

This is what I (Thomas Bruhn) learned during Corona time.

The Paṭṭhāna (Burmese: ပဏ္ဍိတ, *pa htan*:).

It is part of the Pāli Canon in the Abhidhamma Piṭaka of Theravāda Buddhism.

This book is a detailed examination of causal conditioning, the law of cause and effect, analysing 24 types of conditional relations (*paccaya*).

All the Paṭṭhāna is concerned with either the relation of *nāma* causing the arising of *rūpa*, *rūpa* causing the arising of *nāma*, *nāma* causing the arising of *nāma* or *rūpa* causing the arising of *rūpa*. Sometimes of *nāma* and *rūpa* causing the arising of *nāma* and *rūpa*. (*nāma* = mental factors, *rūpa* = physical factors).

I used the following sources and I am deeply thankful to these authors:

Sayagyi U Tint Yee: taped and later on CD converted discourses held in Yangon, around 1980.

Mahāthera Ledi Sayadaws words in the Patthanuddesa Dīpanī, translated by Sayadaw U Nyana, Yangon, 2004.

Bhadantācariya Buddhaghosa, The Visuddhimagga, translated by Ñāṇamoli Bhikkhu; BPS, Sri Lanka 1979.

Paṭṭhāna Bedingungszusammenhänge Paccayaniddesa & Kusalattika-Pañhāvāra aus dem 1. Paṭṭhāna-Buch des Abhidhamma-Piṭaka aus dem Pāli übersetzt und kommentiert von Agganyani, Bruckmühl, 2005.

Paṭṭhāna 1. Hetu paccayo: root condition.

“*Hetu* (the wholesome and unwholesome roots: *lobha*, *dosa*, *moha*, and *alobha*, *adosa*, *amoha*) *hetusampayuttakānaṃ dhammānaṃ* (related to its consciousness and mental factors) *tamsamuṭṭhānānañca rūpānaṃ* (and its material factors) *hetu paccayena paccayo* (are a root condition).”

The three unskillful roots are *lobha* (greed), *dosa* (aversion), and *moha* (delusion); the skillful roots are their opposites (*alobha*, *adosa*, *amoha*).

Simply speaking: *lobha*, *dosa*, *moha* are the roots for the bad states of consciousness as well as the material factors that correspond. *alobha*, *adosa*, *amoha* are the roots for the good states of consciousness as well as the material factors that correspond. For example, in the moment when we go with the intention to meditate, there is no craving, no anger and no ignorance factor (because we are fully aware what we are doing). So, this is *alobha*, *adosa* and *amoha* with the corresponding consciousness and mental factors, as well as its material factors.

Mahāthera Ledi Sayadaw’s words in the Patthanuddesa Dīpanī: “What is the *hetu*-relation? It is greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*). All are *hetu*-relations. What are the things that are related by these *hetu*-relations? Those classes of mind and of mental qualities that are in coexistence along with greed, hate, dullness, disinterestedness, amity, and intelligence, as well as the groups of material qualities

which co-exist with the same, are the things that are so related. All these ... arise or come into existence by virtue of the *hetu*-relation.”

Paṭṭhāna 2. Ārammaṇa paccayo: object condition.

“As to the others that follow, a state that assists by being an object is an object condition” Vism.

“*Rūpāyatanaṃ* (visible object) *cakkhuvīññādhātuyā taṃsampayuttakānañca dhammānaṃ* (is related to the eye-consciousness element and its associated states) *ārammaṇa paccayena paccayo* (by object condition).

Saddāyatanaṃ (sound) *sotavīññādhātuyā taṃsampayuttakānañca dhammānaṃ* (is related to the ear-consciousness element and its associated states) *ārammaṇa paccayena paccayo* (by object condition).”

The same is valid for the other senses. That means there is no consciousness without object. The sense object is a condition for consciousness and its mental factors. All the sense objects are a condition for all the mental activities (*citta-vīthi*). This is the object-subject relation.

“Therefore, all states that are objects of consciousness and consciousness-concomitants should be understood as object condition.” Vism.

Mahāthera Ledi Sayadaw: “What is the *Ārammaṇa*-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of *Nibbāna*, all terms expressive of concepts, are *ārammaṇa*-relations. There is, in fact, not a single thing (*dhamma*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds: visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.” “They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors. Thus, the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence.”

Paṭṭhāna 3. Adhipati paccayo: predominant condition.

“A state that assists in the sense of being foremost is a predominance condition.” Vism.

“*Chandādhīpati* (predominant urge) *chandasampayuttakānaṃ dhammānaṃ taṃsamuttānānañca rūpānaṃ* (is related to its associated states and to matter) *adhipati paccayena paccayo* (in a predominance condition).

Vīriyādhīpati (predominant effort) *vīriyasampayuttakānaṃ dhammānaṃ taṃsamuttānānañca rūpānaṃ rūpānaṃ* (is related to its associated states and to matter) *adhipati paccayena paccayo* (in a predominance condition).

Cittādhīpati (predominant consciousness) *cittasampayuttakānaṃ dhammānaṃ taṃsamuttānānañca rūpānaṃ* (is related to its associated states and to matter) *adhipati paccayena paccayo* (in a predominance condition).

Vīmaṃsādhīpati (predominant wisdom) *vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuttānānañca rūpānaṃ* (is related to its associated states and to matter) *adhipati paccayena paccayo* (in a predominance condition).

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti (if some important mental phenomena is taken as an object) *cittacetāsikādharmā* (mind and mental factors will arise.) *Te te dhammā tesāṃ tesāṃ dhammānaṃ adhipati paccayena paccayo* (the former states will be related to the later states by predominance condition).

That means the four *iddhipāda* powers: 1. zeal/*chanda* + 2. effort/*virīya* + 3. consciousness/*citta* + 4. *vīmaṃsā* /wisdom as investigation can control and dominate as mental qualities in a predominance condition the other mental and bodily phenomena. The first three can be either good or bad, the last one only good. Also, important objects can be acting in a predominance condition and can cause certain mind and mental properties.

Mahāthera Ledi Sayadaw: “What is the relation of co-existent dominance? Intention or desire-to-do, mind or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.”

“Owing to the existence of these four ... there exist distinguished or dignified persons ... such as the Omniscient Buddhas, the Pacceka Buddhas, the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind numerous arts and sciences, as well as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.” “For instance, King Cakkavatti, by his own power or merit, overcomes and becomes lord of the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led.”

Paṭṭhāna 4. *Anantara paccayo*: proximity condition.

This condition explains the complete mental process. There is no gap between one mental moment and the next moment. They follow immediately. The preceding consciousness is the condition, *paccaya*, for the arising of the subsequent consciousness.

“A state that is capable of arousing an appropriate kind of consciousness proximate (next) to itself is a proximity condition.” *Vism*

Mahāthera Ledi Sayadaw: “What is the *anantara-paccaya*? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), *are anantara-paccaya*.”

“Why is *anantara* so called, and why *paccaya*? *Anantara* is so called because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. *Paccaya* is so called because it renders help.”

Let's take number 1 and number 6:

“(1) *Cakkhuvīññādhātu taṃsampayuttakā ca dhammā* (the eye-consciousness-element and its associated states) *manodhātuyā taṃsampayuttakānañca dhammānaṃ* (are related to mind-element and associated states) *anantara paccayena paccayo* (by proximity condition). *Manodhātu taṃsampayuttakā ca dhammā* (mind-element and its associated states) *manovīññādhātuyā taṃsampayuttakānañca dhammānaṃ* (are related to mind-consciousness-element and its associated states) *anantara paccayena paccayo* (by proximity condition).”

“(6) *Purimā purimā kusalā dhammā* (preceding wholesome states) *pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ* (are related to subsequent wholesome states) *anantara paccayena paccayo* (by proximity condition).”

There is no change from *kusalā* to *akusalā* or from *akusalā* to *kusalā* in *anantara paccaya*.

Here Mahāthera Ledi Sayadaw says: “Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their previous existences during the period of pregnancy, some at the time of birth, some at the aforesaid period; some during the period of youth, and some in old age. Some extraordinary men do not forget for the whole of their lifetime, and there are even some who are able to reflect two or three previous existences. They are called *jatissarasatta*, those gifted with the memory of their previous existences.”

Paṭṭhāna 5. *Samanantara paccayo*: close proximity condition.

Samanantara paccayo is identical with *anantara paccaya*, it is made clearer that there can be no interval existing. The conditions of proximity and of close proximity do not pertain to *rūpa*.

“The difference here is only in the letter, there is none in the meaning.” Vism.

The relation of *samanantara-paccaya* has been taught in addition to *anantara paccaya* for the benefit of the listeners who might have misunderstandings. The *cittas* follow upon one another in the proper way, in accordance with a fixed order in their subsequent arising.

Mahāthera Ledi Sayadaw: “The classifications of the *paccaya-dhammas* and *paccayuppanna-dhamma* of this relation, are, all of them, the same as those of the *anantarapaccaya*. In what sense is *samanantara* to be understood? *Samanantara* is to be understood in the sense of ‘thorough immediateness’.”

Paṭṭhāna 6. *Sahajāta paccayo*: arising-together-condition.

That means: things that arise together do influence each other. This is valid for mind and mental properties. This is also valid for mind and that matter (matter that may have been produced by mind). This is also valid for the material phenomena (*paṭhavī, āpo, tejo, vāyo-dhātu*).

“A state that, while arising, assists [another state] by making it arise together with itself is (this) condition, as a lamp is for illumination.” Vism

Mahāthera Ledi Sayadaw: “In what sense is *sahajāta* to be understood, and in what sense *paccaya*? *sahajāta* is to be understood in the sense of coexistence, and *paccaya* in the sense of rendering help. Here, coexistence means that when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of coexistence implied here. For example, when the sun rises, it rises together with its heat and light. And when a candle is burning, it burns together with its heat and light. So also, this relating thing, in arising, arises together with related things.”

Let’s take 1,2 and 3:

1. *Cattāro khandhā arūpino* (the four immaterial aggregates: *vedanā-, saññā-, saṅkhāra-* and *viññāṇakkhandha*) *aññamaññaṃ saḥajāta paccayena paccayo* (are mutually related to one another by the arising together condition).

2. *Cattāro mahābhūtā* (the four great material essentials) *aññamaññaṃ sahaajāta paccayena paccayo* (are mutually related to one another by the arising together condition).

3. *Okkantikkhaṇe nāmarūpaṃ* (at the moment of conception mind and matter) *aññamaññaṃ sahaajāta paccayena paccayo* (are mutually related to one another by the arising together condition).

Paṭṭhāna 7. Aññamañña paccayo: mutually supportive condition.

This means: cause and effect are interchangeable.

“A state that assists by means of mutual arousing and consolidating is a mutuality condition, as the three sticks of a tripod give each other consolidating support.” Vism

Mahāthera Ledi Sayadaw: “When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And if one of them falls, all will fall at the same time. Exactly so should this relation of reciprocity be understood.”

There are only three conditions:

“*Cattāro khandhā arūpino* (the four mental aggregates) *aññamañña paccayena paccayo* (have a mutually supportive condition).

Cattāro mahābhūtā (the four elements: earth-, water-, fire- and air-element) *aññamañña paccayena paccayo* (have a mutually supportive condition).

Okkantikkhaṇe (at the moment of conception) *nāmarūpaṃ* (mind and matter) *aññamañña paccayena paccayo* (have a mutually supportive condition and arise together).”

Paṭṭhāna 8. Nissaya paccayo: dependence or support condition.

Conditioned phenomena arise in dependency and are acting as a base of other conditioned phenomena and support them.

“A state that assists in the mode of foundation and in the mode of support is a support condition, as the earth is for trees.” Vism

Let’s take 1,2, 3 and 4:

(1) *Cattāro khandhā arūpino* (the four immaterial aggregates) *aññamaññaṃ nissaya paccayena paccayo* (are mutually related to one another by dependence support condition).

(2) *Cattāro mahābhūtā* (the four great essentials) *aññamaññaṃ nissāya paccayena paccayo* (are mutually related to one another by dependence support condition).

(3) *Okkantikkhaṇe nāmarūpaṃ* (at the moment of conception, mind and matter) *aññamaññaṃ nissaya paccayena paccayo* (are mutually related to one another by dependence support condition).

(4) *Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ* (consciousness and mental factors are related to mind-produced matter) *nissāya paccayena paccayo* (by dependence support condition).

Mahāthera Ledi Sayadaw: “Here, the dependence by way of Suttanta should also be mentioned. We know that men, animals, trees, and so forth, stand or rest on the earth; the earth in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish

themselves in houses; bhikkhus, in viharas or monasteries; devas in celestial mansions; and so on with the whole universe. Thus, should we understand that everything is causally related to something else by way of dependence.”

Paṭṭhāna 9. Upanissaya paccayo: powerful dependence condition.

“But just as great misery is despair, so great support is decisive support.” Vism (decisive support = powerful dependence)

Let’s take number 1, 2, 5, 6, 10, 11 and 12.

1. “*Purimā purimā* (previous) *kusalā dhamma* (good actions) *pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ* (have an effect for future good states of mind) *upanissaya paccayena paccayo* (as a powerful dependence).” That is not so difficult to comprehend. This relates also to past lives, past *kusalā* or past *akusalā*. It is so strong: it could arise after many life cycles, after any period of gaps, So, *Upanissaya paccayo* is a very wide subject. *Upanissaya* can be described as a very strong base, towards that one can lean. Most *Upanissaya* factors are bases on the five good qualities of a noble man = *saddhā* (confidence, faith), *sīla* (morality), *bahu sutta* (general knowledge), *saga* (dāna), *paññā* (wisdom). Let’s say e. g. in case *saddhā* is strong it may act as a powerful condition, as a strong base, for performing *dāna* (sometimes after developing for a long stretch of time). This previous *dāna* may act later again as a new *dāna* volition.

2. “*Purimā purimā* (previous) *kusalā dhamma* (good actions) *pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ* (have an effect for future bad states of mind) *kesañci* (sometimes) *upanissaya paccayena paccayo* (as a powerful dependence).” The example given here is that one may give *dāna* and later regret it, or maybe develop pride: in that way one may also have *akusalā* mental states. Even if one compares oneself (“I am better than the other person”) regarding *sīla* or meditation, that means *kusalā* is turning to *akusalā* in the way of *upanissaya paccayo*.

5. “*Purimā purimā* (previous) *akusalā dhamma* (bad actions, thoughts) *pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ* (have an effect for future good states of mind) *kesañci* (sometimes) *upanissaya paccayena paccayo* (as a powerful dependence).” The example given here is: When the ascetic Sumedha received the sure prediction of the Dīpankara Buddha a lady was very much attracted to him (with *raga*, which is *akusalā*) and after that she performed continuously many good deeds of *kusalā* to him and was the partner of that very Bodhisatta, up to the Vessantara Jātaka. So *akusalā* turned to *kusalā*.

6. “*Purimā purimā* (previous) *akusalā dhammā* (bad actions) *pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ* (have an effect on the subsequent indeterminate, functional states = neither wholesome nor unwholesome effect in the Arahats) *upanissaya paccayena paccayo* (as a powerful dependence).” The example given is here the Arahāt Angulimala, who had committed many evil deeds before, but after Awakening experienced only *abyākatānaṃ dhammās*.

10. “*Utubhojanaṃ pi* (climatic conditions and food) *upanissayapaccayena paccayo* (are related to oneself by powerful dependence condition).” The example given in our daily life *tejo* (heat) may cause *abyākatā* resultants, a sense of *akusala* may arise. We feel uncomfortable. Or opposite, if the weather is better, *kusala* may arise, in that case we can meditate better. In the same way, the food we take, whether it is agreeable or not agreeable, we will have *sukkhā* (pleasant feeling) or *dukkhā* (unpleasant feeling). It depends also in what way we take the food, with attachment or without. But if the food is unsuitable for oneself, the meditation cannot be good.

12." *Puggalo pi* (one's personal relationships) *upanissaya paccayena paccayo* (are related to oneself by powerful dependence condition)." The example given is, you may get good benefits or no good benefits, according to your company. A good friend (Kalyāṇamitta) gives 100% benefit for your achievement. This was told to Ānanda Thera by Buddha Gotama. It is a very strong base in our daily life.

12. "*Senāsanam pi* (one's dwelling place and accommodation including bed/cushion) *upanissaya paccayena paccayo* (are related to oneself by the powerful dependence condition)." The example given is if one is living in a luxurious house, which is *kusalā abyākatā* (good resultant), but one might do many *akusalā* actions, like being full of pride. The main function of a house is to give shelter and it has to be clean, so not too much *lobha* can arise. In the same way a comfortable cushion may give the ability to sit in a good way.

In *upanissaya paccayo* the effects can give rise only in the form of consciousness and mental factors only. The cause may be physical, however. *Purimā purimā* and *pacchimānaṃ pacchimānaṃ* are mentioned twice because this is valid for all the mental states.

Mahāthera Ledi Sayadaw: "With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season, or they do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus, we see that the future natural sufficing condition is as large and wide as the past."

Paṭṭhāna 10. *Purejāta paccayo*: pre-existence condition.

The cause pre-existed before the effect comes. Only afterwards the effect arises.

"A state that assists by being present, having arisen previously, is a pre-nascence condition." Vism (pre-nascence condition = pre-existence condition).

"*Cakkhāyatanaṃ* (the eye-base, the sensitive eye, *rūpa*) is *cakkhuvīññādhātuyā* (for the sight-consciousness arises, *nāma*) *taṃsāmpayuttakānañ ca dhammānaṃ* (along with the respective mental factors, the 7 universals) *purejāta paccayena paccayo* (in a pre-existence relationship)."

That means the effect (the eye consciousness along with its related dhammas is related to the first cause (the eye base), if it still exists.

If there is no eye-base even though there is the physical object; we can't see. The same is true with ear + sound, nose + smell, tongue + taste, body + touch.

The same is true for the external objects that can be seen, heard, smelt, tasted and felt. "*Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ*." They are pre-existence to their respective consciousness.

"*Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ* (they are also) *manodhātuyā taṃsāmpayuttakānañca dhammānaṃ* (to the mind and its connected dhammas) *purejāta paccayena paccayo* (in a pre-existence relationship)."

Lastly the heart base, which is physical: “*Yaṃ rūpaṃ* (the heart = *hadaya-vatthu*) *nissayā* (is a base for) *manodhātu ca manoviññādhātu* (mind-element and mind-consciousness-element) *ca vattanti* (e.g.). *Taṃ rūpaṃ* (that heart = *hadaya-vatthu*) *manodhātuyā taṃsampayuttakānañca dhammānaṃ* (is related to the mind element and its associated states) *purejāta paccayena paccayo* (in a pre-existence relationship).

Manoviññādhātuyā taṃsampayuttakānaṃ ca dhammānaṃ (towards mind element and mind consciousness elements) it is *kiñci kāle* (sometimes) *purejātapaccayena paccayo* (in a pre-existence relationship), *kiñci kale na* (sometimes it is not in a pre-existence relationship) *purejāta paccayena paccayo.*” For this, as for all the Paṭṭhāna, we have to understand the 17 mind moments of a thought process.

Mahāthera Ledi Sayadaw: “Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow, so also those thoughts, which take part in the five-door processes, spring into being owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases.”

Paṭṭhāna 11. *Pacchājāta paccayo*: “later born” condition.

Pacchājāta means “later born”. Usually, the cause comes first and afterwards the effect, but here it is reversed: first comes the effect and afterwards the cause. It is technical and very difficult to explain.

“*Pacchājātā cittacetāsikā dhamma* (the later born consciousness and mental factors) *purejātassa imassa kāyassa pacchājāta* (are related to the earlier born physical factors) *paccayena paccayo* (in a later born condition).” (These earlier born physical factors are born previously by *kamma*, *citta*, *utu* or *āhāra*, as we know already)

In other words: mental phenomena have an impact on material phenomena that started to exist. Later these on material phenomena fully exist, so to say.

“... like the volition of appetite for food, which assists the bodies of vultures’ young.” Vism

Two examples are given:

Parents have in their mind the future wellbeing of their children. This has not happened yet. Even before the actual event they have the anticipation and dwell on that. With that the “later” physical properties of the children and events take place.

The second example is the example of the tree. There is a small tree (the effect is there already in some way). But there is no water to give to it. Later water is given (the cause). So, this invigorates the full material growth in a “later born” way. Mahāthera Ledi Sayadaw: “For example, the rainwater that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.”

Paṭṭhāna. 12 *Āsevana paccayo*: repetition condition.

Āsevana means strong repetitive action like habitual *kamma*, similar to the habitual (*acinna*) *kamma*, that what was constantly performed and can be recollected by the dying person. Also, in the 17 javana thought process within the 7 thought moments, where *kamma* is performed, the middle 5 ones are *āsevana*, because they are strong.

“A state that assists the efficiency and power of the proximate (next) in the sense of repetition is a repetition condition, like repeated application to books and so on.” Vism

a) “*Purimā purimā kusalā dhammā* (previous wholesome actions) *pacchimānaṃ pacchimānaṃ* (later on give rise to) *kusalānaṃ dhammānaṃ* (wholesome consciousness and mental factors) *āsevana paccayena paccayo* (by virtue of reoccurring, repetitive relationship).”

Simply speaking: strong wholesome deeds, that are ingrained in oneself, give rise to wholesome consciousness.

Because of the habitual character it cannot give rise to *akusalā* (unlike in “*upanissaya paccayo*”, where also *akusalā* can arise from *kusalā*). Here the previous *kusalā* here is so strong, it cannot give rise to *akusalā*, only to *kusalā*.

b) Instead of “*kusalā dhamma*” now: “*akusalā dhamma*” giving rise to “*akusalānaṃ dhammānaṃ*” again (because of strong relationship = *āsevana*).

Simply speaking: strong unwholesome deeds, that are ingrained in oneself, give rise to unwholesome consciousness.

c) Instead of “*kusalā dhamma*” now follows “*kiriyaḅbyākatā dhamma*” (no resultants here, *kiriya* arise only in the Arahāt) giving rise to “*kiriyaḅbyākatā dhammānaṃ*” (no resultants here again, *kiriya* arise only in the Arahāt) again (because of strong relationship = *āsevana*).

Mahāthera Ledi Sayadaw: “The Relation of Habitual Recurrence: Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence to moral and immoral actions of the present existence for their greater improvement and worsening respectively.”

Paṭṭhāna 13. *Kamma paccayo: kamma condition.*

“A state that assists by means of the action called intervening of consciousness is a *kamma* condition.” Vism

Mahāthera Ledi Sayadaw: “Why is *kamma* so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action.”

“*Cetanā* (volition) *sampayuttakānaṃ* (is related to; arises together with) *dhammānaṃ* (the *cittas* = states of consciousness and the *cetasikas* = mental factors associated with *cetanā*) *tamsamuṭṭhānānañca rūpānaṃ* (and matter produced by consciousness) *kamma paccayena paccayo* (in the way of *kamma* condition, attributable to *kamma*).”

Every intention arises with mind and matter as *kamma*.

“*kusalā kusalam kammam* (all good or bad actions by deed, word or thought) *vipākānam* (will result in, will give rise to) *khandhānam katattā ca rūpānam kamma paccayena paccayo* (the five khandas including the physical properties in the way of a *kamma* condition).”

Kamma paccayo effect is long term. What we have done in former lives may arise now.

Paṭṭhāna 14. Vipāka paccayoti: resultant condition.

Mahāthera Ledi Sayadaw: “Thirty-six classes of resultant consciousness and their concomitants are the relation of effect.” relation of effect = resultant condition.

“A resultant state that, by effortless quiet, assists effortless quiet [in other states] is a kamma-result condition.” Vism

“*Vipākā catāro khandhā arupino* (there are the four *vipāka nāma* khandhas) *annamannam* (that serve as) *vipāka paccayena paccayo* (*vipāka*/resultant conditions to each other by way of mutuality).”

That means: mind matters most for results.

Paṭṭhāna 15. Āhāra paccayo: nutriment/food condition.

“*Kabaliṅkāro āhāro* (edible food) *imassa kāyassa* (is related to this body) *āhāra paccayena paccayo* (as a nutriment condition).” This is easy to understand.

Furthermore: “*Arūpino āhārā* (immaterial nutriment = *nāma* factors) *sampayuttakānaṃ dhammānaṃ* (in connection with their other dhamma factors) *taṃsamutṭhānānañca rūpānaṃ* (and with its matter that it produces) *āhāra paccayena paccayo* (have a nutriment condition).”

That needs explanation:

Immaterial nutriment factors are: 1. birth consciousness at the time of conception = *viññāṇa*. After that, continuity is maintained by: 2. *phassa* = contact. Without *phassa* consciousness cannot arise. In this way it is a nutriment aspect. If there is no feeding, if you cut off *phassa* there will be no consciousness, no further *viññāṇa*. It has no opportunity to arise. So, it is an essential factor for the *nāma*. For example, sound base (ear) and sound must be present to have contact/*phassa*. If you keep a person without any *phassa* he or she has no mental nutriment; that person may become very weak mentally.

Mahāthera Ledi Sayadaw: “Contact is an *āhāra* also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects.”

In addition: 3. Volition, motivation (*cetanā*). If there is no volition to do anything that person will become also very mentally weak. Only thoughts may arise. Mahāthera Ledi Sayadaw: “Volitional activity of mind, or (in a word) will, is an *āhāra* in that it furnishes courage for the execution of deeds, words, and thoughts.”

Phassa and *cetanā* belong to the 7 universal factors.

Mahāthera Ledi Sayadaw: “In what sense is *āhāra* to be understood? *Āhāra* is to be understood in the sense of 'holding up strongly', which means “causing to exist firmly”.

“Physical nutriment is a condition, as nutriment condition, for this body. Immaterial nutriments are conditions, as nutriment condition, for associated states and for the kinds of materiality originated by them” Vism

Paṭṭhāna 16. *Indriya paccayo*: governing condition.

Indriya means: controlling factor, governing factor. *Indriya* is also one factor in the 37 *bodhipakkhiyā dhamma* (factors of awakening).

Mahāthera Ledi Sayadaw: “In what sense is *indriya* to be understood? It is to be understood in the sense of “exercising control over.”

Out of the 28 types of physical properties we have 5 types of properties, which have the ability to control the *nāma* aspect. That means *rūpa* gives rise to *nāma* in a controlling relationship, in an association relationship (*rūpa* to *nāma*). There are the 5 physical properties that arise because of *kamma* (eye, ear, nose, tongue, touch).

For example, here the eye base. “*Cakkhundriyaṃ cakkhuvīññāṇadhātuyā taṃ sampayuttakānañca dhammānaṃ indriya paccayena paccayo.*” The eye sense base acts as a controlling factor to eye-consciousness along with the relevant mental factors (the 7 universals). They arise together and cease together. The sense base (the sensitive property) of the eye acts as a governing factor for mental factors. If there is no sense base there will be no corresponding mental factors.

Then we have also *rūpa* to *rūpa*: “*Rūpajīvitindriyaṃ* (the life force) *kaṭattārūpānaṃ* (for all the *rūpa*) *indriya paccayena paccayo* (acts as a governing force).” Life force is included because in the 31 planes there exists a Brahma plane where there is only *rūpa*.

After that we have “*Arūpino* (types of consciousness, that have the capability to be a controlling factor) *indriyā sampayuttakānaṃ dhammānaṃ* (along with their other mental factors) *taṃsamuṭṭhānānañca rūpānaṃ* (towards the physical properties that arise because of mind or *kamma*) *indriya paccayena paccayo* (they have the function of a controlling factor).”

That means this is the *nāma* to *rūpa* relation. The most important 5 *nāma* factors are: *saddhā* (confidence, faith), *viriya* (effort), *samādhi* (collectedness), *paññā* (wisdom), *sati* (mindfulness). They act as a controlling factor for the physical properties. They arise because of either mind or of *kamma*. The first 4 can be excessive; only *sati* can never be excessive. The first part of *indriya paccayo* is to show that physical properties are governing factors for mental factors. The second part of *indriya paccayo* shows that mental factors are governing factors for physical properties.

Paṭṭhāna 17. *Jhāna paccayo*: *jhāna* condition.

Mahāthera Ledi Sayadaw: “In what sense is *jhāna* to be understood? *Jhāna* is to be understood in the sense of closely viewing or actively looking at; that is to say, going close to the object and looking at it mentally.”

“*Jhānaṅgāti* (the *jhāna* elements/factors) *jhānasampayuttakānaṃ dhammānaṃ* (cause the arising/are related to consciousness and mental factors) *taṃsamuṭṭhānānañca rūpānaṃ* (and along with/accompanied with the respective arising physical factors) *jhāna paccayena paccayo* (in a *jhāna* relation/condition).”

The *jhāna* elements/factors are: *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā* (initial application of mind to the object, sustained application of the mind to the object, physical pleasure, happiness, one-pointedness). They arise and cease together with *jhāna* condition. They drive away the opposite factors. As long as the *jhāna* factors can be maintained the opposite factors can be held in obedience; but as soon as the *samādhi* is interrupted, they will come in again. As we know, there are 89 states of consciousness, *citta* and 52 mental factors, *cetasikas*. *Jhāna paccayo* means concentrated attention

with the five above elements present, either towards a good aim or a bad aim. For the bad aim the example of the concentration of a hunter is given, this is *micchā samādhi*.

The mental factors arise along with the respective physical factors. The physical factors may be with *Jhāna paccayo*: calmness of the body, stableness of the body and of the posture. “The *jhāna* factors are a condition, as *jhāna* condition, for the states associated with *jhāna* and for the kinds of materiality originated thereby.” Vism

The *jhāna* elements can be *kusalā* (moral, good) or *akusalā* (immoral, bad) according to the intention, *cetanā*. So, *Jhānaṅgāti* is not only the higher *jhānas* that lead to the Brahma abodes. But even during *vipassanā* meditation the *Jhāna paccayo* may exist to a lesser extent, at times.

Paṭṭhāna 18. *Magga paccayo*: path condition.

“*Maggaṅgāti* (because of the elements of *magga*) *maggasampayuttakānaṃ dhammānaṃ* (there arise the consciousness and the mental factors) *tamsamuṭṭhānānaṃ rūpānaṃ* (along with the physical factors attributable to the mind) *magga paccayena paccayo* (as a path condition).”

Normally we think about the Eightfold Noble Path, where we have eight factors. But here there are twelve types: four types of wrong path condition are included: *micchā samādhi*, *micchā saṅkappa*, *micchā vayāma* (here: effort), *micchā diṭṭhi*. So, *magga paccayo* could be right path or wrong path. The object of reflection may differ.

Mahāthera Ledi Sayadaw: “In what sense is *magga* to be understood? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of *Nibbāna*. The eight path constituents (Right Views, and so on) lead to *Nibbāna*. The four wrong path constituents lead to the realm of misfortune.”

The 40 objects of contemplation laid down by the Buddha ensure the right *magga paccayo*. The three abstinenes (*sammā vācā*, *sammā kammanta*, *sammā ājīva*: *right speech*, *right action*, *right livelihood*) are included only in the moral types of consciousness, so they are not included in the immoral *magga*. Mindfulness is of course also not included here, because there is not such a thing as wrong mindfulness. In you are mindful of a neutral object *lobha*, *dosa*, *moha* cannot arise.

Paṭṭhāna 19. *Sampayutta paccayo*: connecting/association condition.

“*Cattāro khandhā arūpino* (the four aggregates of *nāma*: *vedanā*-, *saññā*-, *saṅkhāra*- and *viññāṇakkhandha* = *citta* and *cetasikas*) *aññamaññaṃ* (are mutually supportive to each other) *sampayutta paccayena paccayo* (and have the causal relationship of association/connecting).”

Mahāthera Ledi Sayadaw: “All classes of consciousness and mental properties mutually relate themselves to one another by way of association.”

“The four immaterial aggregates are a condition, as association condition, for each other.” Vism

That means the four mental factors (*nāma*) have this relationship only when they arise together, pass away together, have the same object and have the same base for arising. That means this relation is one entity of any *citta/state of consciousness* plus connected *cetasikas/mental factors*. They merge together. When one of the *nāma* factors arise alone we have no *sampayutta* relation. That means the relation is *nāma* to *nāma* only. *Nāma* to *rūpa* or *rūpa* to *nāma* is not *sampayutta*. *Rūpa* alone has no

inclination to any object, because there is no consciousness involved, that is why it is excluded here. For example, let's take the *hetu* relationship, we saw that *rūpa* is involved.

All the Paṭṭhāna is concerned with either the relation of *nāma* causing the arising of *rūpa*, *rūpa* causing the arising of *nāma*, *nāma* causing the arising of *nāma* or *rūpa* causing the arising of *rūpa*. Sometimes of *nāma* and *rūpa* cause the arising of *nāma* and *rūpa*. Here we have *nāma* to *nāma*.

Paṭṭhāna 20. Vippayutta paccayo: non-connection/dissociation condition.

“*Rūpino dhammā* (the physical properties) *arūpīnaṃ dhammānaṃ* (and the mental properties = *nāma*) *vippayutta paccayena paccayo* (are in a non-connected relation).”

Arūpino dhammā (the mental properties = *nāma*) *rūpīnaṃ dhammānaṃ* (and the physical properties) *vippayutta paccayena paccayo* (are in a non-connected relation).”

This is the reverse of Sampayutta paccayo: connecting/association condition. That means, mind and matter are totally different in their nature and cannot mix or connect, but they can coexist. Both Sampayutta paccayo and Vippayutta paccayo mean that mind and matter can coexist for a moment, but they cannot join closely to each other.

“Material states that assist immaterial states, and immaterial states that assist material states by not having the same physical basis, etc., are dissociation conditions.” Vism

The example given is the moment of conception. There, *nāma* and *rūpa* arise together and are mutually supportive, but afterwards birth-consciousness ceases. *Rūpa* continues in future *bhavaṅgas*.

Mahāthera Ledi Sayadaw: “The relation of dissociation is of four different kinds, namely coexistence, basic pre-existence, basic objective pre-existence, and post-existence.” (not clear to me this point)

Paṭṭhāna 21. Atthi paccayo: presence condition.

It is the relationship of actual presence. Cause and relationship by actual presence, as a parallel relation. The times cause and effect exist are identical or overlap. It is almost a repetition of *sahajāta paccayo*. It is also similar to proximity condition, *anantara-paccaya*, and contiguity condition, *samanantara* condition.

Mahāthera Ledi Sayadaw: “Why is *atthi-paccaya* so called? *Atthi-paccaya* is so called because it causally relates itself to its effect by being present...”

“A state that, by means of existingness (= existing) characterized by presence, assists a like state by consolidating it, is a presence condition.” Vism

The first six relations here are:

“*Cattāro khandhā arūpino* (the four mental aggregates) *aññamaññaṃ atthi paccayena paccayo* (are mutually supportive at the moment of arising as actual presence).” For example, the moment *lobha* or *alobha* arises the corresponding *cetasikas* are actually present. Cause and relationship by the actual present.

“*Cattāro mahābhūtā* (the four physical elements) *aññamaññaṃ atthi paccayena paccayo* (are mutually supportive at the moment of arising as actual presence).” For example, when *tejo* (heat) is present the other three physical elements are also present, although they may vary in proportion.

“*Okkantikkhaṇe* (at the moment of conception/birth) *nāmarūpaṃ aññamaññaṃ atthi paccayena paccayo* (both *nāma* as birth consciousness and *rūpa* are mutually supportive at the moment of arising, as actual presence).” But later they separate.

“*Cittacetāsikā dhammā* (mind and mental factors) *cittasamuṭṭhānānaṃ rūpānaṃ* (along with the appropriate physical properties) *atthi paccayena paccayo* (are mutually supportive at the moment of arising as actual presence).” Should be clear.

“*Cakkhāyatanaṃ* (the eye-base causes the arising of) *cakkhuvīññāṇadhātuyā* (sight consciousness) *taṃsampayuttakānañca dhammānaṃ* (along with the other appropriate mental factors) *atthi paccayena paccayo* (by virtue of the presence relationship).”

The same is valid for the other senses.

Paṭṭhāna 22. *Natthi paccayo*: absence condition.

“*Samanantara-niruddhā* (factors that arise and pass away continuously) *cittacetāsikā dhammā* (namely consciousness and mental factors) *paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ natthi paccayena paccayo* (enable and produce – give place to – the new consciousness by virtue of absence of the old factors, there is no gap, no interval).”

Absence condition (*natthi-paccaya*) refers to consciousness, which has just passed, and which thus forms the necessary condition for the immediately following stage of consciousness by giving it an opportunity to arise. There is a succession of *cittas*. The next *citta* can only arise when the preceding one has fallen away. In this way *nāma* and *rūpa* are explained in different ways in different aspects in the Paṭṭhāna.

Mahāthera Ledi Sayadaw: “The relation of absence is entirely the relation of contiguity.” (*Anantara-paccayo*).

“States of consciousness and consciousness-concomitants that have ceased in contiguity are a condition, as absence condition, for present states of consciousness and consciousness concomitants.”
Vism

Paṭṭhāna 23. *Vigata paccaya*: disappearance condition.

Nothing is transferred from one thought to the next.

Paṭṭhāna 24. *Avigata paccayo*: non-disappearance condition.

This means there is an inevitable presence.

These last two Paṭṭhāna are the same in content as numbers 21 and 22: *Atthi paccayo* (presence condition) and *Natthi paccayo* (absence condition).

Mahāthera Ledi Sayadaw: “The words ‘*atthi*’ and ‘*avigata*’ have the same meaning; so also, the words ‘*natthi*’ and ‘*vigata*’.”