

## A Philosophical Analysis of the Doctrine of Cause and Effect

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| Received: 13.03.2023 | Accepted: 23.04.2023 | Published: 04.05.2023 |

**Abstract:** The purpose of many studies has been to investigate the causes of a particular outcome. In such a context, knowledge of the meaning of the term 'causes' and its scope is particularly important. Therefore, the main purpose of this study is to investigate a cause-effect classification that is still not popular among scholars on cause-effect relationships. This was based on the classification of causal relationships called 24 Paccayo (condition) in Buddhist philosophy. Meanwhile, efforts have been made to use Internet references instead of sources to make it easier for others to understand. This qualitative study revealed several things. That is 1. Still not popular among academic and research community 24 Paccayo (condition) classification is a scientific classification about cause-effect relationships. 2. That there are basically 24 types of conditions that influence a particular outcome and that there is an ordered relationship between them. 3. That this classification is more appropriate for social science studies involving human behavior. 4. That the source of the causes affecting human behavior originates within itself. It was realized that this scope is very deep and an essential, scientific body of knowledge. Therefore, we suggest the scholars to study further in this regard.

**Keywords:** Cause and Effect, 24 Paccayo (condition), Factors, Motivation, Performance.

### INTRODUCTION

If an effect is evident in the world, it is accepted that there is definitely a cause behind it. Here, planetary objects like the sun, moon, stars, natural objects like oceans, canals, streams, rivers, mountains, hills, plains, animals without legs, with two legs, with four legs, with many legs, etc. (kanda-piritha), belong to the set of visible results. Also, invisible objects and chains of thoughts represent the set of results. If so, there must be a reason or reasons behind all such visible and invisible dharma that is responsible for its generation. But it is not clear how far the current society advanced in science and technology has identified the reason or reasons for the generation of these visible and invisible doctrines. Doubts about the knowledge of the current scholarly community regarding the doctrine of cause and effect arise through the explanations they present in this regard. Macmillandictionary describes this cause-and-effect relationship as 'the principle that one thing causes another'. Additionally, your dictionary describes cause and effect as a relationship between events or things. Where one is the result of the other or the other. This is a combination of action and reaction. Something happens (a cause) that produces an effect. However, these explanations do not adequately explain the nature of the cause or the nature of the relationship. Because of that, scholars have seen how to apply the cause-effect

relationship in a way that they understand. This results in failure to analyze the world realistically. This situation will not be conducive to the existence of the world. This imperfect knowledge only exacerbates the world's problems and will not help solve them. Because this imperfect knowledge is still dominating the world and consolidating, the potential for correct knowledge to emerge has been seized. In the face of this context, the purpose of this analysis is to bring to the fore the truth about the doctrine of cause and effect that has not yet been brought to the attention of scholars.

### LITERATURE REVIEW

The doctrine of cause and effect has been discussed and practiced for more than two and a half millennia. The fact that Buddha completely based his philosophy on the principle of cause and effect in the 5th century BC is an excellent example to confirm the historical value of the principle of cause and effect. In such a background, conducting a complete literature investigation about the cause-effect doctrine is unexpected and meaningless. Therefore, the purpose of this literature review is to discuss in a very concise manner through four sub-topics. They are:

1. What is Cause and Effect,
2. Application of Cause and Effect,
3. Classification of causes and

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**Citation:** Kalansooriyage Jayantha (2023). A Philosophical Analysis of the Doctrine of Cause and Effect. *Cross Current Int Peer Reviewed J Human Soc Sci*, 9(4), 39-48.

4. Other views on the doctrine of cause and effect.

### What is Cause and Effect?

Various definitions can be found regarding the doctrine of cause and effect. For example, dictionary.com points to "noting a relationship between actions or events, such that one or more are the result of the other." yourdictionary.com offers a similar idea. According to them, "Cause-and-effect is a relationship between events or things, where one is the result of the other or others". In addition, prowritingaid.com interprets it as "A cause is a catalyst, a motive, or an action that brings about a reaction—or reactions." Study.com also presents an idea parallel to the general idea. According to them, A cause-effect relationship is a relationship in which one event (the cause) makes another event happen (the effect). However, they manage to further promote the story of this doctrine by presenting three criteria about the doctrine of cause and effect. readingrockets.org describes the doctrine of cause and effect in this way. "There is a cause for every effect. In science, the cause explains why something happens. The effect is the description of what happened." The main point that is clear from all this is that there is a mutual relationship between cause-and-effect or that there is no effect without a cause. However, even if this understanding demonstrates the basic shape of the cause-and-effect doctrine, it is not enough to establish a deep philosophical foundation.

### Application of Cause and Effect

The use of cause-and-effect theory by scholars also helps us to clarify this relationship. Accordingly, job environment and management support, (Diamantidis, A.D. and Chatzoglou, P. (2019), physical factors, personal stress (Pandey, J. (2019),), Democratic Leadership, Organizational culture, (Diana, I. N., *et al.*, 2019), motivation of work, social environment, types of work, (S. Pahmi, *et al.*, 2018) can be pointed out as the factors affecting job performance. Likewise, many factors have been identified that affect employee motivation. Examples are leadership style, job satisfaction, work environment (Afif, M., *et al.*, 2022), Work characteristics, wage and welfare, social recognition, peer relationships, training and promotion opportunities, Leader caring (Tran, T. T., & Do, Q. H. (2020), monetary incentives and job security, autonomy, trust and recognition among others (Samson Owoyele (2017), etc. can be pointed out. In addition, scholars have been able to reveal many factors that affect job satisfaction. These factors include top management leadership (Hee, Ong Choon, *et al.*, (2020)), Peer support, work conditions, quality of supervision, achievement, job interest, responsibility (Yasin, YM, *et al.*, (2020)), working environment, satisfaction with coworkers, pay and benefits, and satisfaction with supervision (Khalid M. Alzubi, *et al.*, (2021)). Meanwhile, WHO has grouped the causes of death into three categories as communicable,

noncommunicable, and injuries. It should be clarified that what they have done here is to make a classification taking into account the similarity of the causes and not to classify and identify the causes.

### Classification of causes

Meanwhile, some scholars have also made efforts to classify and identify the reasons. Accordingly, Jeanne Fahnestock and Marie Secor (n.a) point out nine types of causes. They are Conditions, Influences, Precipitating Cause, Remote Causes, Proximate Causes, Necessary Causes, Sufficient Causes, Absence of a Blocking Cause, Reciprocal Causes etc. When the previous condition is a stage for a certain event, it is caused by Conditions. For example, high temperature and lack of rain will be the conditions when a forest fire occurs. Factors that can affect the severity of an event are called influencing factors. For example, cheerleaders can intensify the players' energy, and therefore have an indirect effect on the outcome of a game. The factors that directly influence the existing situation are called Precipitating Causes. For example, in the case of a forest fire, a lightning strike would be the precipitating cause. And some causes are distant with the passage of time and they are called as distant causes. For example, the Great Wall of China caused the fall of Rome. In addition to this are the proximate causes of the phenomenon. For example, one reason for low voter turnout could be bad weather on Election Day. Fire also requires oxygen and is classified as a necessary cause. Absence of other reasons for the non-occurrence of fire would also belong to this category. There can be many reasons that can lead to a certain phenomenon. For example, sufficient causes of death are stroke, heart attack, strangulation. But all of these are not necessary for death to occur, and only one of them is sufficient. Therefore, they are sufficient-causes. Sometimes the house may catch fire because the fire engine could not reach there in time. Such causes are included in the classification of Absence of a Blocking Cause. The last classification is Reciprocal Causes. Examples include sales promotion and increasing customer demand.

### Other views on the doctrine of cause and effect

David Hume (1711-1776) presented a more controversial view of the doctrine of cause and effect. Instead of taking the notion of causation for granted, Hume challenges us to consider what experience allows us to know about cause and effect. Hume calls the contents of the mind perceptions, which he divides into feelings and ideas. Although Hume is not adamant about maintaining a concise distinction between the two, we can think of ideas as the products of the intellect, and the emotions as having their genesis in the senses. Feelings, either sensation or reflection (memory), are more vivid than ideas. So Hume's copy principle says that all our ideas are products of emotions. C. M. Lorkowski (n.a). Hume identifies cause and effect as a philosophical relationship and a natural

relationship. In this way, David Hume's attempt to demonstrate the principle of cause and effect as a function of the mind may have worried Western physicalist scholars. However, C. M. Lorkowski (n.a) questions Hume's contention that reason is created by experiences of the mind. He points out that even though we don't have direct experience, we can instead use analogies to infer a similar situation from our past experiences. However, it is difficult to criticize Hume's reasoning in an environment where it is not clear whether Hume actually meant past experience. Sometimes the words presented by him may have had more meaning. Because there is a gap between the normative meaning of a word and the inner meaning Dmitrij Dobrovolskiy (2016). Although we have failed to understand the doctrine of cause and effect properly, it has managed to describe the reality approximately. Accordingly, Gorard, Steven (2001) pointed out that it provides a powerful, persuasive and near-universal explanation for social and psychological processes, despite being unable to detect them directly.

## MATERIAL AND METHOD

### Basic Approach of the Study

The theme of the study is to engage in discussion in a philosophical context. Here, we intend to join the discourse on the principle of cause and effect by presenting in detail the 24 conditions (*Suvisi Pattana*) which are the descriptions of the Abhidharma part of the Buddha's philosophy, Ronkin, Noa (2022), which are not easily accessible to Western scholars in their original meaning.

### Use of language

The original Tripitaka texts were compiled in Pali or Hela-language. (britannica.com). Their literal meanings cannot be translated into any other language. When one translates a word from the original language into another language, one gets a new standard word instead of its term, not a translation of its meaning. It is for this reason that laws have been made not to translate Buddha-words into Chandasa (Sanskrit) (The Vinaya Piṭaka). Although it says Chandasa, it means that all other languages are also included in it. Therefore, in this study, the original meaning of the words itself has been investigated.

### Use of Nirukti Wisdom

In order to get the root meaning of the root words, the Nirukti (Bryan Levman (2009) method introduced by the Buddha's philosophy has been used here. Although the translation of Nirukti in English is used as etymology, it is not correct and Nirukti is not another language knowledge, it is a wisdom to be mastered. (Jayantha K *et al.*, 2022).

### Analysis

*Suvisi Pattana*, which is described in Abhidharma Pitaka, is analyzed here. It describes 24 Dharmas (*Pachchayos*) which help in the birth and existence of a certain Dharma. *Paccayo* (condition) is the helper doctrines for a dharma that has not been revealed, for the dharmas that have been revealed to grow in generations, and to last for a long time in generations. There is no doctrine in the world that is not *paccayo* (condition). However, this dharma has no attempt to create and control any other dharma. There is no hope or attempt to plant or grow or protect trees in the rain. But when there is rain, vegetation appears on the ground. Sprouted trees grow, sprouted trees survive. Therefore, rain is considered to help the trees. Likewise, when a certain dharma is received in a certain way, if another dharma arises because of that dharma, then that dharma is said to be a *paccayo* (condition) or a supporting dharma. Helpful doctrines and 'helpfulness' are of two kinds. Helpful doctrines are *paccayo* (condition). The 'helpfulness' in it is Supportive energy. The farmer also helps the tree. The seed also helps. The earth is also a help. Fertilizers also help. Water also helps. Sun also helps. Wind also helps. Although they are all similar in terms of help, the help provided by them is different. Man helps the tree in one way. The seed helps in another way. The ground helps in a different way. Other aids like fertilizers help in different ways. Also, each effect has many *paccayo* (conditions) that help in various ways. (Revata Sumanasaara Thera, (2006). In order to distinguish the *paccayo* (condition) from one another, separate names have to be used. For that reason, 24 *paccayo* (condition) names have been used to distinguish each other. Revata Sumanasaara Thera, (2006). 24 *Paccayo* (condition) and their English meaning have been presented by table number 01 below.

**Table No. 01: 24 Paccayo (condition) and their English meaning**

S/N	Paccayo (condition)		English Meaning
	The Main Paccayo	Sub-cause	
01	<i>Hetu-paccaya</i>	-	Root-condition
02	<i>Ārammaṇa-paccaya</i>	-	Object-condition
03	<i>Adhipati-paccaya</i>	-	Predominance-condition
	-	<i>Ārammaṇ' ādhipati</i>	Object-predominance
	-	<i>Sahajāta ādhipati</i>	Conascence-predominance
04	<i>Anantara-paccaya</i>	-	Proximity-condition/ Priority condition
05	<i>Samanantara-paccaya</i>	-	Contiguity-condition
06	<i>Sahajāta-paccaya</i>	-	co-nascence -condition
07	<i>Aññamañña-paccaya</i>	-	Mutuality-condition

S/N	Paccayo (condition)		English Meaning
	The Main Paccayo	Sub-cause	
08	<i>Nissaya-paccaya</i>	-	Support-condition
	-	<i>Sahajāta-nissaya</i>	Conascence-support
	-	<i>Purejāta-nissaya</i>	Prenascence-support
	-	<i>Vatthu</i>	Base
	-	<i>Vatthārammaṇa</i>	Base-object
09	<i>Upanissaya-paccaya</i>	-	Decisive support-condition
	-	<i>Ā rammaṇ' ū panissaya</i>	Object decisive support
	-	<i>Anantar' ū panissaya</i>	Proximity decisive support
	-	<i>Pakat' ū panissaya</i>	Natural decisive support
10	Purejata Paccayo	-	Pre-nascence condition
	-	<i>Vatthu-purejāta</i>	Base-prenascence
	-	<i>Ārammaṇa-purejāta</i>	Object-prenascence
11	<i>Pacchā jāta-paccaya</i>	-	Post-nascence -condition
12	<i>Ā sevana-paccaya</i>	-	Repetition-condition
13	<i>Kamma-paccaya</i>	-	Kamma-condition
	-	<i>Sahajāta-kamma</i>	Conascent kamma
	-	<i>Nānakkaṇṇika-kamma</i>	Asynchronous kamma
14	<i>Vipāka-paccaya</i>	-	Result-condition
15	<i>Āhāra-paccaya</i>	-	Nutrient-condition
	-	<i>Rūpāhāra</i>	material nutrient
	-	<i>Nāmāhāra</i>	mental nutrient
16	<i>Indriya-paccaya</i>	-	Faculty-condition
	-	<i>Purejāta-indriya</i>	Prenascence faculty
	-	<i>Jī vit'indriya</i>	Material life faculty
17	<i>Jhāna-paccaya</i>	-	Jhāna-condition
18	<i>Magga-paccaya</i>	-	Path-condition
19	<i>Sampayutta-paccaya</i>	-	Association-condition
20	<i>Vippayutta-paccaya</i>	-	Dissociation-condition
	-	<i>Sahajāta-vippayutta</i>	Conascent dissociation
	-	<i>Purejāta-vippayutta</i>	Prenascence dissociation
	-	<i>Pacchā jāta-vippayutta</i>	Postnascence dissociation
21	<i>Atthi-paccaya</i>	-	Presence-condition
	-	<i>Sahajāta-atthi</i>	Conascence presence
	-	<i>Purejāta-atthi</i>	Pre-nascence presence
	-	<i>Pacchā jāta-atthi</i>	Post-nascence presence
	-	<i>Ā hāra-atthi</i>	Nutrient presence
	-	<i>Indriya-atthi</i>	Faculty presence
22	<i>Natthi-paccaya</i>	-	Absence-condition
23	<i>Vigata-paccaya</i>	-	Disappearance-condition
24	<i>Avigata-paccaya</i>	-	non-disappearance-condition

Source: [https://www.budsas.org/ebud/bud-dict/dic3\\_p.htm](https://www.budsas.org/ebud/bud-dict/dic3_p.htm)

Table No. 01 above presents the English terms used for 24 Paccayo (condition). There, in addition to the basic 24 Paccayo (condition), several subdivisions have also been shown. However, it should be noted that there are many more sub-divisions than this number of sub-divisions. However, the extent to which this

language translation is fair is questionable. Therefore, the following table number 02 has been created so that this can be analyzed more easily. It shows the Pali/Hela root meaning of the English word used for 24 Paccayo (condition).

**Table No. 02: 24 Paccayo (condition) English Meaning and Nirukti Meaning (Root Meaning)**

S/N	English Meaning	Nirukti Meaning/ description
01	Root-condition	In ignorance, the formation of attachment wrapped by the six causes of greed, hatred, delusion, non-greed, non-hate, and non-delusion
02	Object-condition	The mind captures what comes from the five centers of the eye, ear, nose, tongue, and body
03	Predominance-condition	Pulling and stacking with the aim of being inspired by myself

S/N	English Meaning	Nirukti Meaning/ description
04	Proximity-condition	A food is added to something that connects another food
05	Contiguity-condition	Something similar is happening elsewhere
06	co-nascence -condition	Assisted-birth
07	Mutuality-condition	Interrelated with each other
08	Support-condition	Constant association
09	Decisive support-condition	Getting in the company of close relatives
10	Pre-nascence-condition	It must involve something that happened earlier
11	Post-nascence -condition	Things that arise later are also supported.
12	Repetition-condition	Associating what has come
13	Kamma-condition	Emergence of reward (Vipaaka)
14	Result-condition	A dharma arises in the way that a reward is formed again and again.
15	Nutriments-condition	The reward is nourished by food
16	Faculty-condition	The senses are nourished.
17	Jhāna-condition	Cleaning or incineration.
18	Path-condition	Making the way clear
19	Association-condition	Re-compiling what is needed for the new path
20	Dissociation-condition	To separate and attach
21	Presence-condition	When something says 'have', getting it
22	Absence-condition	If there is something to be removed for inspiration, remove it
23	Disappearance-condition	Depreciate what should be depreciated
24	non-disappearance-condition	If there is something that should not be depreciated, preserve it

Source: [https://www.budsas.org/ebud/bud-dict/dic3\\_p.htm](https://www.budsas.org/ebud/bud-dict/dic3_p.htm), [deshana.waharaka.com](https://deshana.waharaka.com), CD038-02, [pitaka.lk/books/abhidharmaye-mulika-karunu](https://pitaka.lk/books/abhidharmaye-mulika-karunu).

For purposes of simplifying our analysis, the sub-sections shown in Table 01 have been removed from Table 02. It is necessary to further analyze the English translation shown in Table No. 02 and to what extent its true original meaning is reasonable. Each paccaya is therefore further elaborated below with examples:

01. *Hetu-paccaya* (Root-condition): This refers to the attachment to the world created by the six dharmas of greed, hatred, delusion, non-greed, non-hate, and non-delusion based on ignorance ([deshana.waharaka.com](https://deshana.waharaka.com), CD038-02). The word cause is used a lot in the world to mean something that helps. Further there is meant in the sense of root. The tree is fixed in the earth by the group of roots that penetrate the earth and hold the earth firmly. Root, trunk, big branches, small branches, leaves, flowers and fruits are the parts of a tree. Their roots are embedded in the earth and hold the earth firmly. Due to the roots located in this way, the rest of the parts are located in the ground. This primary bonding is fundamental to all the rest of the tree's activities. In this way, the meaning of the word '*Hetu-paccaya*' is to say that it is the cause or root of the supporting dharma, or it should be said that it is the supporting dharma from the root. ([pitaka.lk/books/abhidharmaye-mulika-karunu](https://pitaka.lk/books/abhidharmaye-mulika-karunu)).
02. *Arammaṇa-paccaya* (Object-condition): This means to inspire what comes to the mind from the five senses of the eye, ear, nose, tongue and body. In this way, one inspires either with greed, hatred, or delusion or without greed, hatred, and delusion ([deshana.waharaka.com](https://deshana.waharaka.com), CD038-02). In short, '*arrammaṇa pratyā*' is objectively helpful. Or the

'initial suffix' has no ability to function without a primary purpose. For example, a weak man could not stand without the support of something like a 'haremitya' (stick). ([pitaka.lk/books/abhidharma-chandrikava](https://pitaka.lk/books/abhidharma-chandrikava)).

03. *Adhipati-paccaya*: As soon as he feels that something has come to his mind for inspiration, he dominates it. It is drawn towards it and settled in it ([deshana.waharaka.com](https://deshana.waharaka.com), CD038-02). An example can be given of King Sakvithi exercising his authority by suppressing the authority of other ministers in order to create the welfare of the countrymen. <https://pitaka.lk/books/abhidharma-chandrikava/9-12.html>. Likewise, a gem miner leaves all the other stones he finds and takes only the gem. Because he gives dominion to his primary purpose (Revata Sumanasaara Thera, (2006). If this is explained further, what happens here is being together and having a priority. The class leader studies the same course with the rest of the students. But he takes precedence over others in class activism. Revata Sumanasaara Thera, (2006). Some people like to eat durian. But some people don't like it that way. What is happening here? Durian taste-dominant people love to eat them. Durian stink-dominants dislike them. Just like a person who sees a lot of garbage while passing by forgets it, a person who sees a lot of money does not forget it. He remembers it again and again. Those who have seen the pile of money will have thoughts about it again and again because of the power of the mind to be born again and again to aim at it. Because there is nothing in the garbage heap, those who saw it forget it. The energy of

repeating thoughts about it in the money pile is its dominance (pitaka.lk/books/abhidharmaye-mulika-karunu).

04. Anantara-paccaya (Proximity-condition): Anantara pratya means to be helped by 'anantara'. 'Anantara' is the absence of in-betweenness. To grow without interruption. Just as the ordination of the Sakviti king helps the accession of the son, so the first heart helps the second heart. There is no gap between the departure of the father and the accession of the son. (pitaka.lk/books/abhidharma-chandrikava). A seed of rice in the store has the power to germinate. Or the food needed to grow a seed is in it. It is Anantara-paccaya (Proximity-condition) (deshana.waharaka.com, CD079).
05. *Samanantara-paccaya* (Contiguity-condition): Samanantara 'pratya' means to help with equality. For example, the death of the Sakviti king, helping the accession of the son prince, may be pointed out. (pitaka.lk/books/abhidharma-chandrikava). Here, the king had no thought of giving the kingdom to his son. A rice seed has the necessary power to grow a rice plant, but because of that, the rice seed does not sprout. The farmer should create a similar environment for the paddy to grow. That is, they should prepare the field properly. What happens there is the creation of energy that matches the growth potential of the rice grain. It is samanantara-patchaya (content-state) (deshana.waharaka.com, CD079-20).
06. *Sahajāta-paccaya* (Conascence-condition): 'Sahajata Pratya' means to be born together. Co-birth means that when one is born, the other is also born. It is as if the lighting of the lamp and the manifestation of light happen at the same time. (pitaka.lk/books/abhidharma-chandrikava).
07. *Aññamañña-paccaya*. (Mutuality-condition): Mutually assisting each other in making the necessary work happen is called *Aññamañña-paccaya*. (Mutuality-condition) (deshana.waharaka.com, CD038-02). *Aññamañña Pratya*' means to help others in their birth and existence. Tridanda or Katthirikya helps one not fall into the other and it into the other. If someone helps each other, it is reciprocity. (pitaka.lk/books/abhidharma-chandrikava). The nature of *Aññamañña Pratya*' can be described in various ways. Two positive forces help the positive force to exist. Two negative forces help the negative force to exist. And two positive and negative forces help to neutralize both.
08. *Nissaya-paccaya* (Support-condition): Constant companionship is called *Nissaya-paccaya* (Support-condition) (deshana.waharaka.com, CD038-02). *Nisraya Pratya* means to help with determination or help. Earth supports the survival of plants and animals. Therefore, even if a certain dharma supports the existence of other dharmas, it is *Nisraya Pratya*. (pitaka.lk/books/abhidharma-chandrikava). *Nihrsya suffix*' is of two types, 'purejata nihrsya suffix' and 'sahajata nihrsya suffix'. A picture cannot be drawn without the support of an object such as paper. Like paper to a picture, the dharma that helps something to stay is the *nihsra pratya*. The dharma which is born first and which helps other dharma to exist, is called *purejata nishraya*. Like the mat that helps in the location of the picture that arises from the weave called the pattern, it should be suffixed with the *Sahajata Nihrsra*. The creation of the mat and the creation of the patterns on it happen at the same time (pitaka.lk/books/abhidharmaye-mulika-karunu).
09. *Upanissaya-paccaya* (Decisive support-condition): The association of close supporters is called *Upanissaya-paccaya* (Decisive support-condition). Eyes are necessary to see something. It means that the eye helps us to see something. But there must be a place for the eye. Such a situation is described in this condition (deshana.waharaka.com, CD038-02). '*Upanishraya Pratya*' means to help as a very powerful '*Nishraya*'. The cook, the stove, the wood and the fire are essential to prepare the rice. Fields and rain currents also help. If there are no fields and rain streams, cooks etc. cannot prepare it. Thus, the extremely powerful *Nisraya* is the *Upanisya*. (pitaka.lk/books/abhidharma-chandrikava). It should be like a house owner who builds a house by paying workers. The owner of the house and the workers are all the builders of the house. But even if some of the workers are missing, it is possible to build the house. If the owner of the house that provides materials to the industry that pays them wages is lost, the house will not be built. Therefore, the main helper in creating the fruit called house is the owner of the house. When the owner of the house is not involved, the workers who do not build the house are unimportant in building the house. Hence this implies that the *Upanissaya-paccaya* is more powerful than the proximate cause. (pitaka.lk/books/abhidharmaye-mulika-karunu).
10. *Purejāta-paccaya* (pre-nascence-condition): This means *Purejata Paccayo* (Pre-nascence-condition) must be related to something pre-existent (deshana.waharaka.com, CD038-02). *Purejata Pratya* means help as the first born. It is as if the moon and sun that appeared in the beginning help the living beings with the help of the light that is born later. (pitaka.lk/books/abhidharma-chandrikava). Or, just as the tree is the first to emerge and then to support the flowers and fruits that arise, so the dharma that supports the dharma that arises first and then arises is the suffix *Purejata*. (pitaka.lk/books/abhidharmaye-mulika-karunu).
11. *Pacchājāta-paccaya* (Post-nascence -condition): *Pachajata Pratya* means helping the first born by being born later. The water that is poured later helps the growth of the first planted trees. As the

dharmas that come down later help the dhammas that come down first, it is the *pacchajata pratya*. In the commentary, metaphors were given for this purpose that the intention of food that is born later helps the body of the vultures born first. (pitaka.lk/books/abhidharma-chandrikava).

Another example is rainwater that helps the growth and survival of pre-existing vegetation, which then comes close to that vegetation. (pitaka.lk/books/abhidharmaye-mulika-karunu).

12. *Āsevana-paccaya* (Repetition-condition): What happens here is a situation of repeating what has been received so far. (dictionary.sutta.org/browse/p/paccaya/). By doing this repeatedly, the action gradually becomes easier. (budsas.org/ebud/bud-dict). 'Asevana pratya' is to help as shade again and again. The first book studied is strengthened by subsequent studies. Repeated application of the 'perfume' on the same spot will become even more fragrant. After getting the association of the first first javanas, later javanas become powerful. (pitaka.lk/books/abhidharma-chandrikava).
13. *Kamma-paccaya* (Kamma-condition): This means that there will be an aim to get the enjoyment that has been achieved so far again and again (deshana.waharaka.com, CD038-02). Karma pratya means to help karmically. Karma is a process of re-contemplation of mental, physical and verbal aspects. Intercourse between men and women, helping to inspire at that moment, is 'Sahajata Karma Pratya'. It is also known as 'Nanakshnika Karma Pratya' to help in having future children. (pitaka.lk/books/abhidharma-chandrikava).
14. *Vipāka-paccaya* (Result-condition): The suffix Vipaka means to help as a reward. Vipaka is a special fermentation. Even if Kushalakushala Karma is Nirudha, it will come to a time of fermentation. Like the bud that grows from the seed. Like the flowering of plants. It is said to happen spontaneously. The rewards of a full night's sleep end in peace of mind. Dharma Vipaka, which helps in fermentation, is truth. (pitaka.lk/books/abhidharma-chandrikava).
15. *Āhāra-paccaya* (Nutriment-condition): The previous reward should be fed with food. Otherwise, it will be necessary to do so. Hence, it will help as the main support of a house. (deshana.waharaka.com, CD038-02)., (pitaka.lk/books/abhidharma-chandrikava). The water of the rain supports the flower that has been dulled by the sun and revives it, making it happy and making it strong to withstand the heat of the sun again. Here the rain and the sun are food for the melancholy flower. (pitaka.lk/books/abhidharmaye-mulika-karunu).
16. *Indriya-paccaya* (Faculty-condition): Due to getting the necessary food for them, the organs like Chakkhu, Ghana etc. are nourished (deshana.waharaka.com, CD038-02). For example, a king shows his power to his ministers and makes them obey. In this way, it shows its strength not only at that time but it is also valid for unborn situations. (pitaka.lk/books/abhidharma-chandrikava).
17. *Jhāna-paccaya* (Jhāna-condition): In the program carried out so far, if there is any part that needs to be carried forward, saving them and removing the unnecessary parts is done here (deshana.waharaka.com, CD038-02). Meditation is looking into one's purpose. It is as if one who climbs to the top of a rock and looks at it helps to know that the distance is near. (pitaka.lk/books/abhidharma-chandrikava).
18. *Magga-paccaya* (Path-condition): This is where the way is clarified according to the experiences so far. This means clarifying the way forward, which part of the inspirations gained so far will be carried forward. Here the path chosen by some may be good or bad. (deshana.waharaka.com, CD038-02)., (pitaka.lk/books/abhidharmaye-mulika-karunu).
19. *Sampayutta-paccaya* (Association-condition): Now he is on a new path. Therefore, what is needed for the new path needs to be compiled again. That is what is happening here (deshana.waharaka.com, CD038-02). Here, all the activities are done for a single purpose. Thoughts, actions and words are directed towards the same goal. If we explain this with an example, it is like Chatumadhura is formed by the union of milk, ghee, and sugar. (pitaka.lk/books/abhidharma-chandrikava).
20. *Vipayutta-paccaya* (Dissociation-condition): This means separating and identifying what is needed to move forward (deshana.waharaka.com, CD038-02). Viprayukta means born together but not mixed. It is as if the five flavors of Nellie fruit are present together but are not mixed. Although they do not mix with each other, they sit apart and help each other. (pitaka.lk/books/abhidharma-chandrikava).
21. *Atthi-paccaya* (Presence-condition): This means that when there is something that needs to be received for inspiration, it is taken care of (deshana.waharaka.com, CD038-02). Vidyamanbhava means 'is' or exists. It is as if the Himalayan rock helps its own vegetation by its own presence. (pitaka.lk/books/abhidharma-chandrikava). Being in the earth is a factor for the descent and existence of trees. The presence of water is a fact for the descent and survival of fish. (pitaka.lk/books/abhidharmaye-mulika-karunu).
22. *Natthi-paccaya* (Absence-condition): This means that if there is something that needs to be removed for inspiration, it is removed. If cold is needed, cold cannot be experienced until the heat is removed. If there is no heat, you can take inspiration from the cold. The lack of heat itself causes the inspiration of cold (deshana.waharaka.com, CD038-02). For example, the extinguishing of the lamp helps to cause

darkness. That is, the absence of the lamp helps to cause darkness. (pitaka.lk/books/abhidharma-chandrikava). Where one thing is there is no room for another to come or descend. Therefore, everything that exists is an obstacle to another. The demise of that thing is a help for another to come down there. (pitaka.lk/books/abhidharmayemulika-karunu).

23. *Vigata-paccaya* (Disappearance-condition): If there is something that prevents you from getting some inspiration, it means to deplete it (deshana.waharaka.com, CD038-02). *Vigatabhava* is separation-disappearance. When there is self, other dharma are unborn. It is as if the fading of sunlight helps the spread of the lunar world. (pitaka.lk/books/abhidharma-chandrikava).
24. *Avigata-paccaya* (non-disappearance-condition): This means that if there is something that needs to be inspired, keep it (deshana.waharaka.com, CD038-02). That is not to separate - not to go away. The very existence of oneself helps the existence of other dharma. As the ocean helps its creatures (pitaka.lk/books/abhidharma-chandrikava).

We went through three scenarios under the brief analysis of the study. That is:

1. Identifying 24 Paccayo (condition) and their English meaning.
2. Understanding 24 Paccayo (condition) English Meaning and Nirukti Meaning (Root Meaning) and
3. 24 Paccayo (condition) parsing with examples.

## DISCUSSION

24 The discussion of the study is based on the analysis done so far on Paccayo (condition). In addition, when necessary, modern scholars will also analyze how the theory of cause and effect is used. Our analysis reveals many things. Mainly this study emphasized a taxonomy of causes that should be considered in more depth. That classification is different from the 7 types of classification presented by John Robert Dew: Placing budget ahead of quality, placing schedule ahead of quality, placing politics ahead of quality, Arrogance Lack of knowledge, research, or education, Entitlement Autocracy and Enrollment. Also, Aristotle has tried to identify 4 causes based on answering a why-question. That is as material cause, formal cause, effective cause and final cause. Alcon, Andrea (2022). The cause-effect relationship of the social sciences takes a different and special form than that of the more object-oriented sciences. The classification of causes presented by John Robert Dew is therefore not subject to our criticism. Here our attention is on how the cause-effect relationship is used in sociology. However, although Aristotle's classification on the basis of reason is about human relationships, it is clear that its final analysis is far from human thoughts.

Even if the reasons or causes affecting a certain result are identified by the investigations conducted by scholars on the causal relationships, it is not stated what type of causes they are. For example, Rahman, Ashiqur *et al.*, (2021) has confirmed that three factors, Work and Relationships, Job security and Environment, Rewards and Recognition, affect employee motivation, but they do not say what type of reasons they belong to. Manager's attitude, organizational culture, personal problems, job content and financial rewards, Nayab, Hafiza (2013), work-family related factors and personality Lim, Kah Boon (2012) present factors that affect employee performance. In addition, Nagarajah, Senthuran (2021) includes the two factors motivation and rewards in the list of factors affecting employee performance. In this way, although the causes affecting a certain result are presented in a variety of ways, they do not imply what type of causes they are. According to our analysis, the causes are classified as root causes. But it is not clear whether the reasons revealed by scholars are the root causes. This is only one side of the coin and there is another side as well.

In the above analysis, it is clear that the root cause of all results is directed towards oneself or one's thoughts. For example, the cause-effect relationship is shown as 'the tree is fixed in the ground by the set of roots which penetrate the ground and hold the ground firmly'. Therefore, if the cause of a certain result is investigated, the root itself must be analyzed. Some people like to eat durian while others dislike it. It is illogical to say that one likes because of taste and dislikes because of smell. Because durians always have both taste and smell at the same time. In fact, it is not the durian that is the cause, but the dominance that they have created in their minds. Therefore, the likes and dislikes of the durians are seen to be determined by *Adhipati-paccaya*. 24 Paccayo (condition) reveals another truth. That is, that all these things are constantly connected with each other and that there is some order in them. The second bond arises out of the first bond arising from the root cause. In this way, all ties are connected to each other and a set of various ties is formed.

## CONCLUSIONS

Determining the cause of a particular result should be done with more restraint and prudence. Even if the current studies study the factors influencing a certain result, it is more justified to ask which factors caused the result. And it is equally important to have a clear understanding of the type of cause.

## RECOMMENDATION

Only a rough investigation has been done here on 24 types of cause-effect relationships. Therefore, let's invite scholars for further study in this regard. By doing so, we believe that it will be possible to direct the existing knowledge base to a new path.



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