

# Relationship Between Upadana and Bhava with Reference to Patthana

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## ABSTRACT

Among the twelve links of Paṭiccasamuppāda, the link of *upādāna* and *bhava* is an interesting fact. Despite the scholarly numerous perspectives offered on Paṭiccasamuppāda, the Paṭṭhāna viewpoint has received less attention on it. It remains challenging to comprehend relationship between *upādāna* and *bhava* from Paṭṭhāna perspective. For instance, Paṭiccasamuppāda cannot provide the satisfied answer to how *upādāna* as unwholesome consciousness conditions wholesome *kamma* without help of Paṭṭhāna. There are several conditions in which *upādāna* cause *bhava*: *kammabhava* and *upapattibhava* from the Paṭṭhāna perspective. It is apparent that Paṭṭhāna supplements Paṭiccasamuppāda according to Visuddhimagga, which express twelve links of Paṭiccasamuppāda in conjunction with Paṭṭhāna. But a brief mention is found that Visuddhimagga asserts that eight out of twenty-four relations in Paṭṭhāna such as *upanissaya*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* and *hetu* are applied between *upādāna* and *bhava*. Moreover, these relations have not been extensively analyzed and examined in sense of their relevance to *upādāna* and *bhava*. Therefore, the researcher's aim here was to examine eight relations and their application between *upādāna* and *bhava* with special reference to Paṭṭhāna. This study claimed that Paṭṭhāna provides the understanding of relationship between *upādāna* and *bhava* and, to some extent, clarifies the answer that Paṭiccasamuppāda cannot deliver as to the relationship. It was a textual study based on Pāli canonical texts. Some commentarial texts and works related to this study were also used whenever deemed reasonably relevant.

**Keywords:** Bhava, Upādāna, Relationship, Paṭṭhāna and Paṭiccasamuppāda.

## INTRODUCTION

As a significant result of his ongoing investigation, the Buddha taught a unique discovery of doctrines. Among its doctrinal discoveries, Theravāda Buddhism recognizes two conditionality doctrines: *Paṭiccasamuppāda* and *Paṭṭhāna* (Somaratane, 2012). According to *Visuddhimagga*, twelve connections of *Paṭiccasamuppāda* are mixed with the *Paṭṭhānanaya* (method of relation). *Paṭiccasamuppāda*, the doctrine of dependent origination, is articulated as follows: when this exists, that comes to be; when this arises, that arises. It sets down a series of cause-effect relationships as twelve links in mutual dependence so as to form a ring called the wheel of life (Jayasuriya, 1988). *Paṭṭhāna*, the method of conditional relations, is described in the *Abhidhamma*, which contains an explication of a scheme of twenty-four conditional relations (*paccaya*) for plotting the casual connections between various categories of phenomena (Bomhard, 2013).

The primary distinction between these two great doctrines is that *Paṭiccasamuppāda* only explains cause and effect, whereas *Paṭṭhāna* also incorporates the conditioning force. When describing cause and effect in *Paṭṭhāna*, three factors are considered: (1) conditioning state (*paccaya-dhamma*), (2) conditioned state (*paccayuppanna dhamma*) and (3) conditioning force (*satti*) (Nārada, 1969). Only the first two types are used to elucidate cause and effect in

*Paṭiccasamuppāda.*

Among twelve links in the *Paṭiccasamuppāda*, what is significant is found that it reveals that dependent on *upādāna* (clinging), there arises *bhava* (becoming) (*upādānapaccayābhavo*). This specific link shows relationship between *upādāna* and *bhava*. *Upādāna* is a conditional factor, which is often defined as clinging, grasping and attachment. It is classified into four types, or intense cravings, which are clearly conditioned by earlier cravings. They are namely; *kāmaupādāna* (sense-desire clinging), *diṭṭhupādāna* (view clinging), *sīlabbatupādāna* (rules and vows clinging) and *attavādūpādāna* (self-doctrine clinging) (M I 51). These four can be regarded as two phenomena of *taṇhā* and *diṭṭhi*. While *kāmaupādāna* refers to *taṇhā* or *lobha cetasika*; *diṭṭhupādāna*, *sīlabbatupādāna*, and *attavādūpādāna* are all included under *diṭṭhi*. Since *diṭṭhi* refers to wrong views, *upādāna* is ultimately both *lobha* and *diṭṭhi*. These two have the nature of firm clinging to something without letting go it. It is known as *upādāna* because it is hard to let go.

*Upādāna* conditions *bhava* as two-fold: *kammabhava* and *upapattibhava*. Out of two, *kammabhava* are defined as the formation of merit (*puññābhisankhāra*), the formation of demerit (*apuññābhisankhāra*) and the formation of the imperturbable (*āneñjābhisankhāra*) (Vibh 137). *Puññābhisankhāra* is good deeds like offering (*dāna*), observing morality (*sīla*) and meditation (*bhāvanā*) are done by the *cetanā* associated with sense-sphere wholesome minds (*kāmāvacara-kusala-citta*). This *puññābhisankhāra* means *kāmāvacarakusala-cetanā*. According to Abhidhamma, this wholesome *cetanā* is classified into 13 consciousnesses: eight belong to *mahākusala-citta* (great wholesome consciousness) and five belong to the *rūpāvacara-kusala-citta* (form-sphere wholesome consciousness). *Apuññābhisankhāra* means *akusala-cetanā* (unwholesome volition). It is the *cetanā* that is associated with 12 *akusala-cittas* (unwholesome mind). These 12 *akusala-cetanās* are called *apuññābhisankhāra*. *Āneñjābhisankhāra* is *cetanā* that associates with the four *arūpāvacara-kusalacittas*. Therefore, this *cetanā* is divided into four types. The power of concentration makes the mind unshakeable owing to the absence of matter (*rūpa*). Therefore, the four *kusala-arūpāvacarajhāna-cetanās* are called *āneñjābhisankhāra*. *Āneñja* means unshakeable. In total, in *Paṭiccasamuppāda*, there are 29 productive *cetanās*, both wholesome and unwholesome. They are called *kammabhava*. On the other hand, *upapattibhava* is mentioned thus: “*kammābhinibbattā khandhā*” aggregates (*khandhā*) which are produced by that *kammabhava* (Vism 571). According to the *Vibhaṅga* Commentary, *upapattibhava* is mentioned as nine kinds: Sense-desire becoming, fine-material becoming, immaterial becoming, percipient becoming, non-percipient becoming, neither-percipient nor-non-percipient becoming, one-constituent becoming, four-constituent becoming, five-constituent becoming (Ñānamoli, 2010). These nine types do not refer to other things; they only mean the 31 planes. Those four kinds of *upādāna* as a condition cause those two-fold *bhava*.

Although relationship between *upādāna* and *bhava* is understood from *Paṭiccasamuppāda* perspective, it is difficult to understand from *Paṭṭhāna* perspective. There are several conditions in which four kinds of *upādāna* give support to *bhava*: *kammabhava* and *upapattibhava* from the standpoint of the *Paṭṭhāna*. Wholesome or unwholesome *kamma* conditioned by each one of four kinds of *upādāna* lead to *kāmaabhava*, *rūpabhava*, and *arūpabhava* respectively. It is obvious that *Paṭṭhāna* supplements *Paṭiccasamuppāda* according to *Visuddhimagga* and *Abhidhammatthasaṅgaha*, which express twelve links of *Paṭiccasamuppāda*, combined with *Paṭṭhāna*. For instance, *Visuddhimagga* states that among twenty-four relations, eight relations such as *upanissaya*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* and *hetu* are applied between *upādāna* and *bhava* (Vism 575). But how these relations apply between *upādāna* and *bhava* has not been analyzed in detail by *Visuddhimagga* and *Abhidhammatthasaṅgaha* and so, it is quite difficult for readers to understand relation of *upādāna* and *bhava*. Moreover, this supplement of *Paṭṭhāna* has not yet been presented in academic fields as well. Therefore, this work aims to study eight relations and their application between *upādāna* and *bhava* mainly with reference to the *Pañha-vāra* and *Paccayaniddesa* in the

*Paṭṭhāna*.

## MATERIAL AND METHODS

This is a textual study based upon *Paṭiccasamuppāda* and *Paṭṭhāna*. According to *Visuddhimagga*, twelve links of *Paṭiccasamuppāda* are combined with 24 relations from *Paṭṭhāna* respectively. Among them, eight relations of *upanissaya*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* and *hetu* are counted and summarized to apply relationship between *upādāna* and *bhava*. But, this article aims to explore the eight relations and their application between *upādāna* and *bhava* with special reference to *Paṭṭhāna*. Analytical methods are used in examining this relationship from *Pāli* canonical texts and commentaries, which are relevant to this work. Mainly *Paṭṭhāna* and its commentary including *Visuddhimagga* and *Abhidhammatthasangaha* are used.

## RESULTS AND DISCUSSION

As Theravāda Buddhism recognizes two doctrines of conditionality of *Paṭiccasamuppāda* and *Paṭṭhāna* (Ads 130), twelve links of *Paṭiccasamuppāda* are mixed up with the *Paṭṭhānanaya* (method of relation) according to *Visuddhimagga*. It can be distinguished that while *Paṭiccasamuppāda* mentions the interdependent cause and effect of twelve factors, technically called *paccaya* (condition) *paccayuppanna* (conditioned state), *Paṭṭhāna* expresses not only cause and effect but also conditioning force (*paccayasatti*). In actuality, many conditions lead to various results. For instance, when the right conditions exist, the seed will grow into a plant. Different effects from the seed include the root, trunk, branches, leaves, flowers, and fruit. Since the seed in this case, is derived from the fruit, the two are in a sense of the same sort. However, the seed is extremely distinct from the root, trunk, branches, and leaves, and they are thought to produce diverse consequences (Nandamalabhivamsa, 2019).

In the *Paṭṭhāna*, the causal relation is formulated as twenty-four conditions (Paṭṭh I p. 1). According to *Visuddhimagga*, these twenty-four relations supplement *Paṭiccasamuppāda*. However, among twenty-four relations, eight relations: *upanissaya*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* and *hetu*, will be applied as relationship between *upādāna* and *bhava*.

### Relation of *Upādāna* to *Kammabhava* by Way of One Condition

*Upanissaya-paccaya* is translated as decisive support-condition or strong dependence-condition. Nyanatiloka (1983) represents it as a powerful means, or inducement. It occurs when a phenomenon assists another phenomenon by being a powerful inducement. In the *Paṭṭhāna*, it is expounded in terms of nine states of minds thus:

Any preceding wholesome phenomena may be to any succeeding wholesome phenomena ... to some (not immediately) succeeding unwholesome phenomena ... to any succeeding neutral phenomena, a condition by way of decisive support. Any preceding unwholesome phenomena may be to any succeeding unwholesome phenomena ... some (not immediately) succeeding wholesome phenomena ... to any succeeding neutral phenomena, a condition by way of decisive support. Any preceding neutral phenomena may be to any succeeding neutral ... wholesome ... unwholesome phenomena, a condition by way of decisive support. Even weather and food may be a condition by way of decisive support. Also, a person may be a condition by way of decisive support. Also, a dwelling place may be a condition by way of decisive support (Nyanatiloka, 1983, p.162).

Accordingly, there are three types of decisive support when one phenomenon serves as a powerful inducement for another: (1) the object-decisive-support (*ārammanūpanissaya*), (2) the proximate-decisive

-support (*anantrarpanissaya*), and (3) the natural-decisive-support condition (*pakatpanissaya*). These three relations are sufficient to generate the four categories of mind: wholesome (*kusala*), unwholesome (*akusala*), result (*vipāka*), and functional consciousness (*kiriya*). The object-decisive-support (*ārammanūpanissaya*) is similar to the object-predominance (*ārammanādhipati*), which is dominant in terms of objects; most agreeable, lovable, appealing, and pertinent. Such objects are strong or an inducement cause to rise consciousness and concomitants. Furthermore, proximate-decisive-support (*anantarūpanissaya*) is similar to proximity condition (*anantara-paccaya*), which is a powerful cause for preceding consciousness to promptly succeed consciousness by a state of assistance by being contiguous. The third is natural-decisive-support (*pakatūpanissaya*), which is widespread. Ledī (2004) says that all past, present, and future, internal and external, classes of consciousness as well as their concomitants, all material qualities, *Nibbhāna*, and concepts (*paññatti*) are natural sufficing conditions, related in various ways to all the present classes of consciousness and their concomitants.

By means of the power of *pakatūpanissaya*, four *upādāna*, which is unwholesome (*akusala*) state, provide an opportunity for *akusala cetanā* or *kamma* to arise. The Paṭṭhāna describes that “*akusalodhammo akusalassa dhammassa upanissayapaccayena paccayo*” – Dependent on unwholesome phenomena, there comes unwholesome phenomena to be by way of *upanissaya* (Paṭṭh I 147). Abhidhammically, four types of *upādāna* are *lobha* and *diṭṭhi*, which belong to ten defilements. They are the unwholesome cause for a variety of unwholesome *kamma* to be produced by the power of *Pakatūpanissaya*. It is stated that depending on *akusala*, greed (*lobha*), anger (*dosa*), ignorance (*moha*), conceit (*māna*), wrong view (*diṭṭhi*), and wish, killing, stealing, etc., are committed by the force of Natural decisive support (Paṭṭh I p.148). Herein, *akusala* which is *lobha*, *diṭṭhi* and so forth are the causes to arise various *akusala kamma*. For instance, impelled by *upādāna*, one commits crimes, or any other de-meritorious actions, and then these de-meritorious *kamma*-formations are conditioned through *upādāna* by Decisive Support. Indeed, where *upādāna* conditions unwholesome *kamma*, it is causally related to past, present and future by way of a more powerful sufficing condition. Nyanatiloka (1983) illustrates that desire may be a natural (or direct) condition for theft; hate, slander or murder; climate, food, etc., for good or bad health; friends, for spiritual progress or deterioration. Similarly, some people believe that there are Gods that created natural disasters like storms, earthquakes, wildfires, etc. So, in order to please these Gods, they sacrifice animals. Thus, *akusala* such as greed (*lobha*), anger (*dosa*), ignorance (*moha*), wrong view (*micchā-diṭṭhi*), etc. is a condition for subsequent *akusala* like killing, stealing, etc., by the force of Natural strong dependence condition.

Furthermore, in the *Paṭṭiccasamuppāda*, *upādāna* is *akusala* (unwholesome). But *kamma* is productive *cetanā*, which is *kusala* or *akusala*. Herein, if *upādāna* is *akusala*, how can it condition *kusala cetanā*? According to the *Paṭṭhāna*, the discrete events between the relation of cause and effect can work dependently. By means of the power of *upanissayapaccaya*, *upādāna*, which is an unwholesome (*akusala*) state, gives support for *kusala cetanā* (wholesome actions) to arise. It is stated that dependent on unwholesome phenomena, there arises wholesome phenomena to be by way of *upanissaya* – “*akusalodhammo kusalassa dhammassa upanissayapaccayena paccayo*.” (Paṭṭh I 149). In this regard, it is naturally concerned with that those bad things that have the nature of bad things cause bad things. Although having caused by bad things, there also arises good things. Moreover, the *Paṭṭhāna* expounds that preceding unwholesome states serve as a condition for subsequent wholesome states not immediately by the force of Strong-dependence Condition) (*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci upanissaya-paccayena paccayo*) (Paṭṭh I 149). Similarly, when *upādāna* causes wholesome *kamma* or de-meritorious *kamma*-formations (*puññābhisāṅkhāra*) and imperturbable karma-formations (*aneñjābhisāṅkhāra*) as known *kusalakammabhava*, *upādāna* is *paccaya* and *kusalakammabhava* is *paccayupanna*. *Pakatūpanissaya* is conditioning force of condition (*paccayasatti*). Therefore, although *upādāna* is unwholesome consciousness, it can condition wholesome *kamma*. Another passage is stated in the *Paṭṭhāna* that depending on *akusala*, greed (*lobha*), anger (*dosa*), ignorance (*moha*), conceit (*māna*), wrong view (*diṭṭhi*), and wish, offering, keeping precepts, etc., are



committed by the force of Natural decisive support (Paṭṭh I p.149). According to this, it is understood that by the decisive support of such things as attachment, hatred, and delusion etc., one gives alms, observes the moral rules, performs the *Uposatha* functions, develops *jhāna* or insight, etc. Hence, *upādāna* are causally related, by way of a more powerful sufficing condition, to wholesome *kamma*. For instance, someone may perform good deeds due to aversion towards bad results or attachment to good results. He may regret the bad deeds he performed in the past. Then, in order to counteract it, he performs good deeds such as offering, undertaking the precept, fulfilling the duty of observance, developing *jhāna*, insight, the path, develops super-knowledge, and develops higher attainments. Thus, the evil deeds they have done by attachment or aversion are directed by natural-decisive-support (*pakatūpanissaya*) to the moral acts they cultivate later.

### Relation of *Upādāna* to *Kammabhava* by Ways of Dominance-Object

According to *Paṭiccasamuppāda*, clinging to sensual pleasures and wrong views conditions de-meritorious formations (*apuññābhisankhāra*). It is recognized as dependent on cause and effect. However, there are many powerful conditions in which *upādāna* conditions *apuññābhisankhāra* through the *Paṭṭhāna* perspective. Since *citta* fails to arise without objects, where *upādāna* conditions *apuññābhisankhāra*, objects are a necessary condition. The object condition (*ārammaṇapaccaya*) represents the six sense objects: the visible object, the sound, the smell, the taste, the touch, and the mental object. Without the six sense objects, consciousness and their associated mental factors cannot arise. The *Visuddhimagga* gives a simile thus; even a weak person is unable to get up and stand without the support of a stick and a rope line. (Vism 165). In this regard, it is to be recognized that; “*rūpārammaṇaṃ chakkhuvīññāṇdhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo*” – visible object assists eye-consciousness and its concomitants to arise by object condition and so forth (Paṭṭh I 1). Therefore, all states that are objects, consciousness and consciousness-concomitants are supported by object-condition.

Strong attachment (*upādāna*) to desirable sensual objects: visible form (*rūpārammaṇa*); sound (*saddhārammaṇa*); scent (*gandhārammaṇa*); taste (*rasārammaṇa*); tangible object (*phoṭṭhbbhārammaṇa*); and thoughts (*dhammārammaṇa*), can give rise to unwholesome *kamma*, Therefore, the Buddha once told Māgaṇḍiya, a wandering ascetic, as follows:

Eyes, Māgaṇḍiya, enjoy a visible object, take delight in it, and are happy with it) (M I p.502).

Here, ‘eye’ refers to eye-related consciousness and its mental states, ‘ear’ to ear-related consciousness and mental states, and so on. Thus, our senses (or sense-related consciousnesses and mental states) are always fascinated by the objects such as sights, sounds, etc. When one attaches to someone or something, attachment is an object condition. Depending on the object condition, greedy consciousness (*lobhamūlacitta*) arises. The *Paṭṭhāna* expounds that due to five senses receive desired and likable objects, greed and wrong view arise. (Paṭṭh I p.151). This shows the power of *ārammaṇa* condition. When *ārammaṇa* (object condition), *ārammaṇādhīpati* (object predominance condition), or *ārammaṇa-upanissaya* (object strong dependence condition) are received, one is subject to cling to it. When the objects are greedy or desirable, it is a powerful inducement for the arising of *upādāna* by way of *ārammaṇūpanissaya*. U Ṇāṇavaṃsa, Sayadaw (n.d.) illustrates how all objects condition all consciousness and mental components to enjoy them, just as a lovely garden might condition a person to visit it. In addition to greed, other conscious mental variables such as delusion, hatred, and others also take pleasure in their things in different ways. Even the hatred-rooted mind accepts the object of hatred repeatedly despite one detests for it. The six senses of consciousness need the support of six different kinds of objects in order to awaken, just like a disabled or elderly person needs a cane or rope line to help them stand up. Thus, suppose someone receives the wrong information that if one sacrifices animate animals or human beings, he will be born in a very happy realm with only the enjoyment of sensual pleasures with no suffering. In this case, his desire to be born in the pleasurable realm is strong enough and, forced by clinging to such sensuous desire (*kāmupādāna*), as a greedy object, he may produce demeritorious *kamma*. That bad *kamma* causes rebirth in hell or four woeful states but not in the happy states he desires. In this case, killing the animal or human beings is *kammabhava*, which will condition rebirth in the evil state. Clinging to the strong desire to be reborn in the very happy realms is the conditioning state (*paccaya*). *Kammabhava* is the conditioned *dhamma* (*paccayuppanna*). The preceding *kāmupādāna* or

*akusala* is the conditioning, and the succeeding unwholesome *kammabhava* is the conditioned state by force of decisive-support condition.

Furthermore, there is a relation between *lobha* and *diṭṭhi* in which objects are taken on each. Attachment and wrong view arise with delight when one firmly holds his *lobha* (greed) or *diṭṭhi* as an object. It means that due to craving, there arises wrong view. In the same way, due to wrong view, there arises craving by way of *ārammaṇūpanissaya* (Paṭṭh I p.147). Indeed, with clinging to pleasurable and greedy predominance-objects, unwholesome mental states (*akusala*) such as greed (*rāga*), anger (*dosa*), delusion (*moha*), conceit (*māna*) wrong view (*diṭṭhi*), prayer (*patthanā*) and so on, always lead us to the performance of unwholesome *kamma*: killing the animate; taking what is not given; misconduct in sensual pleasures; false speech; divisive speech; harsh speech; frivolous chatter; covetousness; ill-will; wrong view. They are immoral (*sāvajja*) and harmful to both oneself and others (*dukkha-vipāka*). The arising of clinging to objects (*upādāna*) conditions *akusala kamma*. It is by way of the decisive support-condition of object.

On the other hand, it is discernible that unwholesome mental states motivate ordinary people to commit evil deeds such as killing, stealing, etc. However, indeed, unwholesome states can also inspire one to raise wholesome deeds when receiving necessary objects as a condition. It is stated that;

The sixth section states that Preceding unwholesome states serve as a condition for subsequent wholesome states not immediately by the force of Strong-dependence Condition (Paṭṭh I p.6).

Accordingly, although preceding attachment to objects is unwholesome *citta*, it conditions subsequent wholesome *kamma* through *ārammaṇūpanissayapaccaya*. For instance, one believes that if he performs *dāna* and preserves *sīla* with the desire or attachment to achieve heavenly rebirth, he will reach as he desires. Here, clinging to an object such as heavenly realms is *upādāna*, and not seeing the truth is *avijjā*. And thinking of heaven's pleasures that are permanent is wrong view (*diṭṭhi*). However, offering *dāna* and cultivating *sīla* are *puññābhisaṅkhāra* through taking objects of *upādāna* and *diṭṭhi*. In this case, wholesome action such as *dāna* and *sīla* arises owing to *akusala* (*upādāna*), *avijjā* and *diṭṭhi*. And another example is that when one meditates upon craving or greed, greed is the object of meditation. In addition, one believes that life in the immaterial realm is eternal and that all suffering will cease there. Consequently, he has the attachment to be born in that realm and attempts to attain *jhāna*. Herein, attachment to immaterial realms conditions *āneñjābhisaṅkhāra* through the power of *upanissaya-paccaya*. In this case, *akusala* conditions *kusala*, or *kusala* arises referring to *akusala* by the power of *ārammaṇa paccaya* (object condition). The clinging to object is *akusala*, but the practice of meditation is wholesome *kamma*. According to Paṭṭhāna, depending on *akusala*, greed (*lobha*), anger (*dosa*), ignorance (*moha*), conceit (*māna*), wrong view (*diṭṭhi*), and wish, offering, keeping precepts, etc. are performed by way of dominance-object condition (Paṭṭh I p.149). Therefore, through objects of *upādāna* in unwholesome mental states, one performs the performance of wholesome deeds by way of dominance-object condition (*ārammaṇūpanissaya*).

### Relation of Kāmuṇādāna to Apuññābhisaṅkhāra by Ways of Co-Existence (Seven-conditions)

Out of four types of *upādāna*, where *kāmuṇādāna* generates *akusala kammabhava*, there are seven conditioning modes by way of co-existence. They are *hetu*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi* and *avigata* in the Paṭṭhāna. Herein, *upādāna* is *lobha*, which is one of the six roots; greed (*lobha*), hatred (*dosa*) and delusion (*moha*); and non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*). The roots, *hetu*, are the dhammas that condition the *citta* and *cetasikas* they accompany, and the *rūpa*, produced by the *citta*. When *upādāna* conditions *apūññābhisaṅkhāra*, there is root-condition. Since the mind cannot occur without an object, when one attaches to someone or something, object-condition (*ārammaṇapaccaya*) is required for attachment or *lobha*. Depending on the object condition, greedy consciousness (*lobhamulacitta*) arises. Through the power of object condition, *lobha* arises. Through the power of *hetu-paccaya* (root condition), and also in such an association, unwholesome mental states are born together with *lobha*, unwholesome mind. Even a single mental state, like *lobha*, needs specific conditions to expand strength. The mental state of attachment never manifests by itself; rather, it is constantly accompanied by a number of other mental states that sustain one another through the forces of coexistence and reciprocity. To provide an analogy, individual threads are incredibly weak and frail when they are not knotted together to form a rope (U Hla Myint, 2010). Hence, the arising of attachment and its concomitant consciousness and

other mental states are born together. This is *sahajāta-paccaya* (born together condition). Through attachment to objects, one commits unwholesome *kamma*, verbally and bodily. The physical phenomenon arises depending on one mind. For instance, unpleasant physical behaviors like hostile stares, angry shouts, etc., are connected to unwholesome mental states, and it is believed that the two of them unify to cause unfavorable results. Thus, the co-nascence state allows our thoughts and bodies, which originate simultaneously (chemical changes in our bodies), to cooperate (U Hla Myint, 2010). They assist one another by living in harmony (*sahajāta*). The force of *ārammaṇa-paccaya* is when they are reciprocal (mutuality condition). Additionally, both states are dependent on one another; this is the *nissaya-paccaya* conditioning power of dependence. They are connected; this is the power of *sampayutta-paccaya* (association condition). The other relevant states are conditioned by greed as long as it exists. It is *atthipaccaya* (presence condition). Besides, it conditions the other states by the force of *avigata-paccaya* so long as they remain united and undivided (non-disappearance condition). As a result, when *akusalakammabhava*, are conditioned, the relations above are supported.

### Relation of three Kinds of *Upādāna* to *Apuññābhisankhāra* by Ways of Co-Existence (Seven-conditions)

*Upādāna* is divided into four types such as *kāmuṇāpādāna*, *diṭṭhupādāna*, *sīlabbatupādāna*, and *attavādūpādāna*. However, according to *Abhidhammā*, *upādāna* is nothing but *lobha* and *diṭṭhi*. While *lobha* is *kāmuṇāpādāna* and *diṭṭhi* is the other remaining three. Out of them, where *diṭṭhi* conditions *akusala kammabhava*, there are several conditioning modes by way of co-existence. When three kinds of *upādāna* led by *diṭṭhi* condition *akusalakammabhava*, there are such conditions: *magga*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi* and *avigata* in the *Paṭṭhāna*. These conditions are grouped under “*magga*” when *diṭṭhi* leads to unwholesome action. In this regard, it is stated in the *Paṭṭhāna*;

Unwholesome phenomena serve as a condition for unwholesome phenomena by the force of Path condition. Unwholesome path factors serve as a condition for the associated aggregates by the force of path condition (Paṭṭh V p.150).

The word “*magga*” literally translates as ‘path’ or ‘road.’ There are two paths: right or wrong. The phrase ‘right path’ alludes to the noble path and its attainment of enlightenment, freeing one from the rebirth cycle. On the other hand, the term “wrong path” describes a bad course of action that results in a cycle of miserable rebirths. Here, when *diṭṭhi* conditions *akusala kammabhava*, it is the wrong or unwholesome path that leads to bad realms.

Herein, *upādāna* is *diṭṭhi*, which is unwholesome mental *cetasika*. It arises without seeing objects truly due to holding wrongly to objects. Depending on the object-condition, *diṭṭhi* and its unwholesome concomitant consciousness and *cetasika* arise. Also, in such an association, unwholesome mental states are born together with *diṭṭhi*. *Akusala citta* and *akusala* mental states are born together. This is *sahajāta-paccaya*. When they are reciprocal; this is the force of *aññamañña-paccaya* (mutuality condition). Besides, both states depend on each other; this is the conditioning power of dependence, *nissaya-paccaya*. They are associated with each other; this is the power of *sampayutta-paccaya* (association condition). As long as *diṭṭhi* is present, it conditions the other associated states; it is *atthi-paccaya* (presence-condition). Then, as long as they are together and not separated, it conditions the other states by the force of *avigata-paccaya* (non-disappearance condition). Therefore, the relation of *diṭṭhi* and *akusal kammabhava* is supported by seven conditions above.

### Relation of *Upādāna* to *Kammabhava* by Ways of Contiguity (Six-conditions)

When *upādāna* conditions *apūññābhisankhāra*, it is supported by the combined powers of *anantara* (proximity condition), *samanantara* (contiguity condition), *anantarūpanissaya* (proximate-decisive-support)

*āsevana* (frequency condition) *atthi* (presence condition) and *avigata* (non-disappearance condition). Each *citta* and its related *cetasikas* dissipate and condition the rise of the next *citta* and its associated *cetasikas*. In the *Paṭṭhāna*, it is stated thus;

Preceding unwholesome states serve as a condition for succeeding unwholesome states by ways of proximity condition; contiguity condition; proximate-decisive-support (Paṭṭh I p.7).

*Upādāna* is an unwholesome state. When it arises, other unwholesome *cittas* and associated unwholesome states arise. So, proximity-condition and contiguity-condition are successfully conditions for *cittas* to arise again and again. The next *citta* cannot arise without the preceding *citta* not falling away. After *citta* as a condition has ceased, the subsequent *citta* arises without interval. When we see a visible object and like it, it appears that seeing and liking occur simultaneously. We are unaware of the proximity-condition, *anantara-paccaya*, which causes each *citta* to follow the next without a break immediately. Alternatively, we are unaware of our emotional attachment to the object. We may believe there is seeing when, in reality, there is already clinging. We continue to accumulate more *akusala* unknowingly.

When *akusala citta* arises in the mental process, it usually arises seven times performing the functions of *javana*. So, when greed and other unwholesome states arise, they usually arise seven times. Herein, the first *javana* conditions the second *javana*, the second leads to the third and so on. It is noticeable that since *upādāna*, an unwholesome state is first *javana*, another succeeding second, third etc., must be the unwholesome. But, if the first *javana* arisen is *akusala*, the second or third cannot be *kusala* or if first *javana* arisen is *kusala*, the second or third cannot be *akusala*. Hence, while first *javana* is *kusala*, another second or third must be *kusala*. Likewise, if the first *javana* is *akusala*, another second or third must be *akusala*. It means that there is no interval between the *javana* processes, whether wholesome or unwholesome. In this way, after *upādāna* arises its unwholesome containment mental *cetasika*, without interval, unwholesome *kamma* succeeds with support of proximate-decisive-support (*anantrarūpanissaya*) as a powerful or inducement cause by a state of assisting by being contiguous. This instance of Proximate-decisive-support (*anantarūpanissaya*) is comparable to proximity condition (*anantarapaccaya*). *Anantara* (proximity) and *samanantara* (contiguity) have the same meaning but different names. *Citta* conditions, immediately after its cessation, the arising of the subsequent *citta*; *citta* is *anantara-paccaya* for the subsequent *citta*. Furthermore, *citta* is *samanantara-paccaya* for the subsequent *citta*; *cittas* follow one another in the proper manner, according to the fixed order in their subsequent emergence (Vism 74). And then, there is the repetition without an interval, which is assisted by the power of *āsevana* (repetition condition), while *upādāna* conditions *akusalakammabhava*. We read in the *Visuddhimagga* about repetition-condition thus:

A *dhmma* that assists the efficiency and power of the proximate (next) in the sense of repetition-condition, like repeated application to books, and so on (Vism p.87).

Nina van Gorkom (2010) illustrates that in the same way that one improves one's memorization skills by constantly reviewing previously learned material; each *javanacitta* supports the one that came before it through the repetition condition. In this regard, another two conditions: *atthi-paccaya* and *avigata-paccaya* also support in which *upādāna* conditions *akusalakammabhava*. As long as *upādāna* is present, it conditions the other associated states. It is called *atthi-paccaya* (presence condition). Moreover, as long as they remain united and undivided, it causes the other states by the force of *avigata-paccaya* (non-disappearance condition). Both are equivalent, and only different in name. By its presence or non-disappearance, one mental state facilitates the emergence or maintenance of another (Karunadasa, 2015).

### **Relation of *Upādāna* to *Upapattibhava* with two Conditions**

According to *Paṭṭhāna*, it is stated that clinging gives rise to becoming (*upādānapaccayābhavo*) (S II 1). According to the Commentary, *bhava* is considered as two: *kammabhava* and *upapattibhava* (Vism 571; VibhA 183). As a result, *upādāna* conditions not only *kammabhava* but also *upapattibhava*. Through clinging (*upādāna*), when one performs wholesome and unwholesome *kamma* and their results, it is assisted by the force of two conditions: *kammapaccaya* and *pakatūpanissaya* from the *Paṭṭhāna* perspective. Here, *upādāna* is *lobha* and *diṭṭhi*, unwholesome mind associated with its unwholesome concomitants. With the



arising of *upādāna*, one performs *apuññābhisankhāra*, which is twelve unwholesome *cetanā* (VibhA 144). It means that since *upādāna* is *akusala*, there arise *akusala cetanā* and it produces unwholesome results by the force of *kammapaccaya*. In the *Paṭṭhāna*, it describes thus;

Unwholesome dhamma serves as a condition for unwholesome dhamma by the force of kamma condition. Unwholesome *cetanā* conditions its associated aggregates by the force of kamma condition (Paṭṭh I p.154).

Herein, “*akusala cetanā*” which is twelve *akusala citta* is the conditioning *cetanā* (*paccaya*), “*sampayuttakānaṃ khandhānaṃ*” is the conditioned aggregates (*paccayupanna*), which consists of twelve *akusala citta*s and its concomitant twenty-seven *cetasika* as well as aggregates of mentality. It is by the force of *kammapaccaya* (*paccayasatti*).

When *akusala kamma* produces *akusala* result, there are two ways: *sahajāta*, and *nānakkhaṇika*. The first way the *Paṭṭhāna* states is as follows;

Unwholesome phenomena serves as a condition for results by the force of *kammapaccaya*. Unwholesome *cetanā* conditions mind-generated matter by the force of *sahajātakammapaccaya* (Paṭṭh I p.154).

In this regard, *akusala cetanā* is condition (*paccaya*). *Cittasamuṭṭhānānaṃ rūpānaṃ*, which is mind-generated matter, is the conditioned state (*paccayupanna*). It is by the force of *sahajātakammapaccaya* (*paccayasatti*). According to this reference, where *upādāna* conditions result (*vipāka*) or *upapattibhava* it is supported by *sahajātapaccaya*. For instance, when one, through attachment or wrong view, clinging to one or thing is committing evil deeds such as killing, stealing, etc., speaking something or moving hands as speech intimation (*vacīviññatti*) or (*kāyaviññatti*) body intimation is active in his expressions which spreads over the body and face and the body becomes gross, red, vicious and so forth. Such expression is mind-generated matter (*kammajarūpa*), which is the result of *cetanā*. *Cetanā* in unwholesome deeds and its associated mind-generated matter arises by way of consascent *kamma*-condition. Therefore, it produces its result at the same moment. In other words, it is always producing and accumulating its associated states from moment to moment for the growth of a successful seed of *kamma*. Only such a period of accumulating *kamma* is supported by asynchronous *kamma*-condition. It is obviously said that it is like the light which comes when a candle is lit. On the other hand, when a successful seed of *kamma* produces resultant *citta*s and its concomitant aggregates in next rebirth, it is the function of the asynchronous *kamma*-condition. It is stated in *Paṭṭhāna* thus;

Unwholesome phenomena serves as a condition for results by the force of *kammapaccaya*. Unwholesome *cetanā* conditions resultant aggregates and kamma-generated matter by the force of *nānakkhaṇikakamma* (Paṭṭh I p.154).

According to this, “*akusala cetanā*” is conditioning state (*paccaya*). “*vipākānaṃ khandānaṃ kaṭattā ca rūpānaṃ*,” which is resultant aggregates and *kamma*-generated matter (*kaṭattārūpa*), which is also called *kammajarūpa*, is the conditioned state (*paccayupanna*). It is by the force of *nānakkhaṇikakammapaccaya* (*paccayasatti*). In the *Paṭiccasamuppāda*, it is stated that, *saṅkhārapaccayāviññānaṃ* - dependent on formation, there arises consciousness. Here, *saṅkhāra* is unwholesome and wholesome *kamma* or *cetanā* in the past life, which produces nineteen rebirth linking-consciousnesses in this life by the force of *nānakkhaṇikakamma*. But, with the exception of *uddhacca cetanā* (restlessness volition), the remaining eleven unwholesome *cetanā* produce unwholesome-resultant inquiring consciousness accompanied by equanimity; this is rebirth-linking consciousness. This consciousness, which links rebirths, descends to the level of misery. Then, it lapses into the life-continuum, and lastly, it transforms into the death consciousness and is cut (Bodhi, 2000).

For instance, when one commits unwholesome actions, such as killing and, stealing through attachment to oneself or things, his volitions produce resultant aggregates and *kamma*-generated matter by the force of *nānakkhaṇikakammapaccaya*. Here it is noticeable that *nānakkhaṇikakamma* does not produce its result in this life but in next life. In the same way, according to *Paṭiccasamuppāda*, *upapattibhava* is mentioned thus:

“*kammābhinibbattā khandhā*,” aggregates (*khandhā*) which are produced by *kamma* is stated as *upapattibhava* (Vism 571). It is the resultant aggregates produced by volition (*kamma*). In this regard, aggregates (*upapattibhava*) refer to results for the future. Hence, resultant aggregates (*upapattibhava*) conditioned by *upādāna* is produced by *nānakkhaṇīkakkamma*, which produces resultant aggregates and *kamma*-generated matter in the next life.

When *upādāna* conditions *kusalakamma*, it is supported by the force of *pakatūpanissaya*. In *Paṭiccasamuppāda*, such wholesome *kamma* is mentioned as “*puññābhisankhāra*” and “*āneñjābhisankhāra*,” which pertain altogether seventeen wholesome *citta* such as eight in sensual sphere (*kamāvacara kusala citta*), five in the fine-material sphere (*rūpāvacara-kusala-citta*) and four in the immaterial sphere (*arūpāvacara citta*) (VibhA 144). Those *cittas* are mentioned as *kamma* or *cetanā*. Furthermore, dhammas associated with *cetanā* (*cetanāsampayuttakā dhammā*) (DhsA 88) are also included in *kamma*, such as *manokamma*. Similarly, in the *Paṭṭhāna*, we read that;

A wholesome dhamma serves a condition for wholesome dhamma by the force of *kammappaccaya* (Paṭṭh I p.154).

“*kusala cetanā*,” which is wholesome *citta*, is the conditioning state (*paccaya*), and “*sampayuttakānaṃ khandhānaṃ*,” which are aggregates related to *cetanā*, is the conditioned state (*paccayupanna*). It is assisted by the force of *kammappaccaya* (*paccayasatti*). Therefore, wholesome *cetanā* and its accompanying *dhamma* conditions for results (*vipāka*) become a condition when they are present.

Accordingly, when such *kusala kamma* caused by *upādāna* produces wholesome results, it is supported by two forces: *sahajāta kamma* and *nānakkhaṇīka kamma*. The *Paṭṭhāna* clarifies with the following passages;

Wholesome *cetanā* conditions mind-generated matter by the force of *sahajatakammappaccaya*. Wholesome *cetanā* conditions resultant aggregates and *kamma*-generated matter by the force of *nānakkhaṇīkakkammappaccaya* (Paṭṭh I p.154).

According to this, moral volition is causally related to its co-existent mind and mental qualities, together with the material qualities produced by the same mind, through co-existent *kamma*. When these actions are carried out, there arise associated *cetasikas*. In *kusala* action or wholesome actions, there are 19 universal *sobhana cetasikas* and they are;

*Saddha* or confidence (faith), *sati* or mindfulness, *hiri* or moral shame, *ottappa* or moral fear, *alobha* or non-attachment, *adosa* or non-aversion, *tatramajjhata* or balance, *kāya passaddhi* or mental tranquility, *citta passaddhi* or mind tranquility, *kāya lahuta* or mental lightness, *citta lahuta* or mind lightness, *kāya muduta* or mental mouldability, *citta muduta* or mind mouldability, *kāya kammaññata* or mental workability, *citta kammaññata* or mind workability, *kāya pāguññata* or mental proficiency, *citta pāguññata* or mind proficiency, *kāyujukata* or mental rectitude, *cittujukata* or mind rectitude (Htoo Naing 2005).

These states, wholesome *cetasikas* come up dependent on the circumstance of different good deeds only. When one acts good deeds such as *dāna*, *sīla* and *bhāvanā*, such wholesome states above arise related to *cetanā* and mind-generated matter also conditioned by *cetanā* arises. For instance, when one is doing good deeds such as *dāna*, *sīla* and *bhāvana*, his expressions such as speech intimation (*vacīviññatti*) or (*kāyaviññatti*) body intimation are active and exist spread over the body and face and body and skin become bright, gorgeous, fair and so on. Directly, it is mind-generated matter (*kammajarūpa*), the consequence of *cetanā*, by way of conascent *kamma*-condition.

On the other hand, it is also causally related, by way of asynchronous *kamma*, to the resultant aggregates of mind and material qualities born of that *kamma* to be brought into existence in a distant period.

This asynchronous *kamma* relation signifies that though the volition ceases, its energy does not cease but latently follows the sequences of the mind. Kumara remarked, ‘If one’s *kamma* is absent, how can its effect be realized?’ Even if previous education and other knowledge are not present, they support future education and other knowledge (Kumara, 2012). As soon as it obtains a favorable opportunity, it takes effect in the form of an individual in a future existence after the dying-consciousness has ceased, but, if it does not obtain any favorable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favorable opportunity, it takes good effect upon the next good realms by way of asynchronous *kamma*-condition. Therefore, not only is birth, the outcome of *kamma*, but also the experience of pleasant or unpleasant objects through the senses, such as seeing, hearing, smelling, and tasting, as well as the feeling of physical objects through the body sense, is the result of *kamma* throughout life. Some *kamma* generate their effects in the same life they were committed, others in the following life, and yet others in later lifetimes (Nina van Gorkom, 2010). Notwithstanding, an arahant who has eliminated craving and *upādāna* still possesses *vipāka* that is conditioned by asynchronous *kamma*-condition. However, after attaining arahantship, his action cannot yield results because action is only functional consciousness (*kiriya-citta*).

## CONCLUSION AND RECOMMENDATIONS

This paper has examined relationship between *upādāna* and *bhava* through *Paṭṭhāna* perspective. From the viewpoint of *Paṭṭhāna*, there are several conditioning forces for the four types of *upādāna* to give support to *bhava*. *Upādāna* is *taṇhā* or *lobha* and *diṭṭhi*, unwholesome mental consciousness. It is uncovered in *Paṭṭhāna* that how *upādāna* as unwholesome consciousness conditions wholesome *kamma*. However, the study has revealed that it is supported by decisive support condition (*upanissaya paccaya*) through the *Paṭṭhāna* perspective. Furthermore, force of conditioning (*paccayasatti*) between *upādāna* and *bhava* has been examined. In this regards, eight relations between *upādāna* and *bhava* as mentioned briefly in *Visuddhimagga* have been extensively analyzed with reference to *Paṭṭhāna*. The *Paṭṭhāna* explains the human existence as a complex web of conditions, conditioned *dhammas*, and conditioning forces. None of the changes are interrupted. The *Dhammas* are related to past, present, and future experience. As long as there is cause or conditions, there arises results. In the same manner, if *upādāna* is got rid of, *bhava* will persist in *samsāra* as cause and effect. People have to abandon the twenty-four conditional relations in order to escape conditioned and conditioning phenomena. Then they will achieve *nibbāna*, which is unconditioned reality.

### Abbreviations

Ads	Abhidhammatthasaṅgaha
D	Dīgha-nikāya
DA	Dīgha-nikāya Aṭṭhakathā
Dhs	Dhammasaṅgaṇī
DhsA	Dhammasaṅgaṇī Aṭṭhakathā
M	Majjhima-nikāya
Paṭṭh`	Paṭṭhāna
Paṭṭh-A	Paṭṭhāna Atthakathā
S	Saṃyutta-nikāya
Vibh	Vibhaṅga
VibhA	Vibhaṅga Aṭṭhakathā
Vism	Visuddhimagga

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