

# **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 Relations.

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 explain show 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.

### **The 24 Modes of Conditionality**

1. Hetu-paccayo – Root condition
2. Ārammana-paccayo – Object condition
3. Adhipati-paccayo – Predominance condition
4. Anantara-paccayo – Contiguity condition
5. Samanantara-paccayo – Immediacy condition
6. Sahajāta-paccayo – Co-nascence condition
7. Annamanna-paccayo – Mutuality condition
8. Nissaya-paccayo – Dependence condition
9. Upanisaya-paccayo – Powerful Dependence condition
10. Purejāta-paccayo – Pre-nascence condition
11. Pacchājāta-paccayo – Post-nascence condition
12. Āsevana-paccayo – Repetition condition
13. Kamma-paccayo – Kamma condition
14. Vipāka-paccayo – Kamma-result condition
15. Āhāra-paccayo – Nutriment condition
16. Indriya-paccayo – Faculty condition
17. Jhāna-paccayo – Jhāna 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 cittas and the cetasikas associated with them and also the cittaja-rāpa and pañisandhi-kammaja-rāpa to be firm, strong 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 cittas and cetasikas to enable them to arise.

### **3. Adhipati (Predominance Condition)**

‘Adhipati’ means supreme, sovereign, lord, chief, king, etc. The King of a country, by using his authority over all his countrymen, can contribute to the peace and prosperity of his country to a great extent. 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, ārammanādhipati and saha-jātādhipati. Ārammanādhipati is an outstanding object which can draw our attention to it. We cannot help but observe it or listen to it. Saha-jātādhipati means a predominant factor that arises together with its associates. This factor refers to the four adhipatis – viz., chanda (concentrated intention), viriya (energy or effort), citta (consciousness) and vāmaūsa (investigating wisdom). In one and the same state of consciousness, only one of these four adhipatis can be predominant. This predominant factor then conditions its associates (citta and cetasikas) to accomplish the goal set by it.

### **4. Anantara (Contiguity 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 and the mental phenomenon associated with it, which are the condition for the immediately following stage in the process of consciousness.

#### **6. Sahajàta (Co-nascence condition)**

Sahajàta-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 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. Purejàta (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. so we may say that the sun and the moon aid the people by means of pre-nascence condition.

#### **11. Pacchajàta (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 off-spring, after being hatched from the egg, feels hungry. It expects that its mother will bring some food for it to eat. But the mother vulture, as a rule, never brings food for its off-springs.

So the young bird has nothing to eat. But nature comes in to help. The off-spring's volition (cetanà) for eating food causes its body to grow. Here the off-spring'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 postnascence condition.

### **12. Asevana (Repetition condition)**

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

Similarly in applying sandal-wood lotion or make-up to the face, one should not apply a thick layer just once. One should apply a thin 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 also to smell sweeter. In cognition processes we have seen that the javana citta usually occur seven times. Here all the preceding javanas 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 off-shoot. Similarly wholesome or unwholesome kamma, with the support of avijjà and tanhà, gives rise to a new off-spring in the form of five aggregates of existence. In the two accounts stated above, the seed or kamma is the cause (paccaya), and the off-shoot or the five aggregates of existence is the result or conditioned thing (paccayuppana). The cause is said to condition the result to arise by way of kamma condition.

### **14. Vipàka (Kamma-result condition)**

Vipàka-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 vipàka 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 we have come across in chapter VII, 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 jhànangas. 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 magganas (see chapter VII). 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 not 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. So 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. So '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'.

**Extracts from :**

**Buddha Abhidhamma Ultimate Science**

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