

Patthana Notes

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Patthana naya

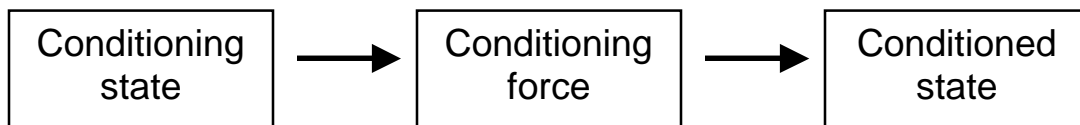
The Abhidhamma Pitaka consists of 7 books. The last book, Patthana, comprises of more than 6,000 pages and is by far the single longest book in the Tipitaka. Patthana naya means the “Law of Causal Relations”.

It describes the 24 Paccayas, or Laws of Conditionality, through which the Dhammas interact. These laws, when applied in every possible permutation with the Dhammas described in the Dhammasangani, give rise to all knowable experience.

Five of the seven books deal in the Analysis of the Dhammas. Patthana deals in their Synthesis. Kathavatthu is a later polemical work.

Dhammasangani	}	Analysis (Sampayoga / Bheda)
Vibhanga	}	
Dhatukatha	}	
Puggalapannatti	}	
Yamaka	}	
Patthana	}	Synthesis (Sangaha)
Kathavatthu	}	Polemical

1. Explains the inter-relationship between all the ultimate realities of cittas, cetasikas, rupa and Nibbana.
2. Examines in great detail, cause and effect and, the relationships between cause and effect.
3. Explains how the cause conditions the effect to arise, ie. how the conditioning states becomes the conditioned states.
4. Explains the conditioning forces or Paccayasatti, such that this force or satti, has the power to bring about or accomplish an effect.



Paccaya	-	Conditioning state
Paccayasatti	-	Conditioning force
Paccayuppanna	-	Conditioned state

Characteristics

1. Conditioning forces are inherent in conditioning states and cannot exist without them.
All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states.
2. Paccaya causes the effect which has not arisen, to arise.
Paccaya strengthens the effect which has already arisen.
3. No single cause can produce an effect.
A cause does not produce only a single effect.
Therefore, it is a collection of causes which produces a collection of effects.

24 Paccaya or 24 conditions are :

1. Hetu paccaya or 'root condition'
2. Arammana paccaya or 'object condition'
3. Adhipati paccaya or 'predominance condition'
4. Anantara paccaya or 'contiguity condition' / 'proximity condition'
5. Samanantara paccaya or 'immediacy condition' / 'contiguity condition'
6. Sahajata paccaya or 'conascence condition'
7. Annamanna paccaya or 'mutuality condition'
8. Nissaya paccaya or 'dependence condition'
9. Upanissaya paccaya or 'decisive support condition'
10. Purejata paccaya or 'prenascence condition'
11. Pacchajata paccaya or 'postnasence condition'
12. Asevana paccaya or 'repetition condition'
13. Kamma paccaya or 'kamma condition'
14. Vipaka paccaya or 'vipaka condition'
15. Ahara paccaya or 'nutriment condition'
16. Indriya paccaya or 'faculty condition'
17. Jhana paccaya or 'jhana condition'
18. Magga paccaya or 'path condition'
19. Sampayutta paccayo or 'association condition'
20. Vippayutta paccayo or 'dissociation condition'
21. Atthi paccaya or 'presence condition'
22. Natthi paccaya or 'absence condition'
23. Vigata paccaya or 'disappearance condition'
24. Avigata paccaya or 'non-disappearance condition'

Paticca Samuppada and Patthana

There are two methods in Buddhism that explain Cause and Effect :

1. Paticca Samuppada naya (PS), or “the Law of Dependent Origination”.
2. Patthana naya (PT), or “the Law of Causal Relations”.

The differences between these two methods can be summarized as follows :

Paticca Samuppada naya

1. Expounded in the Sutta Pitaka in the language of Conventional Reality.
2. Explains that a state of existence depends on its prior or antecedent state :
Because of A arises B; because of B arises C.
When there is no A, there is no B and no C.
“This being so, that is;
This not being so, that is not”.
“Imasmin sati, idam hoti;
Imasmin asati, idam na hoti” by Ven Assaji.
3. Explains in general terms that a being is nothing more than a flow of physical and mental conditions which arises, exists and passes away depending on other conditions.
4. Explains our birth, life, death and continued rebirth in Samsara.
5. Describes how suffering arises and how it can cease, which is through the removal of the causes or conditions which give rise to suffering.
6. These are explained in the 12 Links of PS that when any of the conditions, such as ignorance, etc., exist; then in dependence on those conditions, the conditionally arisen states, such as kammic formations, etc., come to be.

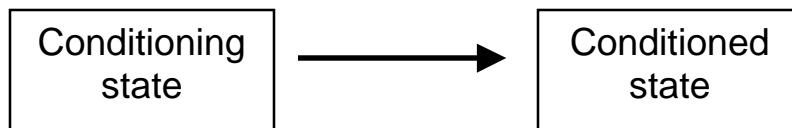
Patthana naya

1. Expounded in the Abhidhamma Pitaka in the language of Ultimate Reality.
2. Examines in greater detail cause and effect, as PS does not explain how the cause becomes the effect, or the relationships between cause and effect. For example, no single cause can produce an effect and a cause does not produce only a single effect. Therefore, it is a collection of causes which produces a collection of effects. PS looks at the chief cause

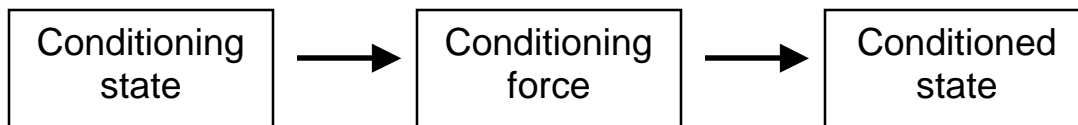
and the prominent effect only.

3. Explains the inter-relationship between all the ultimate realities of cittas, cetasikas, rupa and Nibbana.
4. Describes not only cause and effect, but also specifically explains how the cause conditions the effect to arise, ie. how the conditioning states becomes the conditioned states.
5. Explains the conditioning forces or Paccayasatti, such that this force or satti, has the power to bring about or accomplish an effect.
6. These forces and modes of conditionality are analysed into 24 types of relationships or Paccaya. For example, that A is related to B and/or to C in the way of Root condition, or Co-nascence condition, or Kamma condition.

Paticca Samuppada naya



Patthana naya



Paccaya	- Conditioning state
Paccayasatti	- Conditioning force
Paccayuppanna	- Conditioned state

Paccaya Grouping by Ven. Anuruddha

Mind for Mind – 6 ways

1. Anantara paccaya or 'contiguity condition'
2. Samanantara paccaya or 'immediacy condition'
3. Asevana paccaya or 'repetition condition'
4. Sampayutta paccaya or 'association condition'
5. Natthi paccaya or 'absence condition'
6. Vigata paccaya or 'disappearance condition'

Mind for Mind and Matter – 5 ways

1. Hetu paccaya or 'root condition'
2. Kamma paccaya or 'volition condition'
3. Vipaka paccaya or 'resultant condition'
4. Jhana paccaya or 'jhana condition'
5. Magga paccaya or 'path condition'

Mind for Matter – 1 way

1. Pacchajata paccaya or 'postnascence condition'

Matter for Mind – 1 way

1. Purejata paccaya or 'prenascence condition'

Concepts and Mind and Matter for Mind – 2 ways

1. Arammana paccaya or 'object condition'
2. Upanissaya paccaya or 'decisive support condition'

Mind and Matter for Mind and Matter – 9 ways

1. Adhipati paccaya or 'predominance condition'
2. Sahajata paccaya or 'conascence condition'
3. Annamanna paccaya or 'mutuality condition'
4. Nissaya paccaya or 'dependence condition'
5. Ahara paccaya or 'nutriment condition'
6. Indriya paccaya or 'faculty condition'
7. Vippayutta paccaya or 'dissociation condition'
8. Atthi paccaya or 'presence condition'
9. Avigata paccaya or 'non-disappearance condition'

Paccaya explanations

Mind for Mind – 6 ways

1. Anantara paccaya or 'contiguity condition'

2. Samanantara paccaya or 'immediacy condition'

- These are the conditioning forces which enable one mental state (the conditioning state) to cause another mental state (the conditioned state) to arise immediately after it has ceased.
- These 2 conditioning forces determine that cittas and cetasikas arise in immediate succession to the previous cittas and cetasikas that have ceased.
- These 2 conditioning forces are similar except that samantara paccaya applies to the fixed order of the mental process.

3. Asevana paccaya or 'repetition condition'

- The conditioning force which enables a mental state (the conditioning state) to cause a succeeding mental state (the conditioned state) to arise with greater power and efficiency due to repetition.
- An example is the cognition process where the javana cittas usually occur 7 times. The preceding javana cittas are the conditioning states, asevana paccaya is the conditioning force, and the subsequent javana cittas are the conditioned states.

4. Sampayutta paccaya or 'association condition'

- The conditioning force which enables a mental state (the conditioning state) to cause other mental states (the conditioned states) to arise and be associated together in an inseparable group.
- This is the conditioning force that determines cittas and cetasikas arise and cease together, have a common object and physical base.

5. Natthi paccaya or 'absence condition'

6. Vigata paccaya or 'disappearance condition'

- These 2 similar conditioning forces enable a preceding mental state (the conditioning state) to cause a succeeding mental state (the conditioned state) to arise due to the absence, cessation or disappearance of the preceding mental state.
- These 2 conditioning forces determine that succeeding mental states can arise only in the absence, cessation or disappearance of the preceding mental states.
- Therefore, each citta (and its associated cetasikas) can only arise and exist one at a time.

Mind for Mind and Matter – 5 ways

1. Hetu paccaya or 'root condition'

- The conditioning force which enables the conditioning state to impart firmness and solidity to the conditioned state.
- The conditioning states are the 6 roots. Three unwholesome roots – lobha, dosa, moha. Three wholesome roots – alobha, adosa, amoha.
- The conditioned states are :
 - I. **The mental states** associated with each root.
 - II. **The material phenomena** due to the associated roots arising at rebirth-linking, and arising from consciousness throughout the life of the being.

2. Kamma paccaya or 'volition condition'

- The conditioning force which enables kamma (the conditioning states - kusala and akusala actions due to avijja and tanha) to produce the 5 aggregates at rebirth, and also the resultant mental factors and material phenomena throughout existence.
 - I. **Conascent kamma conditioning force** (sahajata kamma paccaya) – The volitions (cetana) of the 89 cittas are the conditioning states. The cittas, cetasikas and related material phenomena associated with those volitions are the conditioned states. Here, the conditioned states arise immediately together with the conditioning states.
 - II. **Asynchronous kamma conditioning force** (nana-khanika kamma paccaya) – In this case, there is a gap of time between the conditioning state and the conditioned state. The conditioning states are the past kusala or akusala volitions and the conditioned states are the mental and material phenomena arising due to those volitions. This may be at rebirth-linking, or throughout the course of existence when there is the opportunity for the conditioned states to arise. Until that time, the asynchronous kamma conditioning force will remain latent.

3. Vipaka paccaya or 'resultant condition'

- The conditioning force which enables the results of past actions (the conditioned states) to arise naturally and passively due to the maturing of past actions (the conditioning states).
- The conditioning states are the past volitional activities. The conditioned states are the resulting cittas, cetasikas and materials phenomena which arise easily and without effort, in the course of time.

4. Jhana paccaya or 'jhana condition'

- The conditioning force which enables the 7 jhana factors (the conditioning states) to cause the associated cittas and cetasikas (the conditioned states) to closely contemplate an object of meditation.

- Material phenomena cannot contemplate objects but are included in this grouping as they are produced by the relevant jhana factors.

5. Magga paccaya or 'path condition'

- The conditioning force which enables the 12 path factors (the conditioning states) to cause the associated cittas, cetasikas and material phenomena (the conditioned states) to reach a particular destination or goal.
- The 8 kusala path factors will cause the associated cittas, cetasikas and material phenomena to bear results in blissful destinations and Nibbana. The 4 akusala path factors will cause the associated cittas, cetasikas and material phenomena to bear results in woeful destinations.

Mind for Matter – 1 way

1. Pacchajata paccaya or 'postnascence condition'

- The conditioning force which enables subsequently arisen cittas and cetasikas (the conditioning states) to support and strengthen the previously arisen material phenomena (the conditioned states).
- This refers to rebirth-linking whereby subsequent mental states will affect the production and development of the material phenomena of the being, which had earlier arisen at birth.

Matter for Mind – 1 way

1. Purejata paccaya or 'prenascence condition'

- The conditioning force which enables the already arisen material phenomena (the conditioning states) to allow mental states to arise after it (the conditioned states).
 - I. **The 6 physical sense bases** are the material support and conditioning states for the arising of the associated cittas and cetasikas throughout the life of the being.
 - II. **The 5 physical sense objects** are the conditioning states for the subsequently arising cognitive sense door process and their associated cittas and cetasikas.

Concepts* and Mind and Matter for Mind – 2 ways

1. Arammana paccaya or 'object condition'

- The conditioning force which enables the 6 kinds of objects (the conditioning states - seeing, hearing, smelling, tasting, touching and thinking) to cause the corresponding cittas and cetasikas to arise (the conditioned states).

2. Upanissaya paccaya or 'decisive support condition'

- This is the conditioning force which aids by means of dependence. In any phenomena in which the cause is a powerful support for its effects, then that cause aids the effect to arise by means of this decisive support conditioning force.
 - I. **Object decisive support** – The object is exceptionally desirable or important which causes the conditioned states to arise in strong dependence on it.
 - II. **Proximity decisive support** – Succeeding mental states or material phenomena arise immediately after the preceding states have ceased. These arise immediately as they are strongly dependent on the ceasing of the preceding states.
 - III. **Natural decisive state** – Past mental states or material phenomena that become strongly capable of giving rise, at a subsequent time, to their succeeding and corresponding natural conditioned states.

* Concepts or pannatti

- **Concepts-as-meanings or atthapannatti.** For example, a furry four-legged domesticated animal which barks.
- **Concepts-as-names or namapannatti.** For example, the label “dog” corresponding to the above concept-as-meaning.

Mind and Matter for Mind and Matter – 9 ways

1. Adhipati paccaya or 'predominance condition'

- There are 2 types of predominance conditions.
 - I. **Object predominance or arammanadhipati** is the conditioning force whereby an outstanding or strongly desirable object (the conditioning state) causes the corresponding mental state and material phenomena (the conditioned state) to be attentive to that object because of its dominance.
 - II. **Conascent predominance or sajjatadhipati** is the conditioning force which allows a conditioning state to dominate over the conascent conditioned states (which arise together with the conditioning state). This refers to the 4 adhipatis (chanda, viriya, citta, vimamsa) and only one of them can be predominate over the others at one time (the conditioning state) and this causes the corresponding mental states and material phenomena (the conditioned states) to react accordingly.

2. Sahajata paccaya or 'conascent condition'

- This is the conditioning force which determines that a conditioning state causes the relevant conditioned states to arise simultaneously with the conditioning state.

I. Mental states :

- a) The 4 mental aggregates (vinnana, sankhara, sanna, vedana) are related to each other by conascence condition. When one arises (the conditioning state), the others must also arise at the same time (the conditioned states). Therefore cittas and cetasikas must always arise at the same time.
- b) Conascent material phenomena or cittaja-rupas, must also arise at the same time as cittas and the accompanying cetasikas.

II. Material phenomena :

- a) Each of the 4 Great Essentials must arise at the same time with all the other Great Essentials.
- b) Derived material phenomena must also arise at the same time with the 4 Great Essentials.

III. Rebirth-linking :

During rebirth-linking, the heart base and the patisandhi citta must arise at the same time.

3. Annamanna paccaya or 'mutuality condition'

- This conditioning force is similar to sahajata paccaya. Sahajata paccaya simply determines that the conditioned state arises at the same time as the conditioning state, and there is no reciprocity. However, annamanna paccaya means that the conditioning state and the conditioned state support each other mutually in their arising at the same time.
- For example, the 4 mental aggregates, the 4 Great Essentials, and at rebirth-linking the heart base and the mental aggregates are related by annamanna paccaya.

4. Nissaya paccaya or 'dependence condition'

- This conditioning force determines that the conditioning state causes the conditioned state to arise. This is because the conditioning state serves as the foundation or support of the conditioned state which depends on it to arise.
 - I. **Consciousness and mental factors** are a condition for one another, and for conascent material phenomena.
 - II. **The 4 Great Essentials** for one another, and for the derived material phenomena.
 - III. **The 6 sense bases** for the 7 consciousness elements.

5. Ahara paccaya or 'nutriment condition'

- This is the conditioning force whereby a conditioning state produces a conditioned state by supporting and maintaining the conditioned state.
 - I. The material nutriment found in food (the conditioning state) produces new matter born of this nutriment and also reinforces the material born of the 4 causes (the conditioned states).

- II. The mental nutriment of contact, consciousness and volition (the conditioning states) are the causes for the corresponding mental states and material phenomena (the conditioned states).

6. Indriya paccaya or 'faculty condition'

- This is the conditioning force which enables the conditioning state to exercise control over a particular function.
- For example, the 5 physical sense organs in their capacity as faculties (the conditioning states) enable the relevant mental phenomena such as eye-consciousness to arise (the conditioned states).

7. Vippayutta paccaya or 'dissociation condition'

- This is the conditional force relating to conditioning states and conditioned states which are of different natures. If the conditioning state is related to mind, the conditioned state must be related to matter, and vice-versa.
- For example, at rebirth-linking the heart base and mental aggregates arise at the same time, but one is related to matter and the other is related to mind. Also, the mental aggregates (the conditioning states) are the cause for kamma born matter to arise (the conditioned states).

8. Atthi paccaya or 'presence condition'

9. Avigata paccaya or 'non-disappearance condition'

- These are 2 similar conditional forces that because of the presence or non-disappearance of a conditioning state, a conditioned state will arise.
- For example, the 4 mental aggregates arise together, the 4 Great Essentials also arise together, and at rebirth-linking the heart base and the mental aggregates arise together.