) object decisive support – *ārammaṇūpa,nissaya*

2) proximity decisive support – *anantarūpa,nissaya*

3) natural decisive support – *pakatūpa,nissaya*

➤ 1) object decisive support – *ārammaṇūpa,nissaya* is similar to *ārammaṇa adhipati* (predominant object)

• outstanding object that draws our attention which is esteemed, cherished or strongly desired or disliked

decisive support condition (*upanissaya paccaya*)

2) proximity decisive support – *anantarūpa, nissaya* is similar to *anantara* (proximity or without interval)

➤ preceding wholesome *dhamma* is related to subsequent wholesome *dhamma* by decisive support condition

• *purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissaya paccayena paccayo.*

❖ preceding wholesome *dhamma* is related to subsequent unwholesome *dhamma* by (some) decisive support condition

• *purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissaya paccayena paccayo.*

natural decisive support - *pakatūpa, nissaya*

how *kusala* can bring about *akusala*

cause (<i>kusala</i>)	effect (<i>akusala</i>)
purity of virtue (<i>sīla</i>)	pride (<i>māna</i>) arises
giving charity	remorse (<i>kukkucca</i>) arises
one's <i>jhāna</i> attainment	clinging (<i>taṇhā</i>) arises

how *kusala* produces *kusala*

cause (<i>kusala</i>)	effect (<i>kusala</i>)
observance of virtue	practise meditation
having confidence (<i>saddhā</i>)	offers alms food
performing merit	share with others

natural decisive support - *pakatūpa, nissaya*

how *akusala* can bring about *akusala*

cause (*akusala*)

effect (*akusala*)

taking alcohol

commits adultery

telling lies

deceive others

stealing weapons

commits robbery

how *akusala* produces *kusala*

akusala

kusala

killing animals

make charity

with clinging (*upādāna*)

offers alms food

decisive support condition (*upanissaya paccaya*)

- ✓ natural decisive support - *pakatūpa, nissaya*
- individual (*puggala*)
- association with virtuous person vs. unvirtuous one
- season (*utu*)
- cold weather, hot weather, moderate weather
- food (*bhojana*)
- good food, fresh food, suitable food, spoiled food,
- dwelling (*senāsana*)
- clean and tidy place, untidy place & environment

10) pre-nascence condition (*purejāta paccaya*)

✓ *purejāta*

✓ *pure* - earlier + *jāta* - born = born earlier/ pre-nascence

✓ cause has arisen earlier or prior to the effect

✓ like the moon and the earth existed since the beginning of the world system

✓ twofold pre-nascence

1) *ārammaṇa purejāta* – object that is born earlier

- sense-objects are born earlier than sense consciousness

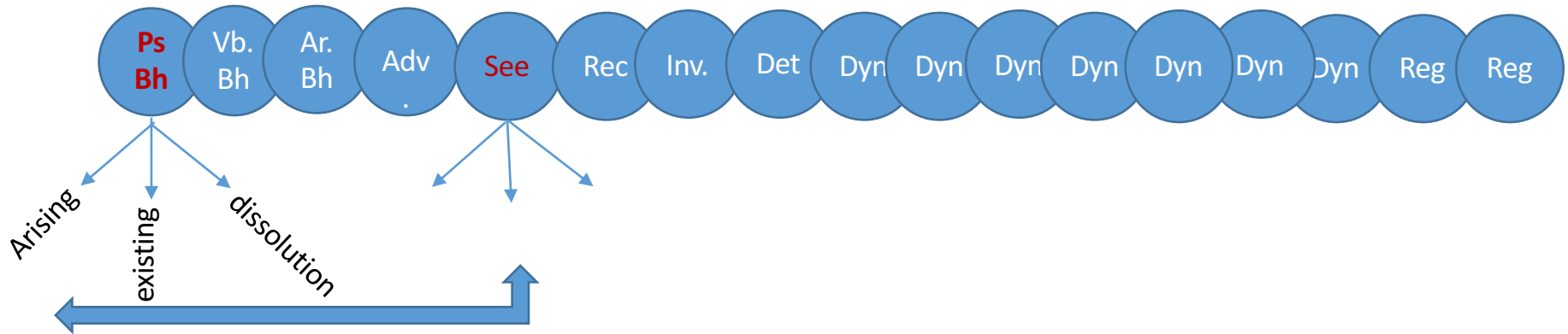
2) *vatthu purejāta* – base born earlier than seeing consciousness

- sense-base arises earlier than eye consciousness.

10) pre-nascence condition (*purejāta paccaya*)

- ✓ eye-base is related to eye consciousness by pre-nascence condition.
- *cakkhāyatanaṃ cakkhuvīññāṇa, dhātuyā taṃ sampayuttakānañca dhammānaṃ purejāta paccayena paccayo.*
- ✓ visible object is related to eye consciousness by pre-nascence condition.
- *rūpāyatanaṃ cakkhuvīññāṇa, dhātuyā taṃ sampayuttakānañca dhammānaṃ purejāta paccayena paccayo.*

Thought process in eye-door (*cakkhu, dvāra vīthi*)



✓ visible object is related to eye/ seeing consciousness

1) as the object (*ārammaṇa*)

2) being born earlier (*purejāta*) than eye consciousness

3) while it is present (*atthi*)

4) by non-disappearance (*avigata*)

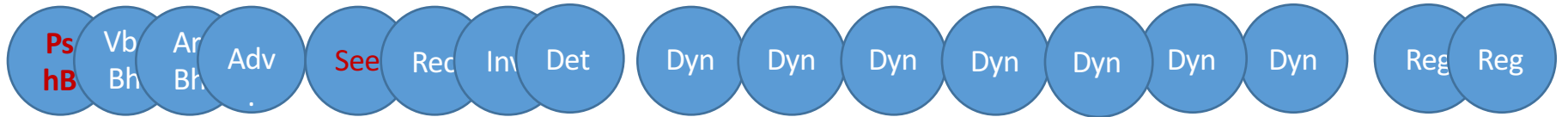
11) post-nascence condition (*pacchājāta paccaya*)

- ✓ the cause arises later and the conditioned things or effect arises later
- ✓ a young vulture offspring after birth is hungry, survives with the expectation of food from its mother
- ✓ just like rain water that falls later promotes the growth and development of the already existed plants
- ✓ *nāma* which is the cause is related to *rūpa* by post-nascence condition
- ✓ physical body produced by 4 conditions: *kamma*, *citta*, *utu* & *āhāra* is sustained or maintained by the mind which arise later

12) repetition condition (*āsevana paccaya*)

- ✓ a strong condition which has efficacy or skill by repeated performing or practising
- ✓ states belonging to same nature can impart this power or efficacy to the succeeding states
- ✓ preceding *javanas* or dynamic states are a condition for subsequent *javanas* by repetition condition
- ✓ repeated learning lead to thorough understanding of lessons and remembering them well

12) repetition condition (*āsevana paccaya*)



- ✓ preceding *kusala javanas* to succeeding *kusala javanas*
- *purimā purimā kusalā dhammā pacchimānaṃ
pacchimānaṃ kusalānaṃ dhammānaṃ āsevana
paccayena paccayo*
- ✓ preceding *akusala javanas* to succeeding *akusala javanas*
- ✓ preceding functional *javano* to succeeding functional *javano*

13) *kamma* condition (*kamma paccaya*)

- ✓ a seed when well planted in the fertile soil will grow well giving rise to fruits and flowers
- ✓ wholesome and unwholesome *kamma* when supported by *avijjā* and *taṇhā* giving rise to a new existence
- ✓ two kinds of *kamma*
 - 1) co-nascent *kamma* (*sahajāta kamma*)
 - 2) asynchronous *kamma* (*nānākkhaṇika kamma*)

13) *kamma* condition (*kamma paccaya*)

<i>kamma</i>	cause	effect
co-nascent (<i>sahajāta</i>)	<i>cetanā</i> in 89 cittas	<ul style="list-style-type: none"> • 89 <i>cittas</i> • 51 <i>cetasikas</i> (except <i>cetanā</i>) • <i>cittaja rūpa</i> • <i>sahetuka</i> <i>paṭisandhi rūpa</i>
asynchronous (<i>nānākkhaṇika</i>)	<i>cetanā</i> in 33 past <i>kusala</i> and <i>akusala kamma</i>	<ul style="list-style-type: none"> • 36 <i>vipāka citta</i> • 38 <i>cetasikas</i> • <i>kammaja rūpa</i>

14) result condition (*vipāka paccaya*)

- ✓ resultants produced by causes
- ✓ no activity of their own, so inactive
- ✓ like 'relaxing in the cool breeze' leisurely
- ✓ arise peacefully, mutually by nature, aiding one another
- ✓ cause – all 36 *vipāka cittas*, 38 *cetasikas*
- ✓ effect - all 36 *vipāka cittas*, 38 *cetasikas*,
 - ✓ *cittaja rūpas* (except 2 *viññatti rūpas*)
 - ✓ *paṭisandhi kammaja rūpas*

15) nutriment condition (*āhāra paccaya*)

- ✓ nutriment produces, supports or reinforces the effect
- ✓ *nāma āhāra & rūpa āhāra*

1) nutriment in the edible food (*kaḷīkārā, hāra*)

- this material nutriment or the nutritive essence (*ojā*) in the edible food is the condition for this physical body
- when food is ingested, its nutritive essence produces new matter born of nutriment
- it also reinforces the material groups, born of all four causes: *kamma, citta, utu & āhāra*
- basic unit of *rūpa, kalāpa* or material group being 8
- 4 primary elements, visible object, sound, smell, taste, nutritive essence

15) nutriment condition (*āhāra paccaya*)

✓ *nāma āhāra*

2) *phassāhara* causes *vedanā* – contact causes feeling

- *phassa paccayā vedanā*

3) *cetanā* or *saṅkhāra* (wholesome & unwholesome motivation or volitional activities) brings about rebirth (*paṭisandhi*)

- *saṅkhāra paccayā viññāṇaṃ*.

4) rebirth consciousness brings about *nāma* and *rūpa* that co-exist

- *viññāṇa paccayā nāmarūpaṃ*

16) faculty condition (*indriya paccaya*)

- ✓ faculty or exercising power
- ✓ like regional chiefs or ministers
- ✓ having authority over respective regions of the country

1) pre-nascence faculty (*purejātindriya*)

- cause - 5 sensitive matters controls efficacy of consciousness that takes it as a base
- effect – 10 sense consciousness & 7 universal mental states
- good eye sight produces acute vision
- weak eyes result in poor vision

16) faculty condition (*indriya paccaya*)

2) material life-faculty (*rūpajīvitindriya*)

- cause - material group born of *kamma* (*rūpa jīvita*)
- effect – other 9 material phenomena in the same group
- controls them by maintaining their vitality

3) 15 immaterial faculties, each a co-nascence faculty condition for associated mental and material phenomena

cause – 8 *nāma indriya* factors: *jīvita, citta, vedanā, saddhā, vīriya, sati, ekaggatā, paññā*

effect – associated *cittas* 89, *cetasikas* 52, *cittaja rūpa, paṭisandhi kammaja rūpa*

17) absorption condition (*jhāna paccaya*)

- ✓ close contemplation of an object
- *kasiṇa* object, impermanent nature of the conditioned things (*saṅkhāra*), blissful characteristic of *nibbāna*, etc.
- cause – 5 *jhāna* factors: initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), feeling (*vedanā*), one-pointedness (*ekaggatā*)
- effect – 79 *cittas* (except 10 sense-consciousness)
 - 52 *cetasikas*, *cittaja rūpa*,
 - paṭisandhi kammaja rūpa*

18) path condition (*magga paccaya*)

- ✓ constituents of the path
- ✓ means or way for reaching a particular destination:
either blissful or woeful
- ✓ cause – 9 path factors: wisdom, initial application, 3
abstinences (*viratī*), effort, mindfulness, one
pointedness, v
- ✓ effect – 71 *sahetuka citta* (rooted consciousness),
52 *cetasikas*, *sahetuka cittaja rūpa*,
sahetukpaṭisandhi kammaja rūpa

19) association condition (*sampayutta paccaya*)

- ✓ butter, oil, honey, molasses are so thoroughly mixed that it cannot be differentiated
- ✓ likewise, consciousness and mental states which form 4 mental aggregates are so thoroughly mixed that they cannot be differentiated
- ✓ they associate by means of four characteristics:
 - 1) arising together,
 - 2) passing away together
 - 3) having the same object,
 - 4) having the same basis
- ✓ cause – 89 *cittas* and 52 *cetasikas*
- ✓ effect – 89 *cittas* and 52 *cetasikas*

20) dissociation condition (*vippayutta paccaya*)

- ✓ the cause and effect with different in nature relating to each other
- ✓ like 6 tastes: sweet, sour, spicy, salty, tart, bitter that are different in nature yet still related
- ✓ like flowers of different species and colours making the garden more pleasant
- ✓ mind relating to matter
- ✓ matter relating to mind

20) dissociation condition (*vippayutta paccaya*)

1) <i>sahajāta vippayutta</i> : dissociation by co,nascence	
mind to matter	
cause	effect
<ul style="list-style-type: none">• 75 <i>cittas</i> (except 10 sense consciousness and 4 <i>arūpa vipāka</i> & death consciousness of the Arahants)	<ul style="list-style-type: none">• mind-born matter (<i>cittaja rūpa</i>)• kamma-born matter at rebirth (<i>paṭisandhi kammaja rūpa</i>)
matter to mind	
<ul style="list-style-type: none">• heart-base (<i>hadaya vatthu</i>) at the moment of rebirth	<ul style="list-style-type: none">• rebirth-linking in the five aggregate plane (<i>pañcavokāra, bhūmi</i>)

20) dissociation condition (*vippayutta paccaya*)

2) *purejāta vippayutta*: dissociation by pre,nascence

matter to mind

similar to pre,nascence support

3) *pacchajāta vippayutta*: dissociation by post,nascence

mind to matter

similar to post,nascence

21) presence condition (*atthi paccaya*) &
24) non-disappearance (*avigata paccaya*)

- presence (*atthi*) and non-disappearance (*avigata*) are identical in meaning, different only in the letter or word
- like the earth support mountains, buildings and beings to exist while it is present
- like the parents support the children while they are present
- it appears in different categories

1) *sahajātatthi* - presence by co-nascence

- It is identical with *sahajāta* - co-nascence (born together)

21) presence condition (*atthi paccaya*) &
24) non-disappearance (*avigata paccaya*)

1) *sahajātatthi* - presence by co-nascence

- It is identical with *sahajāta* - co-nascence (born together)
- 4 mental aggregates are mutually related by presence
- 4 primary elements are mutually related by presence
- mind & matter at rebirth are mutually related by presence
- mind & matter are related to mind-born matters
- 4 primary elements are related to 24 dependent matters by presence

21) presence condition (*atthi paccaya*) &
24) non-disappearance (*avigata paccaya*)

2) *purejātatthi* - presence by pre-nascence

- It is similar to *purejāta* - pre-nascence (born earlier)
- 5 sense bases are related to 5 sense consciousness element being born earlier, during presence & non-disappearance

21) presence condition (*atthi paccaya*) &
24) non-disappearance (*avigata paccaya*)

3) *pacchājātatthi* - presence by post-nascence

- It is similar to *pacchājāta* - post-nascence (born later)
- five sense objects are related to five sense consciousness element being born later, during presence & non-disappearance
- heart-base is support to the mind element (*manodhātu*) & mind consciousness element (*mano viññāṇa dhātu*) during presence & non-disappearance

22) absence condition (*natthi paccaya*)

23) disappearance (*vigata paccaya*)

- the absence or disappearance of light contributes to the appearance of the darkness
- the absence or disappearance of sun contributes to the appearance of the moon
- the death of the king contributes to the enthronement of the prince
- Consciousness and mental states passed away or disappeared provide the appearance of another set of mental phenomena
- its cause and effect are identical with proximity condition (*anantara paccaya*)

6 kinds of relations as explained in *Abhidhammatthasaṅgaha*

cause		effect	condition	
1	<i>nāma</i>	<i>nāma</i>	6	<i>anantara, samanantara, natthi, vigata, āsevana, sampayutta</i>
2	<i>nāma</i>	<i>nāma rūpa</i>	5	<i>hetu, jhāna, magga, kamma, vipāka</i>
3	<i>nāma</i>	<i>rūpa</i>	1	<i>pacchājāta</i>
4	<i>rūpa</i>	<i>nāma</i>	1	<i>purejāta</i>
5	<i>paññatti nāma rūpa</i>	<i>nāma</i>	2	<i>ārammaṇa, upanissaya</i>
6	<i>nāma rūpa</i>	<i>nāma rūpa</i>	9	<i>adhipati, sahajāta, aññamañña, nissaya, āhāra, indriya, vippayutta, atthi, avigata</i>