

# BUDDHIST PHILOSOPHY OF RELATIONS

BY

Mahā-Thera Ledi Sayādaw,

D.Du., Aggamahāpandita.



**THE PAṬṬHANUDDESA DĪPANĪ**  
**OR**  
**THE BUDDHIST PHILOSOPHY OF RELATIONS**

**BY**  
**Mahā-Thera Lēdī Sayādaw,**  
**D.Litt., Aggamahāpandita.**

**TRANSLATED INTO ENGLISH**  
**BY**  
**Sayadaw U Nyāna, Patamagyaw,**  
**OF**  
**Masoyein Monastery, Mandalay, Burma.**

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## PREFACE

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Buddhism views the world, with the exception of Nibbāna and Paññatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist Philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena—both psychical and physical, into a continuous succession of happenings of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (Niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term 'paccayas' or 'relations'. One complex happening of mental and material states, with its three phases of time—viz., genesis or birth, cessation or death, and a static interval between, is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana); the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma); and the determination, or the



influence, or the specific function, is called the correlativity (*paccaya-satti*). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:—

- (1) *Hetu*=condition or root.
- (2) *Ārammaṇa*=object.
- (3) *Adhipati*=dominance.
- (4) *Anantara*=contiguity.
- (5) *Samanantara*=immediate contiguity.
- (6) *Sahajāta*=co-existence.
- (7) *Aññamañña*=reciprocity.
- (8) *Nissaya*=dependence.
- (9) *Upanissaya*=sufficing condition.
- (10) *Purejāta*=pre-existence.
- (11) *Pacchājāta*=Post-Existence condition.
- (12) *Āsevana*=habitual recurrence.
- (13) *Kamma*=kamma or action.
- (14) *Vipāka*=effect.
- (15) *Āhāra*=food.
- (16) *Indriya*=control.
- (17) *Jhāna*=jhāna or ecstasy.
- (18) *Magga*=path.
- (19) *Sampayutta*=association.
- (20) *Vippayutta*=dissociation.
- (21) *Atthi*=presence.
- (22) *Natthi*=absence.
- (23) *Vigata*=abeyance.
- (24) *Avigata*=continuance.

These 24 species of relations are extensively and fully expounded in the seventh and last of the



analytical works in the Abhidhamma Piṭaka of the Buddhist Canon, called the Paṭṭhāna—‘the Eminence’, or the Mahā-pakaraṇa—‘the Great Book’.

The well-known Ledi Sayadaw Mahāthera, D.Litt., Aggamahāpandita, has written in Pali a concise exposition of these relations, known as Paṭṭhānuddesa-dīpanī, in order to help those who wish to study the Buddhist philosophy of relations expounded in that Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological elaboration of correlations in the Paṭṭhāna, the Eminent Great Book, the Mahāthera deals with the subject under three heads:—(1) The Paccayattha-dīpanā or the Analytical Exposition of Relations with their denotations and connotations; (2) The Paccaya-sabhāga-saṅgaho or the Synthesis of Relations; (3) The Paccaya - ghaṭanā - nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering Ledi Sayadaw’s work intelligible to the English student. If the present Translation makes any contribution to the Advancement of Learning and Knowledge, in the matter of apprehending the general scheme of causal laws in terms of ‘relations’ in the field of Buddhist Philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously pre-



served; hence the literal character of the translation —if it appears so—in some places. Nevertheless, the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M. A. (Cantab.), Barrister-at-Law, who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs; my thanks are also due to Saya U Ba, M.A., A.T.M., for his valuable assistance, and to the Printers for their courtesy and co-operation.

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Masoyein Monastery,  
Mandalay West.  
February, 1935.

Sayadaw U Nyana.



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## ERRATA.

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- P. 1, *para 2, line 5.* Change , into — .
- P. 1, *para 2, line 6.* Change — into , .
- P. 32, *para 1, line 5.* Read concomitants .
- P. 32, *para 3, line 2.* For if consciousness  
.....service read without consciousness  
rendering them service.
- P. 36, *para 2, line 12.* Read 'basic pre-  
existent dependence'.
- P. 49, *line 3.* Insert then after and.
- P. 54, *para 1, line 4.* Insert after  
inspired.
- P. 66, *para 2, line 2.* Delete , after things.
- P. 66, *para 2, line 3.* Delete , after long.
- P. 66, *para 3, line 1.* Read *Āhāra*.
- P. 68. Read INDRIYA in the heading.
- P. 73, *para 1, line 2.* Insert , after salient.
- P. 80, *line 8.* Delete , after physical.
- P. 90, *line 9.* Insert the after called.
- P. 113, *line 11.* Insert , after Path.
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**Note.** *Wherever the verb "relate" is used as "relates to," "relate to," etc., it should be understood in the sense of "is related to," "are related to," etc., respectively.*



PATṬHĀNUDDESA-DĪPAṆĪ  
A CONCISE EXPOSITION OF THE  
BUDDHIST PHILOSOPHY OF RELATIONS

BY  
THE LĒDI SAYADAW

PRAISE BE TO HIM, THE BLESSED, THE WORSHIPFUL, AND  
THE OMNISCIENT ONE.

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TRANSLATED FROM PĀLI  
BY  
THE SAYADAW U NYANA,  
MASOYEIN MONASTERY, MANDALAY WEST.

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1. HETU-PACCAYA  
OR  
THE RELATION BY WAY OF ROOT.

What is the Hetu-relation? Greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*), are all hetu-relations.

What are the things that are related by these hetu-relations? Those classes of mind and of mental qualities—that are in co-existence 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 are called *hetupaccayuppannā dhammā*, since they arise or come into existence by virtue of the hetu-relation.



## BUDDHIST PHILOSOPHY OF RELATIONS

In the above exposition, by “the groups of material qualities which coexist with the same” are meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-conditioned mind during the lifetime. Here by “the moment of conception” is meant the nascent instant of the rebirth-conception, and by “the lifetime” is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is *hetu* to be understood? And in what sense, *paccaya*? *Hetu* is to be understood in the sense of root (*mūlaṭṭha*); and *paccaya* in the sense of assisting in the arising, or the coming to be, of the *paccayuppannā dhammā* or *upakāraṭṭha*. Of these two, *mūlaṭṭha* is the state of being a root of the root, greed—and so on, as shown in “Mūla-yamaka”. We have illustrated this *mūlaṭṭha* in the “Mūla-yamaka-dīpanī” by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now, so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be co-operating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of



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mental and material qualities have their root in lustful greed for that woman. Hence, by being a *hetu* (for it acts as a root) and by being a *paccaya* (for it assists in the arising of those states of mind and body), greed is *hetu-paccaya*. The rest may be explained and understood in the same manner—i. e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Taking a tree as an illustration—we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree; and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate, which by way of aversion draws up the essence of displeasure and discomfort; and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought at many an object.



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Transporting the essence thus, the three elements, *lobha*, *dosa*, and *moha*, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the co-existent material qualities share the same effect. Here, from the words *Sampayutta-dhamme abhiharati*, it is to be understood that *lobha* transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her, arises in him. Before this, there took place impure acts, words and thoughts, having as their root, illusion; but for the time being these are no longer present, and in their stead there arise pure acts, words and thoughts, having their root in disinterestedness. Moreover, renunciation, self-control, Jhāna-exercise, or higher ecstatic thoughts also come into being. Disinterestedness (*alobha*), therefore, is known as *hetu-paccaya*, it being a *hetu* because it acts as a root; while it is a *paccaya*, because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness, and also to amity and intelligence; which three are the opposites of greed, hate and ignorance respectively.



## PATṬHĀNUDDESA-DĪPANĪ

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things; and having promoted the growth of the essence of pleasure void of greed, it cherishes the concomitant elements with that essence till they become so happy (so to speak) and joyful that they even reach the height of Jhānic-, Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things, and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (*alobha*, *adosa*, and *amoha*) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the coexistent groups of material qualities are affected in the same way.

Here, the word “*lobhavivekasukharasaṃ*” is a triple compound of the words ‘*lobha*’, ‘*viveka*’, ‘*sukha*’, and ‘*rasa*’. *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed. *Lobhavivekasukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivekasukharasa* is the essence of pleasure which is derived from the absence of greed.



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What has just been expounded is the Law of Paṭṭhāna in the Abhidhamma. Turning to the Law of Suttanta—the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery\*. As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either co-existent or non-co-existent. Now what has been said is the Law of Suttanta.

End of the Hetu-relation.

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\*See Compendium of Philosophy by S. Z. Aung and Mrs. Rhys Davids, page 190.



# PATṬHĀNUDDESA-DĪPANĪ

## 2. ĀRAMMAṆA-PACCAYA

OR

THE RELATION OF OBJECT.

What is the Ārammaṇa-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all nibbānas, 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, viz., visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammaṇa-relations? All classes of mind and their concomitants are the things that are related by the ārammaṇa-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. ('*Bhūtena*' and '*abhūtena*' may also be rendered here as 'real' and 'unreal', or, as 'present' and 'non-present', respectively).

Here the present visible object is the *ārammaṇa-paccaya*, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of



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sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the two classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension\*. All these five objects of sense, present, past, or future, and all objects of thought, present, past, future, or outside time, are *ārammaṇa paccayas*, and are causally related, severally, to the seventy-six classes of consciousness, known as mind-cognitions (or elements of comprehension).

In what sense is '*ārammaṇa*' to be understood, and in what sense '*paccaya*'? '*Ārammaṇa*' is to be understood in the sense of '*ālambitabba*', which means that which is held or hung upon, so to speak, by mind and mental elements. '*Paccaya*' is to be understood in the sense of '*upakāra*', which means that which assists or renders help (in the arising of *paccayuppanna-dhamma*).\*\*

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\* See Compendium of Philosophy, page 108, n. 3.

\*\* In this relation, '*paccaya*' is generally known as '*ārammaṇa*' = 'hanger' (as a pothook) = 'object'; and '*paccayuppanna*' is known as '*ārammaṇika*' = 'hanger-on' = 'subject'.  
Translator.



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Concerning the word '*ālambitabba*', the function of the '*ālambaṇa*' of minds and their mental factors, is to take hold of, or to attach to, the object. For instance, there is, in this physical world, a kind of metal which receives its name of '*ayokantaka*' (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it, the iron; moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron; and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the '*ālambaṇa*' of mind and the mental factors.

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

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\*The six doors of the senses--mind, in Buddhist Philosophy, making the sixth 'sense'.



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immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow and then immediately ceases.

To a sleeping man,—while the life-continuum is flowing (in the stream of thought)—*kamma*, the sign of *kamma* and the sign of the destiny, awaiting him in the succeeding life—which had distinctly entered the avenues of six doors at the time of approaching death in the preceding existence—are ārammaṇa-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the Ārammaṇa-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 3. ADHIPATI-PACCAYA

OR

### THE RELATION OF DOMINANCE.

The relation of dominance is of two kinds, to wit, the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Ārammaṇa-relation, there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word 'the most agreeable objects' only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion\*, the two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically\*\*, that all the remaining classes of Kāma-consciousness, Rūpa-consciousness, Arūpa-consciousness and Transcendental consciousness, together with all their respective concomitants, and all the most agreeable material qualities, are paccaya-dhammā.

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\*See Compendium of Philosophy, page 83.

\*\*Note by Translator. *Dhammato* is equal to *vatthuto* or *sarūṇato* or *ṇabhedato*. *Cittupṇāda* has three aspects of



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Of these, Kāma-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the Jhāna stages are never lacking in high esteem for the sublime Jhānas they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental *Dhammas*\* they have obtained and enjoyed.

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meaning. Firstly, it means 'consciousness', as in—

*"Tesaṃ cittaviyutlānaṃ,  
Yathāyogaṃ ilo paraṃ,  
Cittupphādesu paccekaṃ  
Sampayogo pavuccati."* (See Part II, Saṅgaha).

Secondly, it means 'genesis of thought,' as in—

*"Vīthicittāni satt'eva;  
Cittupphādā catuddasa;  
Catupaññāsa vitthhārā  
Pañcadvāre Yathārahaṃ."* (See Part IV, Saṅgaha).

Thirdly, it means 'mind and its concomitants', as in—

*"Cittupphādānaṃ icc'evaṃ  
Katrā saṅgahaṃ'uttaraṃ,  
Bhūmipuggalabhedena  
Pubbāpara niyāmitaṃ."* (See Part IV, Saṅgaha).

In each of these instances, the construction of the compound '*cittupphāda*' should also be noted. In the first instance, it is constructed as follows:—*Uppajjati uppādo. Cittaṃ'eva uppādo cittupphādo*; in the second instance, *Cittassa uppādo cittupphādo*; in the third instance, *Uppajjati etena'ti uppādo, dhammasamūho. Cittaṃ ca uppādo ca cittupphādo*.

\*Note by Translator. *Lokuttara-dhammas* are here meant, i. e., the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbāna.



## PATṬHANUDDESA-DĪPANĪ

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (*lobha*), the eight classes of *Kāmaloka* moral consciousness, the four classes of inoperative *Kāmaloka* consciousness connected with knowledge, and the eight classes of Transcendental Consciousness—these are the things related by this relation. Here the sixfold mundane objects\* are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral Kāma-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbāna, together with all those classes of mundane moral consciousness, are related to the four classes of moral Kāma-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of Arahantship—together with Nibbāna, are related to the four classes of inoperative Kāma-consciousness connected with knowledge. And Nibbāna is related to the eight classes of Transcendental Consciousness.

In what sense is *ārammaṇa* to be understood, and in what sense *Adhipati*? *Ārammaṇa* is to be understood in the sense of *ālambitabba* (cf. *āram-*

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\*Sights, sounds, odours, savours, contacts, ideas.



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*mana-paccaya*) and *adhipati* in the sense of *adhipaccattha*. Then what is *adhipaccattha*? *Adhipaccattha* is the potency of objects to control those states of mind and mental qualities, by which the objects are highly regarded. It is to be understood that the relating things (*paccaya-dhammā*) of *ārammaṇādhipati* resemble the overlords, while the related things (*paccayuppanna-dhammā*) resemble the thralls, in human society.

In the Sutasoma Jātaka, Porisāda, the king, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of the taste of human flesh, and lived a wanderer's life in the forest. Here the savour of human flesh is the *paccayadhamma* of *ārammaṇādhipati*; and King Porisāda's consciousness rooted in appetite is the *paccayuppannadhamma*. And again, King Sutasoma, having a very high regard for Truth\*, forsook his sovereignty, all his royal family, and even his life, for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is the *paccayadhamma*, and King Sutasoma's moral consciousness is the *paccayuppannadhamma*. Thus must we understand all objects of sense to which great regard is attached.

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\*Truth here means the sincerity of the promise he had given. Translator.



## PATṬHĀNUDDESA-DĪPANĪ

What is the relation of coexistent 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.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts, are the things that are related by this relation.

In what sense is *sahajāta* to be understood, and in what sense *adhipati*? *Sahajāta* is to be understood in the sense of *sahuppādanatṭha*, and *adhipati* in the sense of *abhibhavanatṭha*. Here, a phenomenon, when it appears, not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the *sahuppādanatṭha*. And the term '*abhibhavanatṭha*' means overcoming. 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

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\*Mind, here, refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. Translator.



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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. To take another example:—In each of these masses, viz., earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant; and each has supremacy over the other three components, and makes them conform to its own intrinsic nature\*. The other three members of the group of four ‘elements’ also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of *abhibhavana*. Here some might say: “If these things, leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention.” But to

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\*In no mass of earth, water, fire, or air, according to Buddhist philosophy, do these ‘elements’ exist in a state of absolute purity. The other ‘elements’ are always present, but in a very subordinate proportion.



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this we may reply thus: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth, carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant,—and not greed. The like should be borne in mind—in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and difficult, manly enterprises, the accomplishment of such enterprises necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: “The task is not within the range of our ability. As to well-intentioned people, their intention becomes full of spirit



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at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying: "This has been set within the orbit of our ability." A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case, the task will some day arrive at its full accomplishment, even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task, they at once shrink from it. They shrink from it, because they foresee that they will have to go through great hardships, and also undergo bodily and mental pain, if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it, and wishes to set himself to it. He goes on, through thick and thin, with the performance of the task, for any length of time. He never turns back from his exertions, nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts. So he even takes great delight in putting forth his efforts, every day and every night. And this being the case, the great task will certainly reach its end one day.



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Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task, he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task, they become blinded. They know not how to begin, or how to go on with the work, or how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intelligent case—when a person of this type has to tackle such a great task, he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time; and so on and so forth. The rest should be explained



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in the same manner as the dominant effort—only inserting the words ‘with an enormous amount of investigation’ in place of ‘unswerving efforts’.

Thus, when there arise great and difficult, manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants, there exist distinguished or dignified persons (personages), 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.

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\*That is one who attains Nibbāna unaided.

\*\*Here, Science, Arts, and Handicrafts are meant.

End of the Adhipati-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 4. ANANTARA-PACCAYA

OR

THE RELATION OF CONTIGUITY.

What is the *Anantara-paccaya*? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are *anantara-paccayas*. Which are those that are related by this *paccaya*? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this *paccaya*.

In one existence of a being, the rebirth-consciousness is related to the first life-continuum by way of contiguity, and the first life-continuum is again related to the second life-continuum; and so on with the rest.

Now with reference to the Text, "When the second unmoral consciousness arises to the Pure (those of the Pure abode, i. e., *Suddhāvāsā*), etc.," which is expounded in the Dhamma-Yamaka, the ninth chapter of the Sixth Book of Abhidamma, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea: "This is mine; this am I; this is Myself." When this process is about to occur, the life-continuum vibrates first



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for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. There-after, life-continuums begin to flow again.

In fact, this being\* does not know anything of his present new life. He lives, reflecting what he had experienced in the previous existence. The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc., complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of cognition—visual, auditory, and so on—do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes

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\*Ledi Sayadaw here seems to explain the life term of a womb-born being.



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strong enough (lit., reaches the state of maturity) to bear itself. During this period, he cannot cognize present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of Devas, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the Deva-world.

Furthermore, the members of his body steadily become strong, and his sense-impressions clear. So he is soon able to play joyfully in his dear little own ways. A happy life is thus begun for him; and he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world; and all his reflections of the previous life fade away. That is to say, he forgets his previous existence.

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



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their lifetime; and even there are some who are able to reflect two or three previous existences. They are called '*Jātissarasattas*', those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of Arahantship and has entered the *Khandha-Parinibbāna* (i. e., the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, cease for ever.

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. In the phrase 'similar to its own', the word 'similar' is meant to express similarity in respect of having the faculty of being conscious of an object. And



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'*Sārammaṇa*' means a phenomenon which does not occur without the presence of an object. So it has been rendered as "similar in respect of having the faculty," and so forth.

Also the phrase "*Dhammantarassa uppādanatthena*" expresses the following meaning:- "Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise."

Here it should be borne in mind that the series of *paccaya-dhammas* of this relation resembles a series of preceding mothers, and the series of *paccayuppanna-dhammas* resembles a series of succeeding daughters. This being so, the last dying-thought of an Arahant should also cause the arising of a rebirth-consciousness. But it does not do so, for, at this close of the evolution of existences, all activities of volitions and defilements (*Kamma-kilesa*) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the Anantara-relation.



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## 5. SAMANANTARA-PACCAYA

OR

THE RELATION OF IMMEDIATE CONTIGUITY.

The classifications of the *paccaya-dhammas* and *paccayuppanna-dhammas* of this relation, are, all of them, the same as those of the *anantara-paccaya*.

In what sense is *samanantara* to be understood? *Samanantara* is to be understood in the sense of 'thorough immediateness'. How? In a stone pillar, though the groups of matter therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for matter is substantial and formative. That is to say, there exists an element of space, called mediacy or cavity, between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediacy or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable.



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Hence, '*Samanantara*' is to be understood in the sense of 'thorough immediateness'. *Anantarattā* has also been explained in the foregoing relation as "*Atlano anantare attasadisassa dhammantarassa uppādanattā*;" that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward:—"At the time of '*sustained cessation*'\* (*Nirodha-samapatti*), the preceding consciousness is that of Neither-Consciousness-Nor-Unconsciousness, and the succeeding consciousness is that of the Ariyan-Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three,....., or even for seven days. Also, in the abode of unconscious beings, the preceding consciousness is that of decease (*cuticitta*, the dying-thought) from the previous Kāmaloka; and the succeeding one is that of rebirth (*paṭisandhi-citta*) in the following Kāmaloka. Between these two classes of consciousness, the total suspension of thought of the unconscious being, occurs for the whole term of life amounting to five hundred kalpas or great aeons. Hence, is

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\* Has been rendered as 'sustained cessation'. Here the cessation is that not only of consciousness but also of mental concomitants and mental qualities, born of mind. Translator.



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it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is: No, they are not without this faculty. The faculty has only been retarded in its operation for a certain extended period, through certain highly cultivated contemplations and resolutions made. When the preceding thoughts cease, they cease together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It can not be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise, something similar to themselves, or that they are not anantara-relations only because of a suspension of operation of the faculty. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, "My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time." We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.



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Here some might say: “It has been just said in this relation, that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the *ārammaṇa-paccaya* by the illustration of the sound of a gong and of a violin? We may answer this question by asserting the fact, which is quite obvious in the psychical world, that the various classes of consciousness are in a state of continual flux, i. e., in a continuous succession of changes. It has also been explained, in detail, in the essays on Citta-Yamaka.

End of the Samanantara-relations.



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### 6. SAHAJĀTA-PACCAYA

OR

#### THE RELATION OF CO-EXISTENCE.

The classifications of the *paccaya* and *paccayuppanna-dhammas* of this relation will now be dealt with. All coexistent classes of consciousness and their mental concomitants are, each, mutually termed *paccaya* and *paccayuppanna-dhammas*. So also are the mental aggregates of rebirth and the basis of mind, which coexist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of Kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the *paccayuppanna-dhammas* of that co-existent consciousness. All the material qualities derived from the Great Essentials are, however, termed the *paccayuppanna-dhammas* of the Great Essentials.

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,



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it arises together with its effect; or, in other words, it 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 its related things.

In this example, the sun is like each of the mental states; the sun's heat is like the coexisting mental states; and the sun's light is like the coexisting material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the coexisting Great Essentials; and its light, the coexisting material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the Sahajāta-relation.



# BUDDHIST PHILOSOPHY OF RELATIONS

## 7. AÑÑAMAÑÑĀ-PACCAYA

OR

### THE RELATION OF RECIPROCITY.

What has been spoken of the *paccayadhammas* in the classifications of the relation of coexistence, is here (in this relation) the *paccaya* as well as the *paccayuppanna-dhammas*. All states of consciousness and their mental cocomitants are, reciprocally, the *paccaya* and the *paccayuppanna-dhammas*; so are the coexisting Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-basis which coexists with the mental aggregates of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. 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.

Here, if any one should assert that the mental properties are not able to arise if consciousness were not to render them service as their base, we would acknowledge that this is so. Why?



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Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the Dhammapada, as expounded by the Lord Buddha, “mind is predominant” (Manopubbaṅgamā Dhammā, etc.,). And again if any one holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. They (mental properties) are concomitant factors of consciousness; therefore consciousness also is not able to arise without its accompanying mental properties. In a similar way are the Four Great Essentials to be understood. But the material qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then, are the material qualities of life and those born of food, not concomitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing; but not, when things are only at the stage of genesis. In this relation of reciprocity, the arising of concomitants at the stage of genesis is a necessary factor.

End of the Aññamañña-relation.



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## 8. NISSAYA-PACCAYA

OR

### THE RELATION OF DEPENDENCE.

The relation of dependence is of three kinds, to wit, 'coexistent dependence,' 'basic pre-existent dependence,' and 'basic objective pre-existent dependence.'

Of these, what is the relation of 'coexistent dependence'? The relation of 'coexistent dependence' embraces all those that are already comprised in the relation of coexistence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of coexistence.

And, what is the relation of 'basic pre-existent dependence'? There are six bases, viz., eye, ear, nose, tongue, body, and heart. These six bases, during life, are causally related, by way of 'basic pre-existent dependence', to the seven elements of cognition.

The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called 'basic pre-existent dependence.' Here, 'basic' is so called because of its being a standing ground or substratum for mind and men-



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tal properties. 'To pre-exist' means to exist beforehand—one thought-moment earlier than its related thing.

Here, the rebirth-consciousness arises in dependence upon the heart\*-basis that coexists with it, for there is no pre-existent physical basis at that moment. And the first life-continuum arises in dependence upon the same heart-basis which coexists with the rebirth-consciousness. The second life continuum arises also in dependence upon the heart-basis which coexists with the first life-continuum, and so on with the rest; that is, the third life-continuum arises in dependence upon the heart-basis that coexists with the second life-continuum; and so on and on, until comes the moment of death. Thus should be understood the 'basic pre-existent dependence' which relates to the two elements of cognition, viz., the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow strikes its strings, and not otherwise; so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as 'five bases,' and not otherwise.

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\* Here (*hadayaṃ*) in Buddhist philosophy is the seat of *citta*, thought.



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The impression is possible only at the static period of the object and of the basis. On account of the impression, the life-continuum vibrates for two moments. And, on account of the vibration of the life-continuum, apprehension occurs. On account of apprehension, the five sense-cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.), which have arisen at the nascent instant of the past sub-consciousness, are the 'basic pre-existent dependences' of the five elements of sense-cognition.

Now, at the time of death, all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth sub-consciousness. So, at the time of death, all sub-consciousness, all six-door-process-cognitions and consciousness of decease arise in dependence upon those, their respective bases that came into being together with the seventeenth sub-consciousness which has arisen previously to them. This is the causal relation of 'basic' pre-existent dependence.

What is the causal relation of 'basic objective pre-existent dependence'? When one is reflecting and holding the view: "my mind locates itself in dependence upon the matter which is mine, or myself, or my atta," through craving, conceit, and error; or when one is reasoning or speculating



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thus: “my mind locates itself in dependence upon matter which is Impermanence, Ill, and No-soul,” there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a heart-basis is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. This is the causal relation of ‘basic objective pre-existent dependence.’ Hence the relation of dependence is of three different kinds.

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 water underneath; the water, 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.

End of the Nissaya-relation.



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## 9. UPANISSAYA-PACCAYA

OR

THE RELATION OF SUFFICING CONDITION.

The relation of sufficing condition is of three kinds, to wit, 'objective sufficing condition,' 'contiguous sufficing condition,' and 'natural sufficing condition.' Of these three, the first is the same as objective dominance, and the second as contiguity.

What is 'natural sufficing condition'? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (*paññatti*), are natural sufficing conditions, severally related—as the case may be—to all the present classes of consciousness and their concomitants.

Here, our Lord Buddha who passed away and has entered Nibbāna, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generation, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the



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succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth; by practicing the moral and social laws of the world; by adhering to various religious beliefs; by taking up various kinds of occupations; by studying various branches of arts and science; by governing hamlets, villages, and towns; by being agriculturists in the field and on the farm; by digging lakes, ponds, and wells; by building houses; by making carriages and carts; by building boats, steamers, and ships; and by seeking for and accumulating wealth (property), such as silver, gold, precious stones, pearls, and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also



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natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such forms of merit as charity, virtue, and so on. With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season; or 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 present exertions. And the exertions put forth are also past natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in this present life do many good deeds, realizing that they will reap the fruits of their deeds in some life here-after. In this case, the fruits which will be reaped in the 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.



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The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living Men, Devas, and Brahmas; and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans, and so on, which serve as resting-places for the existence of life (living beings); or such as forests, woods, trees, grasses, grains, beans, and so forth; or such as the moon, the sun, the planets, the stars, and so on; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or other. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil; either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbāna in the present life, work out the factors of enlightenment. Those with an ardent hope to enter Nibbāna in the lives to come when Buddhas will appear, fulfil the perfections. Here, Nibbāna is the more powerful sufficing condition for the cultivation of these tasks.



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A large variety of concepts or names-and-notions, commonly employed, or found in the Tripitakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be, only when there are present, causes or conditions for the same; and not otherwise. And they stand only if there are present, causes for their standing; otherwise, they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbāna and concepts are things, unconditioned, without birth and genesis, everlasting and eternal; therefore, no causes are needed for their arising and maintenance\*.

Moral is causally related to moral by way of sufficing condition. A clear exposition of this is given in the Paṭṭhāna, where it is said: "Through faith one gives charity, observes the precepts, and so on." Similarly, that moral is causally related

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\*That is to say, Nibbāna and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not "arise," therefore they do not "cease." They are "everlasting and eternal" in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.



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to immoral,—and unspecified\* or unmoral to unmoral—, by way of sufficing condition, is made clear by these expositions:—“Through lust one commits murder, theft, and so on;”—and “Through suitable climate and food, one enjoys physical health, and so forth.”

Moral is also causally related to immoral by way of more powerful sufficing condition. This is to be understood from the following exposition:—“One gives charity, and thereupon one exalts oneself and reviles others. In the same manner, having observed the precepts, having attained concentration of mind, and having acquired learning, one exalts oneself and belittles others.”

Moral is also causally related to unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of *Kāma*, *Rūpa*, *Arūpa*, and *Lokuttara*), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant

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\*Here *abyākata* is rendered as “unspecified” or “unmoral”. It is explained in the commentary as *Kusalākusala-bhāvena akathitā, aññabhāvena kathitā*; i. e., not to be called as moral or immoral, but to be called as “apart-from-both;” i. e., unmoral or unspecified. The *abyākatadhammas* are—All classes of resultant and inoperative consciousness and all material qualities, as well as Nibbāna. Translator.



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kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (*Pāramītas*) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of *Jhāna* and *Magga* ("supernormal thought" and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising *Jhānas* and *Maggas*. Thus the evil deeds they have done are related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the fourfold planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their



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misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing condition to immorals. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc.; so also as regards hands, legs, swords, arms, etc. It is thus, that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta,\* may be also mentioned here. It is found in many such passages in the Piṭakas as, "Through intercourse with virtuous friends," "Through association with sinful companions," "By living in the village,"

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\*That is, "sufficing condition" as set forth in the manner of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the abhidhamma section of the Scriptures.



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“ By dwelling in the forest,” and so forth. In short, the five cosmic orders (*Pañca-niyāma-dhammā*) are the stronger sufficing conditions relating to the three worlds, viz., the animate world, the inanimate world, and the world of space, to go on unceasingly through aeons of time. This also has been expounded at length by us in the *Niyāmadīpanī*.

Why is *ārammaṇūpanissaya* so called? It is so called, because the dominant object acts as a main basis for subjects (*ārammaṇika*).

Why is *anantarūpanissaya* so called? It is so called, because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother; and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is *pakatūpanissaya* so called? It is so called, because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity, pervades only its immediate successor; but that of a natural sufficing condition can pervade many remote ones.



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Therefore, what in this present life has been seen, heard, smelt, tasted, touched, and experienced in days, months, years, long gone by, takes form again at the mind-door, even after the lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as "I saw it before," "I heard it before," and so on. Those beings, whose birth is apparitional,\* also remember their former existences; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one, out of a hundred thousand objects experienced before, be met with afterwards, many or, it may be, all of them reappear in the process of thought.

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\*Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents : what occidentals might call "supernatural beings," though not all of them are to be understood as superior to man in any vital respect. Many are inferior to man, in power and faculty, as well as in the opportunities open to them of winning Nibbāna. Translator.

End of the Upanissaya-relation.



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## 10. PUREJĀTA-PACCAYA

OR

### THE RELATION OF PRE - EXISTENCE.

The relation of pre-existence is of three kinds, to wit, basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with, under the heading of Nissaya, in the foregoing section on the nissaya relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (*nippḥanna*). Of these, the present five objects (the visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. 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. The presentation is possible, only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five



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senses, at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased; or future, because they have not yet arisen; or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And, if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejāta-relation.



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## 11. PACCHĀJĀTA-PACCAYA

OR

### THE RELATION OF POST-EXISTENCE.

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins\* (viz., *Kamma, citta, utu, āhāra*) by way of post-existence, in helping them to develop and thrive. For example, the rain-water 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.

Here, by “every posterior consciousness” are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by “prior corporeal qualities” are meant all corporeal qualities born of the Four Origins starting from the group of material qualities born of kamma, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception, causally relate by way of post existence to the group of

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\* Here, the origins of material qualities are meant. The word “origin” is used in the sense of Darwin as in the “origin of species.”



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material qualities born of kamma, which coexist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence; for it coexists with the group of corporeal qualities born of kamma. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence; for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are “the fifteen states of the life-continuum” which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of kamma, and born of temperature;\* and the same at the arrested moment. But, at the nascent moment of the first life-continuum, three groups spring up—viz., that born of kamma, that born of temperature, and that born of mind. When the nutritive essence (*ojā*) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long

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\* Here, *utu* (lit., season) has been rendered as “temperature.” It may also be rendered, by popular acceptance, as “physical change,” “caloric energy,” “heat and cold,” etc.



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as these groups stand at their static stage, every posterior fifteen classes of consciousness renders them help by way of post-existence.

*Vuddhivirulhīyā* means “for the gradual development and progress of the series of corporeal qualities born of the Four Origins.” Therefore, if they, i. e., the four kinds of corporeal groups, are repeatedly related by (lit., do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy—an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchājāta-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 12. ĀSEVANA-PACCAYA,

OR

THE RELATION OF HABITUAL RECURRENCE.

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called "Turning towards," *āvajjana*, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptual process, i. e., the sequence of seven similar states of consciousness in a process of thought, every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, *paccayuppanna-dhammas*, comprise the succeeding apperceptions as stated above, as well as the four Paths.

In what sense is the term *āsevana* to be understood? It is to be understood in the sense of habituating by constant repetition, or of causing its *paccayuppanna-dhammas* to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here *Pagunabhāva* means pro-



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ficiency of the succeeding apperceptional thoughts in their apperceptive functions and stages; just as one who reads a lesson many times becomes more proficient with each new reading.

*Parivāso* literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired with lust, hate, and so forth; or with disinterestedness (*arajjana*), amity (*adus-sana*), and so on. Although the preceding apperception ceases, its apperceptional force does not cease; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates, or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought; after which, either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Piṭaka. Such are:—“*Satipaṭṭhānaṃ bhāveti*,” “one cultivates the earnest applications in mindfulness;” “*Sammappadhānaṃ bhāveti*,” “one cul-



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tivates the supreme effort;" "*Sati-sambojjhaṅgam bhāveti*," "one cultivates mindfulness, a factor of Enlightenment;" "*Dhamma-vicaya-sambojjhaṅgam bhāveti*," "one cultivates the 'investigation of truth,' a factor of Enlightenment;" "*Sammādiṭṭhim bhāveti*," "one cultivates the right view;" "*Sammā-saṅkappam bhāveti*," "one cultivates right aspiration;" and so on. In these passages, by "*bhāveti*" is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or may 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.

The relation, which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition; but the one which effects this, only during the apperceptional process, is called habitual recurrence.

In this world, there are clearly to be seen always, many incidental results or consequences following upon great achievements in art, science,



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literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree, that many great and difficult labours have reached complete accomplishment and that even Buddha-hood has been attained.

End of the Āsevana-relation.



# PATṬHANUDDESA-DĪPANĪ

## 13. KAMMA-PACCAYA,

OR

### THE RELATION OF KAMMA.

The relation of kamma is of two kinds, to wit, coexistent kamma and asynchronous kamma.

Of these two,—all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of coexistent kamma. Their related things are:- All classes of consciousness and their mental concomitants in coexistence with volition; material qualities born of Kamma, which arise simultaneously with the rebirth-conception; and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

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. When any action of thought, word, or body, takes place, volition (or



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will) determines, fashions, patronizes, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus *kamma* is so-called on account of its peculiar function. Or, to define it in another way, *kamma* is that by which creatures do (or act). What do they do then? They do physical work, vocal work, and mental work. Here, by "physical work" are meant standing, sitting, and so forth; stepping forward and backward, and so on; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly; and, in short, the functions of seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined, or patronized, by this volition. Therefore it is called *kamma*.

*Sahajāta* is that which comes into being simultaneously with its related things. *Sahajātakamma* is a coexistent thing, as well as a *kamma*. *Sahajātakamma-paccaya* is a causal relation standing (to its effects) by way of coexistent *kamma*.

*Nānākkhanikam* is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another; or, in other words,



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the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So *Nānākkhaṇikakamma-paccāya* is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities, together with the material qualities produced by the same mind, by way of coexistent kamma. It is also causally related, by way of asynchronous kamma, to the resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations, at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying-thought has ceased,



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by transmuting itself into the form of an individual, in the immediate existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called "sublime kamma," takes effect, upon second existence in the Brahma-loka, by transmuting itself into the form of a Brahma Deva; and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of the Kamma-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 14. VIPĀKA-PACCAYA,

OR

THE RELATION OF EFFECT.

Thirty-six classes of resultant consciousness and their concomitants, are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is *vipāka* applied? It is applied in the sense of *vipaccana*, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four *avatthās*, or time-phases—viz, *cetanāvatthā*, or the genesis of volition; *kammāvatthā*, or the continuance of volition; *nimittāvatthā*, or the representation of volition, and *vipākāvatthā*, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called *kamāvatthā*, or the continuance of volition.



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When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or anything with which he had committed such kamma in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the Devas, or the fires of the Niraya-worlds, or what-not; which—as it will be his lot to obtain, or to experience, such in the existence immediately following—enter the fields of presentation through the six doors. These are called *nimittāvatthā*, the representation of the volition.

Now, how are we to understand the *vipākāvatthā*? If a person dies, with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny; it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a



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personality, and appears, so to speak, in the form of a being in the new existence. This is called the *vipākāvatthā*, or the final result. Here, in the first three *avatthās*, the volition is said to be in the state of infancy or youth\*. The last one shows that the volition has arrived at maturity, and can effect itself. Therefore, as has been said, *vipaccana* means a change of state from infancy or youth to maturity. Thus *vipāka* is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions; or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe; so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus: "Such and such an object has been met with in the past existence,"—although, in sleep at night, the sub-consciousness takes for its object one of the three classes of ob-

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\* Ledi Sayadaw has not explained the *cetanavattha*. But it is easy enough to understand, since it is the commission of the initial volition or kamma.



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jects (viz., kamma, the symbols of kamma, and the symbols of one's future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence it is, that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquility, is termed the function of *Vipāka*.

End of the Vipāka-relation.



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## 15. ĀHĀRA-PACCAYA

OR

### THE RELATION OF FOOD.

The relation of food is of two kinds, to wit, material and immaterial. Of these two, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds, viz., internal and external.

All the material qualities born of the Four Causes,\* pertaining to those creatures which live on edible food, are here the *paccayuppanna-dhammas* related to the two kinds of material food.

As to immaterial food, it is of three different kinds, viz., contact, volitional activity of mind, and consciousness. These three kinds of immaterial food, or *paccayadhammas*, are causally related to the coexistent properties, both mental and material, which are their corresponding *paccayuppanna-dhammas*.

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." That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of

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\*See Compendium of Philosophy, page 161.



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support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the twofold material foods are called *āhāra*, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

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. 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. And consciousness is an *āhāra* also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

*Ahāra* here, may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life ; so also beings—with the six classes of consciousness,



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ascertaining objects ; with the six kinds of volitional activity of mind, persevering to get something as an object ; and with the six kinds of contact, making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming into, body and mind. Or, solely with the contacts, making the objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the Ahāra-relation.



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## 16. INDRIA-PACCAYA

OR

### THE RELATION OF CONTROL.

The relation of control is of three different kinds, to wit, coexistence, pre-existence, and physical life.

Of these,—the *paccaya-dhammas* of the first kind\* are the fifteen coexistent controls, viz., psychical life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the reason: “I-shall-come-to-know-the-unknown (Nibbāna),” the reason: “I-know,” and the reason: “I-have-known.” The *paccayuppanna-dhammas* are their coexistent properties, both mental and material.

The *paccaya-dhammas* of the second kind are the five sentient organs, viz., the eye, the ear, the nose, the tongue, and the body. The *paccayuppanna-dhammas* are the five senses together with their concomitants.

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\*Of these, the last three are confined to the Lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three Paths and the first three Fruitions, and the third that pertaining to the last Fruition only.



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The *paccaya-dhamma* of the third kind is only one, viz., physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its *paccayuppanna-dhammas*.

In what sense is *indriya* to be understood? It is to be understood in the sense of “exercising control over”. Over what does it exercise control? It exercises control over its *paccayuppanna-dhammas*. In what function? In their respective functions. Psychic life exercises control over its co-existent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent *Indriya-Yamaka-Dīpanī*.

Here, some may put a question like this:—“Why are the two sexes\*, namely, the female and the male, which are comprised in the category of controls, not taken in this relation as *paccaya-dhammas*? The answer is: Because they have none of a *paccaya*. A *paccaya* has three kinds of functioning, to wit, producing, supporting, and maintaining. Here, if A is causally related to B in B’s arising, A’s functioning is said to be that of producing; for had A not occurred, the arising of B would have been impossible. The functioning of

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\*See Compendium, Part VIII.



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Anantara may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity, A's functioning is said to be that of supporting; for if A did not happen B would not stand, develop and flourish. The relation of Pacchājāta will serve here as an example. And, if A is causally related to B in B's prolongation by continuity, A's functioning is said to be that of maintaining; for if A did not exist B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this. Now, the two sexes do not execute any one of the said three functions. Therefore they are not taken as a *paccaya-dhamma* in this relation of control. If this be so, must they still be called controls? Yes, they must be called controls. Why? Because they have something of the controlling power. They control the body in its sexual structure (*liṅga*), in its appearance (*nimitta*), in its characters (*kutta*), and in its outward dispositions (*ākappa*). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, i. e., the five aggregates produced by the Four Causes (kamma, and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But,



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in fact, when the body (i. e. the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure, and so forth. In the same manner, the male sex exercises control in the masculine structure, and so forth. Thus the two sexes have controlling function in the structures, and so forth; hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. For, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indria-relation.



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## 17. JHĀNA-PACCAYA

OR

### THE RELATION OF JHANA.

The seven constituents of *jhāna* are the *paccaya-dhammas* in the relation of *jhāna*. They are:—Initial Application (*Vitakka*), Sustained Application (*vicāra*), Pleasurable Interest (*pīti*), Joy (*somanassa*), Grief (*domanassa*), Hedonic Indifference (*upekkhā*), and Individualization (*ekaggatā*). All classes of consciousness (with the exception of five senses), their concomitants, and material qualities in coexistence with the seven constituents, are the *paccayuppanna-dhammas* here.

In what sense is *jhāna* to be understood? *Jhāna* is to be understood in the sense of closely viewing or attentively looking at; that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking (or rather aiming at it), sends the arrow through the bull's eye or thrusts it into it; so also, in speaking of a Yogi or one who practises



## PATṬHĀNUDDESA-DĪPANĪ

*Jhāna*, we must say that he, directing his mind towards the object, making it steadfast, and keeping the *kaṣiṇa*-object in view, thrusts it (mind) into it (*kaṣiṇa*-object) by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and of mind, without failure. Here, “action of body” means going forward and backward, and so forth; “action of word” means making vocal expressions, such as the sounds of the alphabet, words, and so forth; “action of mind” means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning, the salient characteristic mark of each constituent of *jhāna* should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of re-viewing the object over and over, and it attaches the mind firmly to the object. *Pīti* has the characteristic mark of creating interest in the object, and it makes the mind happy and content



## BUDDHIST PHILOSOPHY OF RELATIONS

with it (the object). The three kinds of *vedanā*, i. e., joy, grief, and indifference, have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable, and neutral, objects. *Ekaggatā* has the characteristic mark of concentration, and it also keeps the mind steadfastly fixed on the object.

End of the Jhāna-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 18. MAGGA-PACAYA

OR

THE RELATION OF PATH.

The twelvefold path-constituents are the *paccaya-dhammas* in this relation of *Magga*. They are:—Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (*akusala-khandha*), which appear under the names of lying, and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by *hetu*, and all material qualities in coexistence with the *hetu*-conditioned mind, are *paccayuppanna-dhammas*.

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 blessing (*Nibbāna*). The



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eight path-constituents (Right Views, and so on), lead to the realm of blessing, to Nibbāna. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of *Jhāna* is to make the mind straight, steadfast, and ecstatic\* in the object. "Ecstatic mind" means mind that sinks into the *kasīna*-object, and so forth, like a fish in deep water. The functioning of *Magga* is to make kammic volition in the "way-in" to the circle of existence and bhāvanic volition in the "way-out" of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

Here, the kammic volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as *kammaṭṭhāpatta*. And the bhāvanic volition, which arrives at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succes-

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\*Standing out of, or going beyond, its normal mode.



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sion of training-practices (*bhāvanānukamma*), even within the brief period occupied by one bodily posture, is spoken of as *bhummantarapatta*.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of Jhāna.

End of the Magga-relation.



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### 19. SAMPAYUTTA-PACCAYA

OR

#### THE RELATION OF ASSOCIATION.

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations, some *paccaya-dhammas* causally relate themselves to their *paccayuppanna-dhammas*, by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as: "*Atthī ti kho, Kaccāna, ayam eko anto; natthī ti kho dutiyo anto ti*,"\* the words *atthi* and *natthi* are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

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[\*“Certainly O Kaccāna, ‘(The Soul) exists’ is the one extreme, and ‘(The Soul) does not exist’ is the second extreme.”]

This is a passage where the problem of Soul, Self or Ego is discussed as to its existence or non-existence as a real personal entity.



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All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is '*sampayutta*' to be understood? '*Sampayutta*' is to be understood in the sense of association, or through coalescence, by the four associative means, viz., simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by *ekibhāvaṃ gato* (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-relation.



# BUDDHIST PHILOSOPHY OF RELATIONS

## 20. VIPPAYUTTA-PACCAYA

OR

### THE RELATION OF DISSOCIATION.

The relation of dissociation is of four different kinds, to wit, coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the *paccaya* and *paccayuppana-dhammas* of the coexistent dissociation may be either mental or physical in accordance with what has been shown in the relation of coexistence. Therefore a mental is causally related to a physical, by way of coexistent dissociation, and *vice versa*. A “mental”, here, when spoken of as a *paccaya*, means the four mental aggregates, viz., sensation, perception, mental functionings, and consciousness, during life; and a “physical”, when spoken of as a *paccayuppana*, means material qualities produced by mind. Again a “physical”, when spoken of as a *paccaya*, means the heart-basis at the moment of conception, and a “mental”, when spoken of as a *paccayuppana*, means the four mental aggregates belonging to re-birth.

The remaining three kinds of dissociation have already been explained.

End of the Vippayutta-relation.



# PATṬHĀNUDDESA-DĪPANĪ

## 21. ATTHI-PACCAYA

OR

### THE RELATION OF PRESENCE.

The relation of presence is of seven different kinds, to wit, coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained, are to be referred to. The classifications of relating and related things have already been dealt with, above, in each of the relations concerned.

Why is *atthi-paccaya* so called? *Atthi-paccaya* is so called, because it causally relates itself to its effect by being present in the three phases of time called *khana*.

End of the Atthi-relation.



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22. NATTHI-PACCAYA.      23. VIGATA-PACCAYA.

24. AVIGATA-PACCAYA.

OR

THE RELATION OF ABSENCE.    THE RELATION OF ABEYANCE.

THE RELATION OF CONTINUANCE.

The relation of absence is entirely the relation of contiguity; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words "*atthi*" and "*avigata*" have the same meaning; so also the words "*natthi*" and "*vigata*".

End of the Natthi-, the Vigata-, and  
the Avigata-relation.

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***End of the Exposition of Relations.***



# PATṬHĀNUDDESA-DĪPANĪ

## PACCAYA-SABHĀGO

OR

THE SYNTHESIS OF RELATIONS.

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The synthesis of relations will now be stated.

The relation of saha-jāta (coexistence) may be specified as being of fifteen kinds—i. e., four superior saha-jātas, four medium saha-jātas, and seven inferior saha-jātas. The four superior saha-jātas comprise ordinary saha-jāta, saha-jātanissaya (dependence-in-coexistence), saha-jātatthi (coexistent presence), and saha-jāta-avigata (coexistent continuance). The four medium saha-jātas comprise añña-mañña (reciprocity), vipāka (effect), sampayutta (association), and saha-jāta-vippayutta (coexistent dissociation). The seven inferior saha-jātas comprise hetu (condition), saha-jātādhipati (coexistent dominance), saha-jāta-kamma (coexistent kamma), saha-jātāhāra (coexistent food), saha-jātindriya (coexistent control), jhāna, and magga (means).

Rūpāhāra, or material food, is of three kinds, i. e., rūpāhāra (ordinary material food) rūpāhāratthi, and rūpāhārāvigata.



## BUDDHIST PHILOSOPHY OF RELATIONS

Rūpa-jīvitindriya, or physical life-control, is of three kinds, viz., rūpa-jīvitindriya, rūpa-jīvitindriyatthi, and rūpa-jīvitindriya-avigata.

The relation of purejāta (pre-existence) may be specified into seventeen kinds—i. e., six vatthu-purejātas (basic pre-existence), six ārammaṇa-purejātas (objective pre-existence), and five vatthārammaṇa-purejātas (basic objective pre-existence). Of these, the six vatthu-purejātas are vatthu-purejāta, vatthu-purejāta-nissaya, vatthu-purejātindriya, vatthu-purejāta-vippayutta, vatthu-purejātattthi, and vatthu-purejāta-avigata. The six ārammaṇapurejātas are ārammaṇapurejāta, some ārammaṇa, some ārammaṇādhipati, some ārammaṇa-ārammaṇūpanissaya, ārammaṇa-purejātattthi, and ārammaṇa-purejāta-avigata. The words “kiñci” and “koci” in kiñci ārammaṇam, and so forth, are used in order to take in only the present nipphan-rūpas (material qualities determined by kamma and environments). The five vatthārammaṇa-purejātas are vatthārammaṇa-purejāta, vatthārammaṇapurejāta - nissaya, vatthārammaṇa - purejāta-vippayutta, vatthārammaṇa-purejātattthi, and vatthārammaṇa-purejāta-avigata.

The relation of pacchājāta or post-existence, may be specified into four kinds—viz., pacchājāta, pacchājāta-vippayutta, pacchājātattthi, and pacchājāta-avigata.



## PATṬHĀNUDDESA-DĪPANĪ

The relation of anantara (contiguity) is of seven kinds—viz., anantara, samanantara, anantarūpanissaya, āsevana, anantara-kamma, natthi, and vigata. Of these, anantara-kamma is the volition which appertains to the Ariyan Path. It produces its effect, i. e., the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are:—The remaining ārammaṇa, the remaining ārammanādhīpati, the remaining ārammaṇūpanissaya, all pakatūpanissaya, and the remaining kind of kamma which is asynchronous kamma.

Thus the relations expounded in the Great Treatise (Paṭṭhāna), are altogether fifty-four kinds in all.

Of these relations,—all species of purejāta, all species of pacchājāta, material food, and physical life-control are present relations. All species of anantara and of nānākkhanika kamma are past relations. Omitting Nibbāna and term-and-concept, paññati—the relations of ārammaṇa and pakatūpanissaya may be classified under the three periods of time: past, present, and future. But Nibbāna and term-and-concept are always outside time.



## BUDDHIST PHILOSOPHY OF RELATIONS

These two dhammas—Nibbāna and concept (paññatti)—are both termed *appaccaya* (void of causal relation), *asaṅkhata* (unconditioned).<sup>\*</sup> Why? Because they are absolutely void of Becoming. Those things, or phenomena, which have birth or genesis, are termed *sappaccayas* (related things), *saṅkhatas* (conditioned things), and *paṭiccasamuppannas* (things arising from a conjuncture of circumstances). Hence these two dhammas, being void of becoming and happening, are truly to be termed *appaccayas* and *asaṅkhatas*.

Among things related and conditioned, there is not a single phenomenon which is permanent, lasting, eternal, and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because, in coming into existence, they are related to some causes, and their causes also are not permanent.

Are not Nibbāna and concept, *paccaya-dhammas* or relating things? Are they not permanent and lasting? Yes, they are so; but no phenome-

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<sup>\*</sup> Here, the word *appaccaya* is not a Kammadhāraya Compound but is of the Bahubbihi class—thus: Natthi paccayā etesaṃ ti appaccaya. *Asaṅkhata* is a Kammadhāraya Compound—thus: Saṅkariyante ti saṅkhata; Na saṅkhata ti asaṅkhata.



## PATṬHĀNUDDESA-DĪPANĪ

non happens entirely through Nibbāna or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are “*dukkha-dukkhatā*” (ill due to suffering), “*saṅkhāra-dukkhatā*” (ill due to conditioning), and “*vipariṇāma-dukkhatā*” (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture\*. Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Every thing is also subject to ill; therefore, how can there be any essential self or core in creatures and persons—who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reasons of the absence of a core.

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\* There are four postures for all beings, namely, sitting, standing, walking, and lying down.



## BUDDHIST PHILOSOPHY OF RELATIONS

To sum up. By expounding the twenty-four relations, the Buddha intends to reveal the following facts:—All conditioned things owe their happenings or becomings or existence to causes and conditions; and none to the mere desire or will or command of creatures. And, among all the things subject to causes and conditions, there is not one that comes into being through few causes; they arise, indeed, only through many. Therefore, this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations.



# PATṬHĀNUDDEṢA-DĪPĀNĪ

## PACCAYA-GHAṬANĀNAYA

OR

### THE SYNCHRONY OF RELATIONS.

The synchrony of relations will now be stated. The concurrence of causal relations in one related thing, is called synchrony of relations or *paccaya-ghaṭanā*. All phenomena are called *sa-paccayā* (related to causes), *saṅkhatā* (conditioned by causes), and *paṭiccasamuppannā* (arising from a conjuncture of circumstances); because, in arising and in standing, they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena? They are:—One hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of elements (*dhātu*), to wit:

- (1) element of visual cognition;
- (2) element of auditory cognition;
- (3) element of olfactory cognition;
- (4) element of gustatory cognition;
- (5) element of tactile cognition;
- (6) element of apprehension;
- (7) element of comprehension.



## BUDDHIST PHILOSOPHY OF RELATIONS

Of these,—

the twofold classes of sight-consciousness are called the elements of visual cognition;

the twofold classes of sound-consciousness are called the elements of auditory cognition;

the twofold classes of smell-consciousness are called the elements of olfactory cognition;

the twofold classes of taste-consciousness are called elements of gustatory cognition;

the twofold classes of touch-consciousness are called the elements of tactile cognition;

“the adverting of mind towards any five doors” (*pañcadvāravajjana*) and the twofold classes of “acceptance of impressions” (*sampaññicchana*) are called the elements of apprehension;

the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into four groups, to wit:

- (1) seven universals;
- (2) six particulars;
- (3) fourteen immorals;
- (4) twenty-five beautifuls.



## PATṬHANUDDESA-DĪPANĪ

Of the twenty-four relations,—

fifteen relations are common to all the mental states, viz., ārammaṇa, anantara, samanantara, sahaajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata, and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of ārammaṇa (object).

The same holds good as regards the remaining causal relations of anantara, samanantara, sahaajāta, and so on.

Eight relations only—viz., hetu, adhipati, pureajāta, āsevana, vipāka, jhāna, magga, and vippayutta—are common to some mental states. Of these,—the relation of hetu is common only to the classes of consciousness conditioned by hetu; the relation of adhipati is also common only to the apperceptions (*javanas*) coexisting with dominance (adhipati); the relation of pureajāta is common only to some classes of mind; the relation of āsevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness; the relation of vipāka is also common only to the resultant classes of mind; the relation of jhāna is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension



## BUDDHIST PHILOSOPHY OF RELATIONS

and comprehension; the relation of magga is common to the classes of mind conditioned by hetu; the relation of vippayutta is not common to the classes of mind in *Arūpaloka*.

Only one particular relation of pacchajāta is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are:—Contact (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), 'individuality-of-object' (*ekaggatā*), psychical life (*jīvita*), and attention (*manasikāra*).

Of these,—

Consciousness may be the relation of adhipati, it may be the relation of āhāra, and it may also be the relation of indriya;

Contact is the relation of āhāra alone;

Feeling may be the relation of indriya, and may also be the relation of jhāna;

Volition may be the relation of kamma, and may be the relation of āhāra;

'Individuality-of-object' may be the relation of indriya, it may be the relation of jhāna, and it may be the relation of magga also;

Psychical life is the relation of indriya alone.

The two remaining states—perception and attention—do not become any particular relations.



## PATTHĀNUDDESA-DĪPANĪ

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of seven relations, to wit, four superior saḥajātas and three of the medium saḥajātas excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of āhāra and indriya. Contact causally relates itself to the other seven by way of āhāra; feeling to the rest by way of indriya alone; volition, by way of kamma and āhāra; 'individuality-of-object', by way of indriya alone; and psychic life to the other seven, by way of indriya. The basis of eye causally relates itself to these eight states by way of six species of vatthupurejāta. The present visual objects, which enter the avenue of that eye-basis, causally relate themselves to those eight by way of four species of ārammaṇapurejāta. Consciousness which is called turning-towards-five-doors at the moment of cessation, just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of anantara. Moral and immoral deeds, which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience (*avijjā*), craving (*taṇhā*) and grasping (*upādāna*)—which co operated with volition (*kamma*) in the past existence, and dwellings,



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persons, seasons, foods, and so forth, of this present life, causally relate themselves to these eight states by way of pakatūpanissaya (natural sufficing condition). The six relations—hetu, adhipati, pacchajāta, āsevana, jhāna and magga—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight; so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations  
in the Five Senses.



## PATTHANUDDESA-DIPANI

There are six mental properties termed Particulars (*paṭiṇṇaka*)—viz., initial application (*vitakka*), sustained application (*vicāra*), deciding (*adhi-mokkha*), effort (*vīriya*), pleasurable interest (*pīti*), and desire-to-do (*chanda*). Of these, initial application takes part in the relation of jhāna and in the relation of magga. Sustained application takes part in that of jhāna alone. Effort takes part in the relation of adhipati, in the relation of indriya, and in the relation of magga. Pleasurable interest takes part in the relation of jhāna. Desire-to-do takes part in the relation of adhipati. Deciding does not take part in any particular relation.

The ten concomitants—viz., seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, i. e., turning-towards-five-doors, the twofold classes of acceptance, and the twofold classes of investigation accompanied by hedonic indifference. They form eleven mental states into one combination. Jhānic function obtains in these classes of consciousness. Feeling, individuality-of-object, initial application, and sustained application perform the function of jhāna relation. Consciousness (turning-towards-five-doors) belongs to the inoperative class, and so does not obtain in the relation of vipāka. Asynchronous



## BUDDHIST PHILOSOPHY OF RELATIONS

kamma serves in place of upanissaya. So, leaving out jhāna from, and inserting vipāka in, the relations which have been shown above as not obtainable in the five-senses, there are also six unobtainable and eighteen obtainable in the consciousness, turning-towards-five-doors. As for the remaining four resultant classes of consciousness, by omitting vipāka, five relations are unobtainable; and, by adding vipāka and jhāna, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, i. e., the above ten together with pleasurable interest. With the consciousness (turning-towards-mind-door), eleven concomitants coexist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, i. e., the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (i. e., pleasurable interest) than the other two, in respect of the jhāna factors; therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied



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by hedonic indifference. In the consciousness (turning-towards-mind-door), the pre-eminent mental property is merely 'effort', which performs the functions of indriya and jhāna, but not the functions of adhipati and magga. This consciousness, being of the inoperative class, does not obtain in the vipāka relation. Therefore, the unobtainable six including vipāka, and the obtainable eighteen including jhāna, are the same as in the consciousness (turning-towards-five-doors). The relation of vipāka is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of āsevana. Therefore five relations, including vipāka, are not obtainable; and nineteen relations, including āsevana, are obtainable.

End of the Synchrony of Relations in  
consciousness not accompanied by *hetu*.



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There are twelve classes of immoral consciousness, thus: two, rooted in nescience; eight, rooted in appetite; and two, rooted in hate. There are fourteen immoral mental properties, viz., dullness (*moha*), shamelessness (*ahīrika*), recklessness of consequences (*anottappa*), and distraction (*uddhacca*),—these four are termed the moha-quadruplet; greed (*lobha*), error (*diṭṭhi*), and conceit (*māna*)—these three are termed the lobha-triplet; hate (*dosa*), envy (*issā*), selfishness (*macchariya*), and worry (*kukkucca*)—these four are termed the dosa-quadruplet; sloth (*thīna*), torpor (*middha*), and perplexity (*vicikicchā*)—these three are termed the particular-triplet.

Of these, the three roots—greed, hate, and dullness—are *hetu* relations. Error is a *magga* relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are:—Consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants coexist. These are:—Seven universals, initial application, sustained application, effort (from the particulars), the moha-quadruplet, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, i.e., consciousness conjoined with perplexity, the



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relations of *hetu* and *magga* are also obtained. That is, dulness acts as the *hetu* relation; initial application and effort as the *magga*; and, as to the individuality-of-object (*ekaggatā*), as its function would be interfered with by perplexity, it does not perform the functions of *indriya* and *magga*, but it does the function of *jhāna*. Therefore, the three relations (*adhipati*, *pacchājāta*, *vipāka*) are not obtainable; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity. In consciousness conjoined with distraction, there are also fifteen mental properties—ommiting perplexity and adding deciding. They also make up sixteen mental states together with the consciousness. In this consciousness, individuality-of-object performs the functions of *indriya*, *jhāna* and *magga*. Therefore, three relations are not obtainable; whereas twenty-one are obtained.

Seven universals, six particulars, the *moha*-quadruplet, the *lobha*-triplet, sloth, and torpor—altogether twenty-two in number—severally co-exist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dulness—are *hetu* relations; and the three mental states—desire-to-do, consciousness itself, and effort—are *adhipati* relations. *Ārammaṇādhīpati* is also obtained here. Volition is the relation of *kamma*. The three foods are the rela-



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tions of āhāra. The five mental states—viz., mind feeling, individuality-of-object, psychic life, and effort—are relations of indriya. The five jhāna factors, i. e., initial application, sustained application, pleasurable interest, feeling, concentration, are jhāna relations. The four magga constituents, i.e., initial application, concentration, error, and effort, are magga relations. Therefore only the two relations (pacchājāta and vipāka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the  
immoral class of consciousness.



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There are ninety-one beautiful classes of consciousness, to wit, twenty-four beautiful classes of kāma-consciousness, fifteen classes of rūpa-consciousness, twelve classes of arūpa-consciousness, and forty classes of transcendental consciousness. Of these, the twenty-four beautiful classes of Kāma-consciousness are:—Eight classes of moral consciousness, eight classes of beautiful resultant kind, and another eight classes of beautiful in-operative kind.

There are twenty-five kinds of beautiful mental properties, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*)—these three are termed moral *hetus*; faith (*saddhā*), mindfulness (*sati*), prudence (*hiri*), discretion (*ottappa*), balance of mind (*tatramajjhataṭṭhā*), composure of mental properties (*kāyapassaddhi*), composure of mind (*cittapassaddhi*), buoyancy of mental properties (*kāya-lahutā*), buoyancy of mind (*citta-lahutā*), pliancy of mental properties (*kāyamudutā*), pliancy of mind (*citta-mudutā*), fitness of work of mental properties (*kāya-kammaññatā*), fitness of work of mind (*citta-kammaññatā*), proficiency of mental properties (*kāya-pāguññatā*), proficiency of mind (*citta-pagunnata*), rectitude of mental properties (*kāyujukatā*), rectitude of mind (*cittujukatā*), right speech (*sammā-vācā*), right action (*sammā-kammaṇṭa*), right livelihood (*samma-ājīva*)—the last three



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are called the three abstinences; pity (*karuṇā*) and appreciation (*muditā*)—these last two are called the two illimitables.

Of these, the three moral hetus are hetu-paccayas. Intelligence appears under the name of *vimamsā*, in the adhipati relation; under the name of *paññā*, in the indriya relation; and under the name of *sammādiṭṭhi*, in the magga relation. *Saddhā* or faith is the indriya relation. *Sati* or mindfulness is a *satindriya* in the indriya relation, and a *sammāsati* in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of kāmā-consciousness. They are:—Seven universals, six particulars, and twenty-five beautifuls. Of these, pleasurable interest enters into combination only with four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations.



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Among the four kinds of adhipati, i.e., desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of āhāra. The eight mental states, i.e., mind, feeling, concentration, psychic life, faith, mindfulness, effort, and intelligence, are relations of indriya. The five jhāna factors, i.e., initial application, sustained application, pleasurable interest, feeling, and concentration, are relations of jhāna. The eight path-constituents, i.e., investigation, initial application, the three abstinences, mindfulness, effort, and concentration, are relations of magga. Therefore, only the two relations (pacchājāta and vipāka) are not obtained in these eight classes of consciousness; and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight beautiful classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable, and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable, are three in number, to wit, adhipati, pacchājāta, and āsevana; and the remaining twenty-one are obtainable.

The higher classes of *Rūpa*, *Arūpa* and Transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of



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relations should be understood as existing in the four moral classes of Kāma-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the Kāma-consciousness? Because of the greatness of the āsevana. They are fashioned by marked exercises, and so āsevana is superior to them; for this reason, indriya, jhāna, magga, and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than Kāma-consciousness.

End of the Synchrony or Relations  
in the states of mind.



## PATṬHĀNUDDESA-DĪPAṆĪ.

### SYNCHRONY OF RELATIONS IN THE GROUPS OF MATERIAL QUALITIES.

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities, to wit:

(A) Four essential material qualities—

- (1) extension (*pathavi*);
- (2) cohesion (*āpo*);
- (3) heat (*tejo*);
- (4) motion (*vāyo*).

(B) Five sensitive material qualities—

- (1) the eye (*cakkhu*);
- (2) the ear (*sota*);
- (3) the nose (*ghāṇa*);
- (4) the tongue (*jīvhā*);
- (5) the body (*kāya*).

(C) Five material qualities of sense-fields—

- (1) visible form (*rūpa*);
- (2) sound (*sadda*);
- (3) odour (*gandha*);
- (4) sapid (*rasa*);
- (5) the tangible (*phoṭṭhabba*): this material quality is composed of three essentials, viz., extension, heat, and motion.



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- (D) Two material qualities of sex—
  - (1) female sex (*itthibhāva*),
  - (2) male sex (*pumbhāva*).
- E) One material quality of life (*Jīvita*).
- (F) One material quality of heart-base (*hadaya-vatthu*).
- (G) One material quality of nutrition (*ahāra*).
- (H) One material quality of limitation (*ākāsa-dhātu*).
- (I) Two material qualities of communication—
  - (1) intimation by the body (*kāya-viññatti*);
  - (2) intimation by speech (*vaci-viññatti*).
- (J) Three material qualities of plasticity—
  - (1) Lightness (*lahutā*);
  - (2) Pliancy (*mudutā*);
  - (3) adaptability (*kammaññatā*).
- (K) Four material qualities of salient features—
  - (1) integration (*upacaya*),
  - (2) continuance (*santati*),
  - (3) decay (*jaratā*),
  - (4) impermanence (*aniccatā*).



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Of these, six kinds of material qualities—viz., the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations, viz., saha-jāta, aññamañña, nissaya, atthi, and avigata; and they are related to the coexistent material qualities derived from the latter by way of four relations (i.e., excluding aññamañña in the above five). The material quality of life causally relates itself to the co-existent material qualities produced by kamma, by way of indriya. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal, by way of āhāra.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are:—The five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son, so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of vatthu-pūrejāta, by way of vatthu-pūrejātindriya, and by way of vatthupure-jāta-vippayutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three



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elements of apprehension by way of ārammaṇa-purejāta. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of saha-jātanissaya at the time of rebirth, and by way of vatthu-purejāta and of vatthu-purejāta-vippayutta during life.

There are twenty-three groups of material qualities. They are called groups, because they are tied up with the material quality of production (*jāti-rūpa*) into groups, just as hair or hay is tied up with a string.\* Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by kamma, viz., the vital nonad, the basis-decad, the body-decad, the female-decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together

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\* Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. Cf. Compendium, page 164. He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. Cf. Paramatthadīpanī, page 273. Translator.



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with each of the eight material qualities, i. e., heart-basis and so forth, makes up analogously the eight other decads, i. e., base-decad, and so forth. Here the four groups, viz., vital-nonad, body-decad, and twofold sex-decads, locate themselves in a creature, pervading the whole body. Here vital nonad is the name of the maturative fire (*pācakaggi*) and of the bodily fire (*kāyaggi*). *Pācakaggi*, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. *Kāyaggi*, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm, and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, i.e., eye-decad, and so forth, locating themselves respectively in the eye-ball,



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in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind—viz., the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four—viz., the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadapt-able; and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to shake the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by shaking any part of the body. The other



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two groups of speech-communication occur also on account of mind, when wishing to speak; but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, viz., the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change, viz., the two primary groups (i.e., the primary octad and the sound nonad) and the two plastic groups (i.e., the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures; through changes in its temperature; through changes of food, air, and heat; through changes of the disposition of the members of the body; and through changes of one's own exertion and of others'. Here also, when working harmoniously, two plastic groups occur; and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food, viz., the primary octad and the undecad of plasticity.



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These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception,



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by way of six different relations, to wit, the four superior saḥajātas, the vipākas, and vippayutta. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of aññamañña. Among the mental states at the moment of rebirth, the roots are causally related by way of the hetu relation; the volition, by way of kamma; the foods, by way of āhāra; the controls, by way of indriya; the Jhāna constituents, by way of jhāna; and the path-constituents, by way of Path to the Kamma-produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchājāta. By pacchājāta are meant all the four species of pacchājāta. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, i. e., ārammaṇa, adhipati, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations, to



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wit, the four superior sahajātās, and vippayutta. Among these mental states,—the hetus are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipāka, the foods by way of āhāra, the controls by way of indriya, the jhāna factors by way of jhāna, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchājāta. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable, to wit, ārammaṇa, anantara, samanantara, aññamañña, upanissaya, purejāta, āsevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchājāta. Here again, by pacchājāta are meant all the four species of pacchājāta. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, viz., four superior sahajātas and one añña-



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mañña; but to the coexistent derivative material qualities by way of the four superior saḥajātas only. The material quality of nutritive essence is causally related by way of āhāra, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma, is causally related only to the coexistent material qualities by way of indriya. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the groups  
of material qualities.



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The meaning of the term '*Paṭṭhāna*' also, will now be explained. "*Padhānaṃ ṭhānaṃ ti Paṭṭhāna*": *Paṭṭhāna* is the pre-eminent or principal cause. In this definition the word '*Padhāna*' means 'pre-eminent', and the word '*ṭhāna*' means 'condition' or 'cause'. Hence the whole expression means "the pre-eminent cause," "the actual cause," or "the ineluctable cause." This is said, having reference to its ineluctable effect or result.\* There are two kinds of effect, to wit, the direct and the indirect. By "the direct" is meant the primary or actual effect; and by "the indirect" is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason,—that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as eluctable, since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this "Great Treatise." For this reason the name '*Paṭṭhāna*' is assigned to the entire collection of the twenty-four relations, and also to the "Great Treatise."

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\*Elsewhere I have rendered the word '*paccayuppanna*' as 'related things.'



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And now, to make the matter more clear and simple.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will be entitled to reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the *Paṭṭhāna*. However, the latter kind finds its place in the Suttanta discourses. If this exists, then that happens; or, because of the occurrence of this, that also takes place: such an exposition is called “expounding by way of Suttanta.” In fact, the three states (greed, hate, and ignorance) are called the hetus or conditions, because they are the roots whence springs the defilement of the whole animate world, of the whole inanimate world, and of the world of space. The three other opposite states (disin-



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terestedness, amity, and knowledge) are also called hetus or conditions, since they are the roots whence springs purification. In the same manner the remainder of the Paṭṭhāna relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four Paṭṭhāna relations or causes. Thus ends the *Paṭṭhānuddesa-dīpanī*, or The Concise Exposition of the Paṭṭhāna Relations, in these three sections namely: — The *Paccayatthadīpanī* (or The Analytical Exposition of Relations), the *Paccayasabhāga-saṅgaha* (or The Synthesis of Relations), and the *Paccayaḥaṭṭanānaya* (or The Synchrony of Relations).

This concise exposition of relations, “The Paccayuddesadīpanī”, was written by The Most Venerable Ledi Araññavihāravāsī Mahā Thera of Monywa, Burma.

THE END.





