

GUIDE TO THE STUDY OF THERAVADA BUDDHISM

Book 6 (Part One)

Dhamma and Abhidhamma



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Guide to the Study of Theravada Buddhism

Book 6
(Part I)

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PRESIDENT'S MESSAGE

The English Medium Dhamma Examination was introduced by the Colombo Y.M.B.A in 1948 in response to a request received from an Overseas Dhamma School. This Examination has since developed with a well – structured Syllabus covering the relevant Subjects – Buddha Dhamma, Abhidhamma and Pali, graduated into Seven Levels from Basic Level to Advanced Diploma.

While six text books Basic and Book 1 - 5 covering the Syllabuses of Six Levels have already been supplied we are presenting herewith Book 6 which covers the syllabus prescribed for the recently introduced Advanced Diploma Level.

Although the request for the introduction of a Scheme of Dhamma Examinations in the English Medium originated from a request from an Overseas Dhamma School there arose a need for widening the coverage of the Examination in order to serve the English Medium Dhamma Schools set up mainly for the students of so-called International Schools that were established during the last two decades of the 20th Century.

Y.M.B.A took further steps to broaden the content of the Syllabuses and introduced two Question Papers for Dhamma and Abhidhamma. Accordingly our Text Books excluding Basic Level comprise two distinct segments – Dhamma and Abhidhamma. We are presenting herewith the newly produced Text Book 6 covering the Syllabus prescribed for Advanced Diploma Level.

I take this opportunity to express my gratitude to all involved in this noble task of disseminating the Teachings of the Buddha including the Writers of Text Books, Examiners and the Dhamma Schools educating the students. I offer my Blessings to the students of Buddhism and wish them success in their endeavours.

May the Blessings of Noble Triple Gem be with All.

Deshabandu Tilak de Zoysa

Hony President

Colombo Y.M.B.A

November 2018

PREFACE

We are presenting this volume titled “Guide to the study of Theravada Buddhism Book 6 covering the Syllabus prescribed for the Advanced Diploma in Buddha Dhamma for holders of the Diploma in Buddha Dhamma who are keen to pursue further studies in this Sublime Doctrine. It was our tradition since 2004 to provide to our students study material in the form of compact editions of Text Books which cover all aspects of the syllabuses for our Examination in order to redeem them from the labour of perusing, as study material, a variety of sources some of which are not readily available. In this task we had the advantage of the services of a Group of writers who were not only co-operative but also fully equipped with requisite knowledge.

Students who have completed the Diploma Examination have by now acquired a firm foundation of the Cardinal Doctrines of Buddhism with an exposure to the rules of Monastic Discipline and Ethical Philosophy. In this Volume we are taking them a few steps further by providing an exposure to Buddhist Social, Political and Economic Philosophy and to the results of the metamorphosis of Buddhism in other Asian countries.

Although the student patronage of our Examinations diminish as they advance we remain dedicated to provide our services with unabating Favour. I am grateful to Mr. P. Wategama who had lent his services in authoring this Dhamma Section.

While we appreciate the ardour and devotion of the students who pursue their studies in Buddhism we wish them success in their endeavour.

May the Blessings of Noble Triple Gem be with all.

Nalin.J.Abeysekere

Secretary

Dhamma Examinations Committee

November 2018

AUTHOR'S NOTE ON THE DHAMMA SECTION

This Part covers the Dhamma segment of the syllabus prescribed for the Advanced Diploma in Buddha Dhamma Examination introduced in 2015. This Examination was introduced by the Y.M.B.A in response to a request made by an Overseas Dhamma School for a higher level examination for Diploma Holders. We appreciate the keenness of the students to pursue further studies of this Sublime Philosophy taught by Gautama Buddha. Buddha Dhamma in the words of the Master is inexhaustible like the mighty ocean. We are happy to respond to this request.

Students who complete the Diploma have a strong foundation of the basic tenets of Buddhism. The Advanced Diploma Syllabus has been designed to direct the attention of the students to a broader spectrum of the Dhamma demanding a critical approach extending beyond the doctrinal limitations to perspectives such as Social, Political and Economic backgrounds that were influenced by Buddhism.

Sutta Pitaka is the principal component of Buddha Dhamma, each Sutta presenting a specific doctrinal concept. A selection of Suttas, each presenting a core doctrine has been prescribed in this syllabus for closer study by the students. Additionally cardinal doctrinal principles such as the Four Noble Truths, Dependent Origination, Nibbana and Three Signata have been selected as distinct subjects for closer study. They are explained in such a way as to give the students a clear understanding with a critical outlook.

Buddhism as a World Religion has got diversified in different regions into which it has spread in a variety of Schools each with its distinctive features while cherishing the core doctrines. Students at this level should be academically oriented to familiarize themselves with the distinctive features of the diverse schools.

We have provided the students with an exposure to the distinctive doctrines of a few of such non- Theravada schools.

We hope we have satisfied the urge of the students who made this request and stimulated others to emulate them.

November 2018

P. Wattergama.

**GUIDE TO THE STUDY
OF THERAVADA BUDDHISM**

**For
Advanced Diploma Level**

**English Medium Dhamma Examination of
the
Colombo Y.M.B.A**

Dhamma Section

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CHAPTER 1

PRE-BUDDHIST INDIAN PHILOSOPHIES IN OUTLINE

The religious background of India at the time of the Buddha was one of extreme complexity evidenced by an abundance of sources. Buddhism arose in this religious philosophic Scenario which was suffused and disrupted not only by the presence of a multitude of philosophies, faiths, practices, beliefs and creeds but also by hordes of devotees who practised them with intense dedication as revealed in the Buddhist Suttas. We can deduce from this evidence how a multitude of Priestly Teachers known by their traditional appellations such as Sramana, Brahmana, Jatila, Ajivaka, Paribrajaka and Nigantha surrounded by hordes of adherents engaged in their religious pursuits often engaging in inter-sect verbal battles. All these Apostles were in quest of Supreme Happiness as revealed in their respective credos.

The earliest period of a religious system that can be identified in Indian religious history is that of the Vedas. Vedas are collections of hymns in the form of incantations to Vedic Gods in praise of them praying for favours or avoidance of evils, natural or physical. Vedic Gods were either deifications of natural phenomena that were viewed with awe or other apotheosized forces.

Brahmins were the custodians of the knowledge and wisdom contained in the Vedas, four in number, namely Rg Veda, Yajur Veda, Shyama Veda and Atharva Veda. Vedic lore was sacerdotalized as the word of God. It was the property of Brahmins.

Vedas developed over years from the religious beliefs of fair skinned Aryans who migrated into India from the North-West about 5000 B.C.E and displaced the dark hued native inhabitants called dasyus to the South. They settled in the Ganges Valley and established an agrarian settlement which developed in civilization, culture and religious beliefs.

Vedas developed over time in content and ideology passed through a series of phases subsequently. They were:

1. Brahmanas
2. Aranyakas and
3. Upanishads

Upanishads which had developed over time conceptually and ideologically into a religious philosophy were contemporary with the birth of Buddhism. Brahmins were the custodians, teachers, religious dignitaries and agents of God on earth – intermediaries between Man and God. They officiated at all sacrifices and rituals which were the means of securing happiness in the present life and salvation in the life beyond.

Brahmanism proclaimed as man's Supreme Bliss spiritual Union with Brahma the creator of Life and Universe (Brahma Sahavyata). They taught as their methodology of reaching that bliss the Path of Devotion and sacrifice which comprised a complex of outwardly performances and rituals such as Sacrifices, including animals and offerings leading to Union with Brahma.

Brahmans became the stand – out Preceptors in this Religio-Cultural Complex. They were designated as “Bhu-Sura” – Gods on Earth. They were the Agents of God on Earth. They promulgated a belief that the Brahman was the link between humanity and divinity. It became the accredited vocation of Brahmins to officiate in the performance of offerings and sacrifices in compliance with divine norms. Exerting in search of Supreme Bliss was the core of this Path of Practice Known as Karma Marga which was the prominent feature of the religious culture of the Vedic Brahmanic Period. Brahmins performed, the role of Spiritual Leadership of Society. That was a noble role, a preserve of Brahmins. The sacrifices were performed after collecting all the prescribed ingredients in conformity with procedures, reciting Vedic hymns. The religious sacraments were identified by names such as Asva Medha, Purusa Medha, Vajapeya, Niraggala etc. They were followed by householders committed to Brahmanic faith. Not only animals but even human beings were killed for sacrifices which were offerings to Gods. The vocal effect in the incantations and recitation of hymns was believed to possess a magical effect. The Brahmin Priests monopolized the events. It was the belief that pleasing Gods ensured human prosperity. These beliefs and practices constituted one aspect of the religious environment, an element of the Brahmanic culture.

The Brahmanic tradition was not the sole dominating factor. Antagonistic to Brahmanic tradition were other traditions designated as Sramana religious systems. The Brahmanic sacrificial rituals were condemned by the Sramana Teachers. The Vedas with their basic doctrine of Varna Dharma (Caste) were not held in esteem by Sramanas. The main emphasis of the Sramana Tradition was the Path of Wisdom (Nana Marga) different from the Path of Sacrifice (Karma Marga) of the Brahmanics. The Sramana Sects were inclined to uphold the practice of physical penances, observance of Precepts and mental Training Development as Path to Supreme Bliss. Samannaphala Sutta records the religious philosophies of the Six Non- Buddhist Teachers. All of them belonged to the Sramana Tradition. All of them had considerable followings of pupils. They who enjoyed reputations as unsullied Holy Teachers professed and preached a variety of doctrines. They are also identified in the Suttas as Tirtankara, Ascetics belonging to the ascetic School.

(Please read Second Chapter of Guide Book 3 for details of the Teachings of six Heretical Teachers)

Pali Suttas make several references to numerous Paribbaja Ascetics who promulgated and observed the doctrines and disciplines of their schools. Some of them wandered about propagating their creeds and prompting controversies. Some of the subjects of controversy were

- (I) Is the world eternal or not?
- (II) Is the world limited or unlimited

- (III) Are life and body the same or different? The Mendicants roamed about holding discussions at various locations. Some of them practised Self-mortification. They kept their bodies unclean, unkempt with flowing hair, beards and uncut finger nails. They wore coarse apparel made of coir, hemp and horse hair, some remained unclothed. Pali texts give details of such itinerant ascetics. Prominent Arahats were formerly acolytes of Mendicants. Mendicants such as Vacchagotta and Dighanakha had discussions with the Buddha. There were female Paribhajakas such as Sundari.

Another category of Ascetics were Acelakas (Naked Ascetics). They too practised self – mortification. Their ascetic practices included, apart from nudity licking fingers after meals, eating roots of trees as food, taking meager meals, wearing coarse apparel made out of horse hairs, barks of trees, etc. sleeping on rocks, rolling in dust. Some of them imitated animals such as bulls, goats and dogs moving on four limbs and eating food strewn on the floor.

Ajivakas were another ascetic group. They were also naked. They carried a stick in hand. Upaka was an Ajivaka who accosted the Buddha when he was on his way to Isipatana for the first discourse. Some lived with their families.

Jatilas were another sect. They were so-called on account their matted hair which was never cleaned. They wore turbans. Some Jatilas were popular and received royal patronage. Some entered the Order of Bhikkhus. They lived in the vicinity of forest, rock and rivers. Their main religious practice was venerating Fire God (Agni) by making bon – fires. They believed in cleansing their sinful lives by bathing in holy rivers.

Niganthas (Knotless Ascetic) were another sect of the Sramana tradition. They were so-called because they claimed to be free from Knots or defilements. The pupils of Teacher-Nigantha Nataputta were denoted by this appellation. Some Nigantha Teachers received royal patronage. There were two categories of Niganthas Svetambara (white clad) and Digambaras (Naked Ascetics). They also practised penances like smearing mud on their bodies, rolling in dust, sleeping on hot rocks and beds of spikes. They practised extreme Non- Violence wearing masks, drinking filtered water etc.

The history of Indian Religious Philosophies is long and spreads over many centuries. Starting with primitive Animism and later through Vedas, Brahmanas, Aranyakas and Upanishads there occurred a progressive development of maturity in ideology about the time of the appearance of the Buddha. Pali Suttas bear evidence of Philosophic saturation in the period immediately preceding the promulgation of Buddha's teaching. Brahmajala Sutta enumerates sixty two heretical creeds.

They were:

1. Kevala Sassata vada - Eternalist	4
2. Ekacca Sassata vada - Partly Eternalist	4
3. Antanantika vada - Terminalist and Non terminalist	4
4. Amaravavikkhepa vada - Indeterminist	2
5. Adhicca Samuppanna - Fortuitous Origin	2
6. Sanni vada - Sensualist	18
7. Asanni vada - Non – Sensualist	8
8. Nevasanna nasanna - Neither Sensualistnor -Non - Sensualist	8
9. Uchedavada - Terminalist	7
10. Ditthadhamna Nibbana - Nibbhana in this Life	5
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Nibbana under the last category of five faiths is not the Nibbana taught by Gautama Buddha but the enjoyment of the Five Sense Pleasures. The total of Sixty two Faiths can be broadly sub-divided into two Groups as Eternalists and Non- Eternalists.

The Brahmin Teachers at the time attempted to dogmatize that only they were correct and others were wrong and propounded various theories to prove it. These attempts at brainwashing created eternal disputes in society.

Three fundamental Beliefs held by different groups are mentioned in the Maha Tittayatana Sutta. They were:

- I. Divine Creation Theory – (Issara Nimmana Vada) – All phenomena are divine creations.
- II. Fortuitous Origin Theory (Ahetu – apaccayata vada) – All Phenomena have fortuitous origin.
- III. Kamma based Origin Theory (Pubbekata hetu vada) everything is determined by Past Kamma – Effects of wholesome or Unwholesome Kamma. Buddhism rejected all these theories as heretical.

The Soul Theory, the belief in an Eternal Soul in man derived from the Divine Creator migrating from birth to birth occupied a prominent position in the web of Indian Religious Philosophies of the time. The Cardinal Doctrine of the Age of Upanishads was the Atman or the Soul. This concept is minutely analyzed in a variety of ways. It declared that while all phenomena underwent change soul alone remained unchanged. The Atman in each individual was a creation of the Brahman. The Soul migrates either to Heaven or hell after death. The processes of thinking and feeling are functions of the Soul. Eternity and Purity are unchangeable qualities of the Soul. Buddhism totally rejected the concept of the Soul.

The two extreme views of Life were Eternalism (Sassatavada) and Annihilationism (Uccheda vada). Eternalism claimed that all phenomena are eternal. Universe and Soul are immune from change. Annihilationism maintained that all phenomena are ephemeral. Life terminated with death. Soul perishes with death.

Each group claimed it was right and the other wrong. This controversy created an ideological battle. Buddhism rejected both extremes and maintained a Middle view.

QUESTIONS

1. Give a brief account of the main pre-Buddhist Indian Religious Philosophies.
2. Distinguish between the “Soul Theory” upheld by non-Buddhist religions and Buddha’s treatment of this Concept.
3. Write Short Notes on the following concepts that prevailed in Indian religions
 - a. Nihilism.
 - b. Eternalism.
 - c. Fortuitous Origin of Beings.

CHAPTER 2

SOCIAL BACKGROUND OF INDIA AT THE TIME OF THE BUDDHA

Buddha appeared in India as a Religious Teacher in the 6th Century B.C.E. He appeared in a highly complex society viewed from many angles. In that Society, Supremacy was held by the Brahmins. Their religious beliefs were enshrined in the Vedas, Brahmanas and to some extent Upanishads. The religious beliefs regulated their social norms as well. Concepts such as origin of society, social Organization, place in Society of respective Groups, differences in the Rights and Duties of various social groups were also regulated by religious norms. The responsibilities of women and their place in society were regulated by the Brahmanic Organization which was inspired by Vedic Philosophy.

Origin of Society

According to Brahmanic Cosmology Omnipotent Maha Brahma was the Creator of the Universe. The Veda Scriptures were also a creation of Brahma. The Vedas had been handed down from generation to generation by pupillary succession of custodian priests. Accordingly the Origination of the Society had also been expounded in terms of the Vedic revelations. It was the traditional belief of ancient Indians that all arts including poetry, drama,

ethical systems and everything that is awesome and monumental were creations of Brahma. The oldest of the Vedas was Rg Veda. How Brahma created Society is given thus in the Tenth Mandala of Rg Veda.

Brahmanas were born of the mouth of Brahma

Kshatriyas Originated from His arms

Vaiśyas Originated from His thighs, and

Sudras Originated from His feet.

This hypothesis of the Origin of Society has been elevated to the level of a Sacrosanct Truth unassailable by any human being. The word of Brahma was a Commandment that the entire human Society was mandated to obey and comply with.

Brahma was omnipotent Lord presiding over all phenomena, supremely divine and Omniscient. It is believed that He using his powers constructed the Society into a hierarchy of four castes. It is an empirical reality that Society evolved in consequence of a historical process. Alternatively it could be the end of a process of evolution. But there was no scope for such theory or other scientific reality to exist.

The Buddhist version of the periodic evolution of the Universe and society (not the primary creation or origin) is found in the Agganna Sutta (D.N.), Agganna Sutta presents in allegorical style an account of the evolution of a new Cycle of the Universe and Society after the lapse of an incalculable period of time when the Universe

and society that existed had got destroyed and had ceased to exist and the Universe had become a mass of water.

According to the Agganna Sutta account recording a dialogue between the Buddha and Brahmin Vasettha Universe gets destroyed and annihilated after an incalculable period of time. The surviving beings find birth in Abhassara Heaven. They radiate light from their bodies and subsist on happiness. After an inestimable period they are born as instantaneous beings on earth. The earth is covered with a mass of water which subsides gradually. Yet the earth is enveloped in darkness. Eventually Sun and Moon appear and there is light. The delicate beings develop into humans with bodies, limbs and organs. The Sutta records an extensive account of evolution of vegetation, human society, human activity, process of human propagation, rudimentary government, crime and punishment norms of morality, terminating with the culmination of a process of development into a complex human society.

Social Inequalities

The Indian Society contemporary with the Buddha that had been regulated according to the norms of Brahmanic teachings was full of social inequalities. The most stand out inequality was that created by the caste hierarchy moulded according to Brahmanic teachings. According to the Brahmanic hypothesis of the Origin of society mentioned above there were four main castes namely, Brahmana, Kshatriya, Vaisya and Sudra. They were also known as four Varnas (Literally Pigments), The Aryans who migrated to India about 1500 B.C.E were

known to be a fair skinned race. The indigenous tribes of India were of a dark hue. Hence the migrant Aryans were prone to treat the natives with a feeling of indignity. Hence colour variation became an additional ground for social gradation between immigrant Aryans and native non - Aryans.

However when Aryan civilization established itself in India colour variation assumed a new dimension of social differentiation according to which caste came to be associated with craft vocation which was accorded a level determined by its rank in the values of the day.

Caste of an individual was an attribute determined by birth. Those who claimed superiority by birth monopolized the occupations deemed more reputable in social estimation. Since Brahmins occupied the apex of the social pyramid. Priesthood became their monopoly with teaching as their occupation. They assumed the status of Agents of Maha Brahma. Since they were the learned classes they automatically became the Royal Mentors. They became the Sole repositories of the Three Vedas; Rg. Yajur and Shyaman. Relying on the Vedas which they called the commandment of Brahma, Brahmins regulated all the activities and norms of Society. They determined the status and functions of other castes retaining all the plums and privileges for themselves. According to Manusmrti, Vedic, text, teaching, officiating at religious rituals, conducting and solemnizing sacrifices such as horse sacrifice (Asva Medha), were their prerogatives. They conducted mass sacrifices of animals invoking Divine Blessing on human beings. They vaunted their caste supremacy in public. Brahmin Assalayana's boastful rigmarole about the supremacy of Brahmanas is recorded in Assalayana Sutta. But he received the appropriate repudiation of his fallacy from the Buddha.

The second rank in society by caste were the Kshatriyas. In the wake of the struggles a need arose to create a social class of physically strong individuals to maintain law and order in society. Accordingly this function was assigned to groups of families where the members were physically strong and socially advanced. They came to be identified as Kshatriyas in course of time. According to Manusmrti, the tasks of public administration, offering sacrifices and military service were assigned to them. Promulgation of punishments for their Violation were additional functions assigned to this caste. Since Brahmins and Kshatriyas were the higher castes entrusted with the clusters of superior functions there was a semblance of rivalry for social seniority between the two Groups. Brahmins endeavored to secure superiority over Kshatriyas.

The Vaisyas were ranked third rung of the social Pyramid. In the early social organization of Aryans whose social classes engaged in economic activities such as Agriculture, Animal Husbandry Food production and distribution and Trade, were designated as Vaisyas. According to Manusmrti, Agriculture, Livestock management, Alms – Giving and organizing sacrifices and rituals were the functions assigned to Vaisyas.

The Fourth and the lowest social class were the Sudras. They were treated as lowest in social estimation; supplying labour both domestic and public, became the jobs assigned to them.

The Indian society was modelled on this pattern. Education also was molded accordingly. Brahmin children were educated in the Four Vedas and trained in law and the performance of religious rituals. Kshatriya children were trained in state craft, while Vaisya children were apprenticed in the Crafts, such as agriculture, Trade, Animal farming, etc. Sudras and Pancamas had to receive training in menial trades. Priestly Teachers, Administrators, Producers and Distributors, Vassals and Slaves each had to limit one's activities to those determined for them by the Social Norm. There was no concept of Equal rights in Society.

Ashrama Dharma

According to Brahmanic Social Norm an individual's life was divided into four stages called the Four Ashramas. They were:

- i) Brahmachari - student
- ii) Grhastha - Householder
- iii) Vanaprastha - Forest dwelling Meditator
- iv) Sanyasi - Mendicant

Brahmacari Period

Brahmacari in a literal sense means “Pure Life” that is unstained by sexual relationship, the period of life before marriage. This was the first period of life when a youngster, generally a male, was engaged in pursuing studies under the guardianship of one’s parents observing the basics of good behavior till its termination normally at the age of sixteen when in conformity with custom the youngster marries and, in ordinary family, separates from the Parental home to lead a separate life engaging in an occupation determined according to his caste. While the young couple begins a life of their own, they live separately but interact with parents in times of need.

Householders

From that point of time they live the life of householders bringing up a family and fulfilling their social obligations. The householder’s life has its limits. When the children are married and settled his major householders’ obligations are over and he has to devote himself to his religious obligations.

Vanaprastha

Without severing the connection totally with the family he starts frequenting forest groves engaging in meditation actively for brief periods away from home. He engages himself actively in religious pursuits maturing in meditation to migrate to the next and the last phase.

Sanyasi

The Vanaprastha period matures to commence the next phase Sanyasi. The individual renounces all connections with the household and devotes himself to the life of an itinerant mendicant living in the open air. The Brahmanic social tradition enjoined all devotees to observe the four- fold Ashrama Dharmas in their lives. However these injunctions do not seem to have exercised a strong impact on the female population.

The Position of Women in Society

According to Brahmanic social philosophy the woman was assigned a very low status in society. She was not even accorded the dignity rightfully due to her as a wife or a mother. The woman was deemed to have been created for man's sensual gratification. She did not originally enjoy the right to profess a religion, to read religious texts or to hear them being read. In the Indian society of the day the woman held a miserable position bereft of even a trace of spiritual freedom. She had no right or opportunity to engage in any calling. She was deprived of many social privileges that were available to males.

In the Vedic Age women were accorded a place of importance in society. It appears from the Vedic texts that the Vedic philosophy had accorded a number of privileges to women which remained in force until the dawn of Brahmanic social supremacy. The Brahmanic supremacy demolished those privileges and relegated the woman to a state of abject subordination.

The woman was stigmatized as an obstacle against man's spiritual emancipation. Accordingly, she was deprived of all the graces of religion. Since the post – funeral alms offering of a deceased head of a family could be performed only by a male child the birth of a female child in a family was treated as a misfortune. Accordingly society was conditioned to treat the birth of a male child in a family as propitious for a man's well-being not only in the present birth but also in a future birth. Woman was treated as a weakling by birth. That the woman is fickle by nature and not trustworthy was the rigid Brahmanic view of womanhood. The Brahmanic verdict of the woman was that in childhood she must remain under the guardianship of the father, in youth in the protection of the husband and in old age in the ministrations of sons. She had no entitlement to autonomy, at any stage of her life. She must remain in the tutelage of a Senior Male at all stages of her life.

Brahmin perception was that even the sight of a woman was inauspicious, association with woman was ruinous to wealth and close association with women can cause even early death. In all respects woman was the image of demon. A woman's intelligence was two inches in breadth. It was clear that woman was subjected to life-long suffering due to the influence of Brahmanic sermonizing. There are many Buddhist Legends depicting how young damsels had been given in marriage to decrepit old men thereby making their lives miserable. The liberty of polygamy enjoyed by the men folk at the time often made the life of the married woman eternally miserable.

Buddha appeared in India into a society teeming with social inequalities. The social organization of the day was firmly established on the Brahmin Varnasrama Doctrine. It was a time when the concepts of human liberty and equal rights were totally unknown. Buddha inaugurated a powerful tirade against these pernicious social norms and tendencies propounding a variety of supporting grounds and reasoning. Buddha's teaching initiated a new era of social Emancipation for all discriminated groups of society.

QUESTIONS

1. Indicate how religious influences had impacted on Indian Society at the time of the Buddha.
2. Discuss how the Concept of Caste had influenced Indian Society at the time of the Buddha.
3. Evaluate the position women in Indian Society at the time of the Buddha.

CHAPTER 3

POLITICAL BACKGROUND OF INDIA AT THE TIME OF THE BUDDHA

Although India was known in historical records as Jambudvīpa whole of India was not under the political control of a single ruler or other form of a monolithic Government at the time of the Buddha circa 7th and 6th centuries B.C.E Nor was there a common uniform system of government for the whole of India at the time. If we rely on the Pali Buddhist texts we find references to four prominent and independent states in North India. They were:

1. Kingdom of Magadha
2. Kingdom of Kosala
3. Kingdom of Vatsa and
4. Kingdom of Avanti

There were a number of other smaller principalities which had republican forms of government. During The early period the capital city of Magadha was Rajagaha. The King of Magadha at this period was Bimbisara. He was succeeded by his son Ajasattha. Magadha Kingdom covered a large land area. It was one of the sixteen states of the time that finds mention in the Buddhist texts. Magadha was by far the most prosperous and the strongest state at the time. Prince Siddhartha attained Enlightenment in the Kingdom

of Magadha. It was protected by five great Rocky Mountains.

Bimbisara comes into prominence in history as the King who expanded his territory by militarily conquering neighboring states and through marriage alliance with royal families. The second strongest state of the Buddha era was the Kingdom of Kosala. Its ruler King Pasenadi Kosala was an ardent Patron of the Buddha throughout his life. The venue of the First sermon Benares was a city within the Kosala Kingdom. Buddhism spread rapidly within the state of Kosala.

Vatsa was another strong Kingdom of the day. Its capital was Kosambi. Its ruler during the time of the Buddha was King Udeni who was a strong patron of the Buddha.

The fourth Kingdom of the day was Avanthi. Its capital was Udeni. Avanthi finds mention as one of the sixteen states in historical records.

The Monarchies were under the autocratic rule of Kings. But the Kings were benevolent despots friendly with the subjects. The King's Domestic chaplain was traditionally a Brahmin.

There was people friendly administration in the provinces. The village administrator was designated Gamani who was always a member of an aristocratic family. The Gamani ensured there was peace and prosperity in the village under his control. Taxes due to the government were paid with a portion of the produce.

Kings had strong armies for the protection of the state. The Army comprised the Elephant Corps, Cavalry, War Chariots and the Infantry. Internal security and confronting outside invasions was the responsibility of the armies. The states had just and equitable judicial system. However the punishments were atrocious such as beheading, impaling, amputation of limbs whipping etc.

The economic functions were exercised by the Royal Treasurer. There was trade with other states. King's officers maintained and regulated markets and collected taxes.

The Dynastic States

In addition to the Four Great Kingdoms, there were a number of states of smaller size. According to historical records they were not under any form of autocratic government but were administered by well-organized Republican systems of government. They appear to have been administered by various Royal Dynasties. The Dynasties were:

1. Sakyans of Kapilavasthu
2. Licchavis of Vesali
3. Mallas of Kusinara and Pava
4. Bhaggas of Sumsumaragiri
5. Bulis of Allakappa

6. Kalamas of Kesaputta
7. Koliyas of Ramagama
8. Moriyas of Pippalivana
9. Videhas of Mithila

As evidenced by the celebrated seven Principles of Good Governance (Satta Aparihaniya Dhamma) observed by the Licchavis of Vesali these principalities appear to be under stable forms of administration which ensured happiness and protection for the subjects.

These principles as recorded in the Maha Parinibbana Sutta were as follows:

1. The state Assemblies of the Vajjis met frequently and they were well attended.
2. The Assemblies met consensually, deliberated amicably and dispersed without rancour.
3. The Assemblies were careful in enacting new legislation, they executed legislation without breach and complied with the requirements.
4. They respected Elders, ministered to them, honoured them and listened to their advice.
5. They extended due respect and protection to women both married and unmarried.

6. They supported and maintained places of worship and patronized the performance of rituals.
7. They provided protection and support to places of worship and comforts and maintenance to religious dignitaries.

Licchavis find mention amongst the sixteen states too as the inhabitants of the state of Vajji.

Sixteen states (Solasa Maha Janapada)

In addition to the more prominent Kingdoms and Republics there occur references in records including Buddhist historical lore to independent territorial units called 'Janapada'. Some of them were monarchies while others had dynastic administrations. The designations were based on territories as well as dynasties. A brief account of the sixteen states is given below.

1. Anga

Anga was to the east of Magadha. During the time of the Buddha it was subject to Magadha being defeated in a war.

2. Magadha

Magadha was a powerful state during the time of the Buddha. It was bounded by Rivers, Ganges, Champa, Vindhya Mountains and River Sona. It was said to have been made up of 80,000 villages.

3. Kasi

Kasi were a community that had settled in the District around Benares. During the time of the Buddha this Kingdom was incorporated into Kosala and it never regained independence.

4. Kosala

Kosala was one of the Four Prominent Kingdoms too. Kosalas were the ruling clan in the Kingdom of which capital was Savatthi (Presently Nepal). It was bounded on the South by River Ganges. The Sakyans had accepted the suzerainty of Kosala.

5. Vajji

Vajjians included eight confederate clans of whom the Licchavis and Videhas were the more important. The capital of the Licchavi's was Vesali.

6. Malla

Mallas of Kusinara and Pava were independent clans whose territory was on the mountain slopes to the east of Sakya land. Buddha's Parinibbana occurred in the state of the Mallas.

7. Ceti

Ceti had two principalities, one on the mountain slopes (now in Nepal). The other was Kosambi.

8. Vamsa

Vamsa was the land of the Vacchas. It lay immediately to the North of Avanti along the banks of Jumna.

9. Kuru

Kuru occupied the land close to modern Delhi. Panchala was to the east of Kuru. They had very little political importance during the time of the Buddha. Some important Suttas were delivered in the country of Kurus.

10. Pancala

Pancala occupied the country to the east of Kurus between the mountains and the Ganges. The capitals were Kampala and Kanauj.

11. Maccha

Maccha was to the South of Kuru, West of Jumna.

12. Surasena

The capital of Surasena was Madhara, to the West of Jumna.

13. Assaka

Assaka had during the time of the Buddha a settlement on the bank of Godavari.

14. Avanti

Avanti was also one of the Four Great Monarchies. Its capital was Ujjeni. It had been colonized by Aryan tribes who came down from the Indus Valley.

15. Gandhara

Gandhara is modern Kandahar which is to the East of Afghanistan, Its capital was Takkasila.

16. Kamboja

Kamboja was the country adjoining Gandhara. Its capital was Duaraka.

QUESTIONS

1. Give a brief outline of the political situation of India at the time of the Buddha.
2. Write a Note on the Sixteen Janapadas.
3. India had both Monarchical and Republican Forms of Government in the 6th Century B.C.E Give examples.

CHAPTER 4

FOUR NOBLE TRUTHS

Buddha is identified by the Epithet “Samma Sambuddha” by virtue of Buddha’s comprehension of the Four Noble Truths exclusively by His own intuitive wisdom. This profound Doctrine was unfolded before the Five Ascetics at Deer Park, Isipatana at Benares by delivering the Dhamma Cakkappavattana Sutta. The Doctrine of the Four Noble Truths is so comprehensive that it can be truly treated as a synopsis of the totality of Buddha’s teaching. The Four Truths are the following:

- 1) The Truth of suffering (Dukkha)
- 2) The Truth of the cause of suffering (Dukkha Samudaya)
- 3) The Truth of the cessation of suffering (Dukkha Nirodha)
- 4) The Truth of the way to cessation of suffering (Dukkha Nirodha Gamini Patipada)

The Four Noble Truths constitute the fundamental teaching of Buddhism. The Supreme Goal of Nibbana constitutes one of these Truths. It can be realized in human existence. Highlighting the unique eminence of this Doctrine Buddha says:

“Bhikkhus, On account of our failure to comprehend this Doctrine of Four Truths you and I had to roam about this Samsara for an immensely long period of time.”

A Doctrine is designated as Truth by virtue of three inherent characteristics, namely –

- a) Tathata – State of being such firmly fixed nature.
- a) Avitathata – Unchangeability, cannot be falsified.
- a) Anannata – the condition of not appearing in another form.

Noble Truths

These dogmas are esteemed as Noble since they can be comprehended only by Nobles (Ariya puggala) Arahats. Further their comprehension would promote the individual to a Supramundane state on annihilation of all Defilements.

The rationale for the Four- fold nature of Truths

The Four Truths are complete and comprehensive in all respects with no deficiency or shortcoming to be rectified from outside.

It is a plain fact that any problem comprises four aspects and no more, namely

- i) The Problem.
- ii) The cause of the Problem
- iii) Solution to the problem and
- iv) Way to the solution.

Taking an illness as an example, it may be seen that these four aspects exist there namely

- i) The illness
- ii) The cause of the illness
- iii) The cure or remedy
- iv) Administration of the remedy.

Dhamma texts identify these four dimensions as

- i. Pavatti - manifestation of the problem
- ii. Pavattaka - persistence
- iii. Nivatti - turning away
- iv. Nivattaka - act of turning away

The Truth of suffering is Pavatti, cause of suffering is Pavattika and cessation of suffering is Nivatti and way to cessation Nivattaka.

Four functions are prescribed to be accomplished thus:

- 1) Dukkha - (suffering) should be comprehended (Parinneyya)
- 2) Dukkha Samudaya - (cause of suffering) should be abandoned (Pahatabba)
- 3) Dukkha Nirodha - (cessation of suffering) should be realized (Sacchikatabba)
- 4) Dukkha Nirodha gamini patipada - (way to cessation of suffering) should be Cultivated(Bhavetabba)

The consummate comprehension of these four truths is signified by the attainment of the supramundane state of the Arahant.

The Noble Truth of Suffering (Dukkha Sacca)

The term Dukkha connotes many interpretations. It embodies a meaning more profound than suffering in ordinary life. Ordinarily it connotes unsatisfactoriness, disaster, privation or painful experience non-substantiality.

In the Dhammacakkappavattana Sutta Buddha expounds – birth, old age, illness, death, union with unfulfilled wish, association with things or persons one does not like, separation from things or persons one likes, ungratified desires and in brief clinging to the composite body of five aggregates as Suffering.

The Concept of Suffering can be viewed from three standpoints as

- a) Dukkha dukkhata – intrinsic suffering of mind and body
- b) Sankhara Dukkhatā – Suffering caused by aggregates
- c) Viparināma dukkhata – intrinsic suffering in mental and physical suffering experienced in ordinary life.

According to Buddha's clarification in the Suttas this comprises all misfortunes of life like physical phenomena of

disease death and mental agonies such as bereavements, subjection to abuse and destitution.

Suffering of transience is the universal character of all pleasant experiences that are not eternal and unchanging. Any situation that produces a pleasant experience for a moment can either vanish or change to an unpleasant experience at the next moment. A person enjoying perfect health today can fall sick tomorrow and might die unexpectedly. All happy circumstances around an individual are evanescent and fleeting causing unhappiness. This state of transience is suffering. Suffering caused by Aggregates is somewhat enigmatic and baffles comprehension. It requires closer scrutiny and analysis of conventional usages such as the ‘Being’ and Individuals.

According to Buddhism terms such as ‘Being’ ‘Individual’ connote agglomerations of mental and physical energies that change momentarily. The Pentad of Aggregates is one such entity. When the Sutta says that the Group of Five Aggregates is sorrowful what is implied is that such sorrow originates from its fleeting changeability.

The Five Aggregates fall into the category of Formations (Sankhara). They are products of Cause and Effect that change fast, and hence transient. Buddha illustrates the nature of the Aggregates with a five faceted Simile. Form (Rupa) is compared to a lump of foam, Sensations (Sanna) to a bubble, Feeling (Vedana) to

a mirage, Formations (Sankhara) to the trunk of a plantain tree and Consciousness (Vinnana) to an illusion. They perish and reappear instantly. Buddha once compared human life to a spate of flowing water. What the textual term clinging (Upadana) signifies is this attachment with Aggregates. The resulting affliction is the suffering of Formations.

The Truth of the Cause of Suffering

Buddha expounds the cause of Suffering thus in the Dhammacakkappavattana Sutta. “Now this, O Bhikkhus is the Noble Truth of the cause of Suffering:

It is Craving which produces rebirth accompanied by passionate clinging welcoming this and that life. It is the Craving for sensual pleasures (Kama tanha), craving for becoming (Bhava thanha) and Craving for annihilation (Vibhava tanha).

The Concept of Suffering was a basic theme dealt with in most Indian religious cults. There was a diversity of views identifying the cause of suffering. Those who believed in the theory of Creation ascribed the origin of Suffering to God’s wish. There were others who spoke of a fortuitous origin of Suffering. In the midst of this tangle of views Buddha made a revelation by postulating the origin of Suffering through a process of Cause and Effect.

According to the Teaching of the Buddha the Singular Cause of Suffering is Craving (Tanha) which manifests in a variety of forms which may be identified as Desire, Attachment and Passion etc. They are unstable. According to Dhammapada (stanza 186)

“There is no satisfying of sensual desires even with a rain of gold coins for sense pleasure gives little satisfaction and entails much pain”

According to the Doctrine of Dependent Origination all phenomena are inter connected through a process of cause and Effect, No “First Cause of Suffering” is discernible. There is a Cause for craving that Causes Suffering. The process of Cause and Effect operates in a circular pattern. Another feature is that although Craving is treated as the Cause of Suffering it is not a Singular Cause. It is only the prominent Cause. The Concept of Craving is interpreted in a broad fabric. Not only sense desires but additionally, Dogmas and cults also can be brought within this broad analysis. According to Buddha Dhamma not only the Craving within human psychology but also disasters in the economic and social spheres can be ascribed to Craving. Dhammapada stanza 338 illustrates this point thus:

“Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, this suffering springs up again and again.”

Dhammacakkappavattana Sutta gives three manifestations of craving:

- a) Craving for sensual enjoyment (Kama tanha), enjoyment of the experiences of Visuals, Sound, Odour, Taste and Contact. Individuals eternally detest pain and desire pleasure. When a pleasant sensation enters through one of the doors the individual gets attached to it. The craving engendered for the gratification of the senses is craving for passions.
- b) Craving for becoming (Bhava tanha), Yearning for birth in realms of form and formless realms associated with Eternalism constitutes this brand of Craving. Developing a firm grasp for life is a feature of this brand of Craving.
- c) Craving for annihilation (Vibhava tanha). The Craving that originates with the belief that Beings are not reborn after death and life terminates forever in this life constitutes this brand. This arises with the belief in Annihilationism, (Ucchevavada).

Craving and Rebirth

Dhammacakkappavattana Sutta says Craving produces rebirth. Continuity of births produces persistence of Suffering. Activating Kama produces Rebirth. Rebirth generates continuity in Samsara. Hence Rebirth produces Suffering.

Truth of the Cessation of Suffering (Dukkha Nirodha Sacca)

Buddha had clarified on a number of occasions what is it that ceases to make it the content of Truth. Addressing the Five Ascetics at Isipatana Buddha says:-

“Now this O, Bhikkus is the Noble Truth of the Cessation of Suffering – it is the complete Separation from and destruction of this very craving, its forsaking, renunciation, liberation and detachment.”

Buddha thus confirms that the Cessation of Craving is Nirvana. Other pronouncements of the Buddha are also found. The Cessation of all aggregates, disruption of all Bonds, Annihilation of Craving, and dispassionateness is Nirvana. Annihilation of passions is Nirvana. Nibbana is Nirodha since it signifies release from the Bonds of Samsara. So long as Craving persists the Aggregates cause Suffering.

The individual being migrates from birth to birth due to bonds of defilements. The total annihilation of these bonds leaving no room to resurrect is Nirvana Salvation. These defilements are designated as Fetters (Samyojana). Nirodha is synonymous with Nirvana. Since “Vana” means craving “Nirvana” (Pali Nibbana) is Extinction of Craving.

Truth of the Path to the Cessation of Suffering (Dukkha Nirodha Gamini Patipada)

Truth of the Path to the Cessation of Suffering is the Noble Eightfold Path introduced for the first time in the Dhammacakkapavattana Sutta and later developed in many other expositions.

Buddha opens the Discourse with the Caution to Bhikkus that there are two Extremes of life that they should not observe, namely Constant Addiction to Sensual Pleasures (Kama Sukhalikanu Yoga) which is base, vulgar, worldly and profitless and Constant Addiction to Self-Mortification (Attha Kilamatanu yoga) which is painful, ignoble and profitless.

Buddha admonishes the Bhikkhus to follow the Middle Path (Majjhima Patipada) which promotes sight, knowledge, peace, Higher Wisdom and Enlightenment and identifies the Middle Path as the Noble Eightfold Path (Ariya Atthanagika Magga) namely. Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. The eight steps of the Noble Eightfold Path constitute the last cluster of the Thirty Seven Requisites of Enlightenment.

Buddha remarked addressing Bhikkhu Subhadda a short time before Parinibbana that so long as Devotees practise the Noble Eightfold Path, the world would not be without the Four Noble Individuals. Sotapanna, Sakadagami, Anagami and Arahant. This statement of the Buddha highlights the unique statement

statement of the Buddha highlights the unique significance of this Doctrine. This Supreme Doctrine is not found in any other system of philosophy.

Buddha declared in Nagara Sutta that he discovered The Noble Eightfold Path which had been followed by Buddhas of the Past also in the manner of a wanderer in the forest discovering an Ancient Path that had been traversed by ancient people but had in the course of time fallen into disuse and hidden from view. This declaration emphasizes the fact that Noble Eightfold Path is an eternally lasting Dhamma that is revealed to the world only after the appearance of a Buddha in the world.

QUESTIONS

1. Give the rationale for limiting the Noble Truths to four.
2. Give a brief account of the Concept of Dukkha.
3. Write Short Notes on
 - (i) Attakilamathanuyoga
 - (ii) Kama Sukallikanuyoga
 - (iii) Majjhima patipada

CHAPTER 5

PATICCA SAMUPPADA – DEPENDENT ORIGIN- NATION

Paticca Samuppada (Dependent Origination) can be rightfully described as the Supreme Doctrine in the Teaching of the Buddha and has been so acclaimed by all Buddhist Schools and traditions. The uniqueness of the doctrine of Paticca Samuppada becomes patent when viewed against other contemporary theories of Causation presented by other contemporary philosophies. According to references in the Buddhist Canonical texts Buddha had categorized the contemporary causal Theories into four divisions and rejected all four as spurious.

A discussion which Buddha had with an Ascetic called Acela Kassapa is in the Nidana Samyatta of Samyutta Nikaya. The diffused mass of causal Theories that came up for discussion were concretized by the Buddha into four major categories as follows:

- 1) Sayamkatam dukkham - Sayankatha (self) Theory
- 2) Parankatam dukkham - Parankata (Non - Self) Theory
- 3) Sayankatam - Parankatam dukkham - Combination of (1)- (2)
- 4) Asayankata –aparankatam - Asayankata - aparankata ad-
hicca samuppanna Dukkam - Neither Self - Caused nor other
Fortuitous Origin Theory

Sayankata Theory

The main feature of this Theory is the identity of the Cause and Effect – the Doer and the Sufferer. The Cause becomes the Effect. This process assumes a persisting soul. Buddha rejected this as a breed of Eternalism.

Parankata (Non – Self) Theory

According to this theory Cause is one factor Effect another. This theory denies the existence of any link between Cause and Effect. Buddha rejected this Theory as totally illogical. According to Jainism five propositions form the foundation of this theory. They were:

- 1) Kala Vada (Time theory) - The First Cause was Time
- 2) Isvara Vada (Supreme God Theory) - The First Cause was Supreme God
- 3) Svabhava Vada (Nature Theory) - The First Cause was Nature
- 4) Kamma Vada (Kamma Theory) - The First Cause was Kamma
- 5) Niyati Vada (Deterministic Theory) - The First Cause was Pre-determined Fate.

Buddha rejected all these propositions as spurious. If there is no link between Cause and Effect any Effect can flow from any Cause.

Sayankata – Parankata Theory

This was an amalgamation of the first two Theories. Since two theories had been unified it can be called Dualism. This too was rejected by the Buddha.

Asayankata – Aparankata Theory

According to this proposition all phenomena originate fortuitously – without a Cause. Those who subscribed to this view were materialists. Makkhali Gosala was one of them.

The origination of phenomena, both living and non-living, mainly the cause of their origin was a basic problem that engaged the attention of all religious systems. Various religious systems, both pre - Buddhist as well as contemporary with the Buddha, had put forward various theories such as Fortuitous Origin Determinism, Divine Creation and the like. Buddha's approach was empirical. A multiplicity of results flow from a multiplicity of Causes was the bed-rock of Buddhist explanation.

Unique Character of Paticca Samuppada

The outstandingly paramount doctrine amongst the multifarious and limitless teachings of the Buddha is Paticca Samuppada. This doctrine is acclaimed in Samyatta Nikaya as Buddha's "Lions Roar". It is confirmed that the essence of Enlightenment is the unraveling of the Paticca Samuppada. It was the first doctrine that the

Buddha reminisced during the First week after Enlightenment. Buddha followed this by the pronouncement of an Udana (Emotional Utterance) to the effect that the Arahant who dispels all doubts by the comprehension of Paticca Samuppada shines like the Sun in the clear sky.

This doctrine is the Universal substratum of all Teaching of the Buddha while many other teachers relied on other theories such as the Soul Theory. Buddha said “Whoever understands Paticca Samuppada Understands the whole of my Dhamma.”

When inquired by Mendicant Upatissa “What is Buddha’s Ideology” Arahant Assaji’s reply was “Whatever phenomenon has originated from a cause, the Buddha had revealed the cause thereof and also the cessation thereof. That is Buddha’s ideology.”

This was how Arahant Assaji epitomized Paticca Samuppada. When Venerable Ananda remarked to the Buddha that Paticca Samuppada was simple and easily intelligible Buddha cautioned Ananda and emphasized it was an intricate doctrine and indicated how people who failed to understand it got entangled in a muddle.

It has to be stated that Paticca Samuppada as a doctrine is not an invention of the Buddha. It is a Universal Law prevailing all the time. One has to identify, discover and understand it. Buddha expounded this doctrine to the world for the first time.

Foundation of Paticca Samuppada

It is a fundamental teaching of Buddhism that it holds that no event occurs without a cause. This causal Law totally contradicts the Theory of Causeless Fortuitous Origin. Another cardinal principle of Buddhist Causal Law is that Effects do not Originate from a Single Cause. This principle negates the Theories of Unitary cause, Determinism and Single Effect Theory. Buddhism holds that multiple causes produce multiple results. This in brief is the Buddhist Law of Cause and Effect.

Causal Law of the Buddhist Canon is Paticca Samuppada. It can be amplified by four aspects as follows. Its characteristics are:

- 1) Tathata - Objectivity
- 2) Avitathata - Necessity
- 3) Anannatata - Invariability
- 4) Idhappaccayata - Conditionality

In the broad analysis all phenomena living and non-living can be encompassed into the Doctrine of Paticca Samuppada. This can be explained by a simple illustration. Placing a number of bricks one upon another makes a column but in reality, there is no column apart from the bricks, likewise it can be maintained that there is no Being apart from the Aggregates, Being and “Individual” are no more than denominational concepts. All these hypotheses can be included within the Buddhist Teaching of Paticca Samuppada.

Buddha's Objective of proclaiming Paticca Samuppada

It appears Buddha had two objectives in proclaiming the Doctrine of Paticca Samuppada. One objective was to explain to the world the genesis of Individual and community suffering. The other objective was to reveal to the world the mode of evanescence of suffering. If presented in another sense it was to reveal to the world the true nature of Samsara the basis of entanglement therein of Beings and to enlighten them regarding the way of escape therefrom. According to Pali texts Buddha had utilized this doctrine for other objectives also.

Succinct Formula

The Doctrine of Paticca Samuppada is also presented in a four limbed succinct formula thus:

- i. When this is present, that is present (Imasmim sati idam hoti)
- ii. From arising of this, that arises (Imassa uppada idam uppajjati)
- iii. When this is absent, that is absent (Imasmim asati idam na hoti)
- iv. On the cessation of this, that ceases (Imassa nirodha idam nirujjati)

Religious significance of Paticca Samuppada

The fact that the succinct formula refers to cessation is important since cessation in a religious sense is cessation of suffering, The Third Noble Truth. The Doctrine emphasizes that given suffering is cause-originated its cessation can be achieved by counteracting the causal process. Religious behavior commences with the understanding of the causal Relation. Hence the wisdom produced by Paticca Samuppada is of practical significance for humans in quest of liberation.

Paticca Samuppada is based more on the Law of Relations (later developed in Patthana in Abhidhamma) than the Law of Cause and Effect. Law of Cause and Effect gives the impression that Cause precedes Effect at least for the time being. But according to the Law of Relations Cause and Effect are simultaneous. Buddhism accords higher priority to the Law of Relations than to the Law of Cause and Effect.

Buddhist Concept of Relativity

Another important hypothesis thrown up by Paticca Samuppada is the Buddhist Concept Relativity. This principle emphasizes that no phenomenon is Unitary and Self- Constituted. Every phenomenon is dependent on other factors. Nothing comes into being solo. Every phenomenon is subject to the principle of Relativity. Some writers on Buddhist Philosophy state that Paticca Samuppada gives Ignorance (Avijja) as the First cause in the Universal law. This is a superficial view. Ignorance is the first Limb of the Twelve Point

Formula. But this is only a practical beginning. Ignorance is also causally generated. A first cause is untraceable.

Every phenomenon has three phases, Origin (Uppada), Existence (Thiti) and Dissolution (Bhanga). Hence nothing persists statically in an absolute sense. This is the Essence of the Concept of the Middle Doctrine (Madhyamika Philosophy) of Nagarjuna.

The Twelve – Factor Eleven Step Paradigm

The prominent enunciation of the Dependent Origination is the Twelve – Factor Formula found in many Texts which is as follows:

- Avijja paccaya Sankhara – Through Ignorance are conditioned Kamma formations
- Sankhara paccaya vinnanam – Through Kamma formations is conditioned consciousness
- Vinnana paccaya namarupam – Through consciousness are conditioned mentality - materiality
- Namarupa paccaya salayatana – Through mentality corporeality are conditioned the six bases

- Salayatana Paccaya Phassa – Through six bases are conditioned the impressions
- Phassa Paccaya Vedana – Through impression is conditioned feeling
- Vedana Paccaya Tanha – Through feeling is conditioned craving
- Tanha Paccaya Upadana – Through craving is conditioned clinging
- Upadana Paccaya Bhavo – Through clinging is conditioned the process of becoming
- Bhava Paccaya Jati – Through the process of becoming is conditioned birth
- Jati Paccaya Jara Marana Soka Parideva Dukkha Domanassa Upayasa Sambhavan ti – Through birth is conditioned decay, death, sorrow, lamentation, pain, grief and desire.

(For detail explanations of this Formula please see chapter 3 of Book 4)

QUESTIONS

1. Outline in brief the Doctrine of Dependent Origination (*Paticca samuppada*)
2. “Dependent Origination (*Paticca samuppada*) is the Buddhist explication of the origination of Suffering” Explain.
3. State and explain the short formula of Causal Genesis (*Idha paccayata*)
4. Is ‘*Avjja*’ (Ignorance) the first cause of existence in Buddhism? Elaborate your answer.
5. Explain the term ‘*Sankhara*’ (Formation).
6. Explain the step “Through consciousness are conditioned Corporeality and Mentality” (*Vinnana paccaya nama rupam*).
7. What were the non-Buddhist Theories of Origination current at time of the Buddha?

CHAPTER 6

THE BUDDHIST DOCTRINE OF NIBBANA

The Buddhist doctrine of Nibbana is a concept that is indescribable. It is a Supramundane state and hence cannot be grasped or identified in mundane expressions. However for this academic purpose an attempt should be made to present some aspect despite many daunting insuperables.

The real value of Buddha's teaching is said to lie in this unique Doctrine of Nibbana. Buddha's fundamental teaching is that life is suffering. The cause of suffering is egoism and craving. All forms of craving must be extinguished to make life serene and Nibbana is Co- extensive with this Serenity.

Craving for life is manifested in three forms.

- i) Craving for sensuousness (Kama tanha)
- ii) Desire to prolong the cycle of life (Bhava tanha)
- iii) Desire for personal immortality (Vibhava tanha)

In order to understand the full significance of Buddhist Nibbana a Knowledge of other systems of thought with regard to final goal is useful.

- 1) Animism – This belief in brief is
 - a) All matter is alive, all living beings have souls. Nothing perishes which has once existed and things which are destroyed only change their nature and pass into another form.

- 2) Brahmanism

Its tenets are:

 - a) God is manifested
 - b) Everything is judged by God
 - c) Kingdom of heaven after judgment
 - d) Righteous are resurrected to everlasting presence of God.
 - e) Wicked are damned to eternal shame and misery

Jainism

This belief holds when every Karma is purged off from the soul it attains Liberation (Moksha) and ascends to the abode of liberated souls on the top of the Universe.

Sankhya

Sankhya method of gaining salvation was Yoga and mental discipline.

Vedanta

When insight into Brahman is attained delusive veil of ignorance is removed and the truth that the soul is divine and has always been with Brahman is revealed, the realization of this unity through yoga results in Moksha or Liberation.

Materialism

It holds that this world is real and denies all theories of spiritual substance and future existence.

Buddhist View

When Buddha appeared in the sixth Century B.C.E the world was teeming with fantastic thoughts and beliefs. Meditation was his path, the analysis of the inexorable law of cause and effect. Nibbana is departure from craving which is called Vana. It is a matter of understanding of the inner illumination that comes of a spiritual growth which transcends the mind from its lowly condition of mundane existence and supernatural wisdom.

Nibbana is the bliss of emancipation which supersedes the complete annihilation of passions which are the bases of Sansaric existence. The training for achieving this is the Middle Path comprising the Noble Eightfold Path.

- * The Seven stages of Purity are another pre requisite for attaining the Bliss of Nibbana
(Please refer to chapter 4 of Book 5 for details of these Doctrines)

- * The way to Nibbana is fulfilled by the annihilation of the Ten Fetters.

(For details of the ten Fetters and the sequence in which the fetters are annihilated please refer to chapters 2 and 5 of Book 4).

Nibbana is the bliss of emancipation which supersedes the complete annihilation of passions which are the bases of all the commotion and unrest of Sansaric existence. This is the visible fruit actually realized by the training in the Middle Path and the Eight Principles of the Path.

Nibbana is neither existence nor non- existence. It is beyond both. Nibbana is absolute and indefinable. It is incomprehensible and profound. It can only be realized by those who have attained it. Nibbana does not exist in a locality in space; it is to be realized as that which transcends the world. In the Trikaya Doctrine of Mahayana, Nibbana is identified with the Buddha's Sambhogakaya.

In the Theravada Tradition, Buddha, Paccheka Buddha and the Arahant are all in Nibbana. They differ according to their powers and effort made for attaining it. They are all basically Arahants.

Two Levels of Nibbana

According to Canonical explanations Nibbana is realizable at two Levels designated

- a) Sopadisesa Nibbana and
- b) Anupadisena Nibbana.

The first Saupadisesa - Nibbana is the Nirvana that is experienced in Samadhi while the Arahant is still living. The second Anupadisesa Nibbana (Disjoined Naupadisesa Nibbana) is the final Nibbana reached at the end of the Arahant's life from which no further process of contingent becoming can arise.

A basic determinant of Nibbana is that this Supramundane state is attained only on reaching the state of an Arahant, Paccheka Buddha or Fully Enlightened Buddha all of whom are primarily Arahants. The Sotapanna (stream Winner), Sakadagami (Once Returner) and Anagami (Non- Returner) are at preliminary stage on the non-reversible Path to Nibbana attainable in the same birth or within a maximum of seven births.

The distinction between the two levels is whether the Nibbana – Winner has, with him (or her) this element of 'Upadi' existing or non- existing. The Moot point accordingly is what exactly is represented by this concept of Upadi.

The commentator takes the term ‘Upadi’ to mean Aggregates (Skandha). The living Arahāt has all the Five Aggregates intact within him and he is said to be in Sopadisesa Nibbana. The Aggregates become extinct on death of the Arahāt who passes into Anupadisesa Nibbana eternally.

However modern scholars are of the view that the commentarial interpretation holding the concept of ‘Upadi’ to mean Aggregates is erroneous. The term ‘Upadi’ can be taken to mean only Attachments (Upadana) which cannot be associated with the Arahāt.

This interpretation can be summarized as follows. Since the stream winner, the Once Returner and the Non- Returner are at some point on the irreversible Path to Nibbana and their Enlightenment as Arahats is assured within a maximum of seven births they can be treated as experiencing the Bliss of Nibbana in some measure. Hence

1. Sopadisesa Nibbana is the Nibbana experienced by the stream winner (Sotapanna), Once Returner (Sakadagami) and the Non – Returner (Anagami) while they live
2. Anupadisesa Nibbana is the Nibbana experienced by the Arahāt while he lives and
3. There is no Nibbana subsequent to the death of the Arahāt.

QUESTIONS

1. Give in brief the Theories of Final salvation current in India at the time of the Buddha
2. Is Nibbana a State of Nothingness?
3. Give the two interpretation of the two Levels of Nibbana.
4. “Nibbana is Supreme Bliss”. Explain.

CHAPTER 7

THE WAY TO NIBBANA

(1) Noble Individuals – (Ariya Puggala)

Path to Nibbana lies along a process of arduous effort. Though it starts at a simple level of moral purification and exertion it has to be developed to heights of mental discipline starting with Tranquility Meditation (Samatha Bhavana) progressively maturing to Insight Meditation (Vipassana Bhavana)

Tranquility Meditation and Insight Meditation are both exercises in the development of concentration (Samatha). Concentration itself does not mark the culmination of the path leading to liberation. Concentration should be developed to its fullness to realize the wisdom (Panna) which elevates the disciple to Four Noble Paths and Fruits which culminate in liberation at two levels – liberation through mental development (Cetovimutti) and liberation through Full Knowledge (Panna Vimutti).

The four Noble paths and Fruits mentioned above can be identified as the following:-

- 1) Stream - Enterer - Path and Fruit (sotapanna)
- 2) Once Returner - Path and Fruit (Sakadagami)
- 3) Non – Returner - Path and Fruit (Anagami)
- 4) Arahat - Path and Fruit (Arahat)

(2) Stream – Enterer (Sotapanna)

The Status of Stream Entry and the attributes of the Stream Enterer are explained in both Suttas and Abhidhamma. According to Abhidhamma explanation the attainment of Stream Entry is the development of a Supra- mundane Consciousness (Lokuttara Citta). Path Consciousness of Stream Entry (Sotapatti Magga Citta) matures to Fruit Consciousness of Stream Entry (Sotapatti phala Citta).

Word Sothapatti can be disjoined as Sota (meaning stream) – Apatti (meaning entering). That is how the Sotapanna Person comes to be called Stream Enterer – the individual who enters upon the irreversible Path to liberation. The stream which is identical with the Path is nothing other than the well – Known Noble Eightfold Path comprising the eight factors of right observance. Just as a stream of water flows uninterrupted from the fountainhead to the sea the Supramundane doctrine Noble Eightfold Path proceeds uninterrupted from the arising of right View (Samma Ditthi) to the attainment of Nibbana. The resemblance to stream signifies the character of uninterrupted continuity – Once in the stream there is no exit nor return until the realization of Nibbana. Hence the Spiritual practitioner who attains this Non – reversal status comes to be called the Stream Enterer (Sotapanna). This is the First Stage of the four – stage Path to Nibbana, the First Noble Person out of the Four Persons.

The singular spiritual qualities of the Stream Enterer are described in the Suttas such as Ratana Sutta and Abhidhamma texts such as Puggala Pannatti. According to these descriptions:

- i. A Stream Enterer is one who has entered the Stream that leads irreversibly to Nibbana which is the Noble Eightfold Path. A Stream Enterer has cut off the coarsest fetters (samyojana) –
 - (a) Personality view (Sakkaya Ditthi), Sceptic Doubt (Vicikicca) and adherence to Rules and Rituals (Silabbata Paramasa)
- ii. He has unshakeable confidence in the Three Refuges Buddha, Dhamma and Sangha.
- iii. He is free from the tendency to be re-born in any of the Four Woeful Realms – the Purgatories (Niraya), Animal Birth (Tiracchana yoni) Realm of Spirits (Petti visaya) and the Realm of Asura (Asura Nikaya)
- iv. He has eliminated the taint (Asava) of Wrong views (Miccha ditthi)
- v. He is free from 14 unwholesome Mental Factors (Cetasika)

- v. He is free from the defilements of envy and avarice (Issa – Macchhariya)
- vi. He would never succumb to the intention of committing any of the five (according to some texts six) heinous acts (Anantariya Kamma) that give effect in the present birth itself or the next birth
 - (a) Patricide
 - (b) Matricide
 - (c) Killing an Arahant
 - (d) Shedding blood of the Buddha's body
 - (e) Causing a schism in the Sangha
 - (f) Confirmed heresy

According to Puggala Pannatti there are three types of stream Enterer: They are

- 1) The Stream Enterer who will be reborn a maximum of seven births in human or celestial realms (Sattakkattu Parama)
- 2) The Stream Enterer who takes birth in good families two or three times before attaining Arahantship (Kolankola)
- 3) The Stream Enterer who will be reborn only once more before attaining the goal of Arahantship (Ekabijji)

Many Stream Enterers had exerted and attained Arahantship in the same birth itself by rapid improvement.

(3) Once Returner – Path and Fruit (Sakadagami)

The next higher stage above that of Stream – Entry is that of the Once Returner (Sakadagami) The Devotee attains this stage after attenuating or weakening the potency of two Fetters – Lust (Kamaraga) and Hatred (Vyapada) and also the Asava (Defilement) of Moha (Delusion). The Once Returner is so – called because he is destined to be reborn in the human realm only once more, if he fails to improve spiritually and rise up to the status of the Arahant in the same birth. According to the Pug-gala Pannatti Commentary there are five kinds of Once Returner:

- 1) One who attains Arahantship with one rebirth in the Human world and attains Nibbana here.
- 2) One who returns to Human World once and finds rebirth in a heavenly Realm and attains Nibbana there.
- 3) One who attains fruit in a Heavenly World, takes rebirth in a heavenly world and attains Nibbana there.

- 4) One who attains fruit in a Heavenly realm finds rebirth in the Human World and attain Nibbana here.
- 5) One who attains fruit in the Human World, takes rebirth in a heavenly world, takes rebirth again in the Human World and attains Nibbana here.

(4) Non - Returner (Anagami)

The individuals who after Stream Entry abandon totally sensual lust (Kama raga) and Ill –will (Vyapada) attains this state of Non – Returner who does not return to the sensuous state after passing away. He has fully eradicated the Fetters of Sensual Lust and Ill – will. He has also eradicated the unwholesome Mental Factor of hatred (Vyapada) and worry (Kukkucca).

He will be spontaneously reborn in the fine material realm (Arupa – Brahma Loka). They are reborn in Pure Abodes (Suddhavasā Brahma Loka) and attain Nibbana while being there – never returning to Human world.

Texts mention five types of Non – Returner-

- (1) One who after being reborn in a higher realm attains final path before reaching the mid – point of the full-span (Antara Parinibbāyī)

- 2) One who attains final path after passing the mid – point (Upahacca Parinibbaya)
- 3) One who attains final path without exertion (Asankhara Parinibbaya)
- 4) One who attains final path with exertion (Sasankhara Parinibbaya)
- 5) One who passes from one higher realm to another until he reaches Akanittha Brahma Loka (Higher Pure abode) and attains final path there (Uddhamasota Akanitthagami)

(5) Arahant

Having developed the Path of Arahantship with total abandonment of defilements one becomes an Arahant, One who destroyed all taints i.e. the Five Fetters up to the state of Non – Returner (Orambhagiya Samyojana) and the additional five Fetters – namely

- a) Desire for fine material existence (ruparaga)
- b) Desire for immaterial existence (aruparaga)
- c) Conceit (mana)
- d) Restlessness (Uddhacca) and
- e) Ignorance (avijja)

The Fourth Path destroys the remaining two taints

- (1) Attachment to existence (Bhavasava) and ignorance (Avijja). Hence the Arahant is also called One who has destroyed Taints (Khināsava).

The path of Arahantship eradicates the remaining unwholesome Mental Factors delusion (Moha), shamelessness (Ahirika), fearlessness of wrong doing (Anottappa) – restlessness (Uddhacca) conceit (Mana), sloth (Thina) and torpor (Middha).

Arahantship signifies the pinnacle of spiritual progress and the realization of Ultimate Salvation. The Arahant has extinguished all defilements and taints and is in Nibbana though retaining the human, physical form Arahant is enlightened having attained Bodhi but inferior to the Buddha in higher Knowledges which are exclusive attributes of the Buddha.

Arahantship can be attained by one of two paths:

- i. Path of concentration. Meditation and Ecstasy – the Arahant being designated as Samatha Yanika and
- ii. The Path of wisdom (Panna) the Arahant being designated as Sukka Vidassaka.

Apart from Overcoming Defilements, Fetters and Taints the striver has to fulfil another Group of spiritual Achievements called stages of purity (Visuddhi) seven in number, which are namely

- i. Purity of Morality (Sila Visuddhi)
- ii. Purity of Mind (Citta Visuddhi)
- iii. Purity of Right View (Ditthi Visuddhi)
- iv. Purity of Overcoming Doubts (Kankha Vitarana Visuddhi)
- v. Purity by knowledge and vision as to what is the path and what is not the path (Maggamaga Nandassana Visuddhi)

With the attainment of Ditthi Visuddhi the Devotee comprehends the Truth of suffering, with Kankha Vitarana Visuddhi – the Truth of cessation of suffering and with Maggamagga Nanadassa Visuddhi – the truth of the Path to the cessation of suffering. (Patipada Nanadassana Visuddhi)

Developing Insight Meditation further he attains the nine – fold wisdom of Insight (Vipassana Nana) following the Patibana Nana dassana visuddhi. Developing further he overcomes the Ten Fetters and attains Nanadassana Visuddhi Attaining this stage the Devotee has overcome all Defilements and realized the Bliss of Nibbana.

Arahatship is defined in Abhidhamma in terms of maturation of Consciousness. It comprises two Consciousness – Arahat Path Consciousness (Magga Citta) and Arahat Fruit Consciousness Phala Citta). This Citta destroys the five subtle Fetters (Remaining after Anagami)

- i. Desire for fine material existence (Rupa raga)
- ii. Desire for immaterial existence (Arupa raga)
- iii. Conceit (Mana)
- iv. Restlessness (Uddhacca) and
- v. Ignorance (Avijja). It also eliminates the remaining types of unwholesome Cittas.

QUESTIONS

1. State in outline the three Fetters that are annihilated by an individual when attaining the Stage of Stream Enterer (Sotapanna).
2. Enumerate the Seven Spiritual Qualities of a Stream Enterer (Sotapanna).
3. Who is a “Once Returner” (Sakadagami)?
4. Enumerate the ten Fetters (Samyojana) that should be annihilated for attaining the Stage of Arahantship.

CHAPTER 8

THE DOCTRINE OF TILAKKHANA – THREE SIGNATA (ANICCA – DUKKHA – ANATTA)

Anicca – Impermanence

The concept of Three Signata (Tilakkhana) is the basis for understanding Buddha's scheme of Emancipation. These are properties of all phenomena. Anicca is impermanence – transitoriness, Dukkha, unsatisfactoriness – suffering and Anatta Non – self the absence of a permanent Ego – unsubstantiality. It is contemplation of the presence of these three characteristics in all processes or Formations (Sankhara) and all phenomena (Dhamma) that leads to true Insight (Vipassana) and Enlightenment (Bodhinana). The realization of these fundamental truths can thus be regarded as the key to the highest spiritual perfection afforded by Buddha Dhamma.

Anicca means impermanence or transitoriness of all things in Universe. This is the Truth constantly emphasized by Buddhism According to this Doctrine there is nothing either human or divine animate or inanimate – organic or inorganic which is permanent, stable, unchanging and everlasting.

For the realization of the Buddhist goal of salvation a consummate understanding of the Universe (Loka) and beings (Satta)

is essential. Buddha defined Loka as that which is subject to destruction (Lujjatipalujjatiti Loka). Loka encompasses the Faculties, Objects and Consciousness. Since all this is subject to destruction their basic characteristic is Impermanence.

The basic features of all that is impermanent are Origin (uppada) and Destruction (vaya). Elements that are subject to change are called sankhara or Sankhata (Components – Formations). They display three phases Origin (Uppada) – Persistence (Thiti) and Destruction (Bhanga). These phases take place due to Causes. Causes and Effects are both impermanent.

The Buddhist concept of Impermanence is summarized in Culasaccaka Sutta (M.N.35) in the following words – “All formations are impermanent (Sabbe Sankhara anicca). Sankhara embraces a wide range of concepts. According to one explanation it includes all things – all phenomena that come into existence by natural development or evolution being conditioned by prior causes and therefore containing within them the liability to come to an end to be dissolved from the state in which they are found.”

According to the Buddha there is no being – only a ceaseless becoming (Bhava). Everything is a product of antecedent causes, hence dependently originated. These causes themselves are not everlasting and static but simply antecedent aspects of the same ceaseless process of becoming.

The ethical significance of the law of impermanence is brought out in Maha Sudassana Sutta (D.N 17) where Buddha relates to Ven Ananda how all the glories of Great King Maha Sudassana perished Saying, “Behold Ananda, how all things (Sankhara) are now dead and gone, have passed and vanished.”

The basic truth of Impermanence is summarized in a Pali stanza which is translated as... “All compounded things indeed are subject to arising and passing away; what is born comes to an end, blessed is the end of becoming. It is Peace.”

Dukkha – Unsatisfactoriness

The Second concept of the Three Signata is Dukkha Unsatisfactoriness. This is also the First Noble Truth formulated in the First Discourse, Dhamma Cakkappavattana Sutta in these words:

“Birth is Dukkha, disease is Dukkha, Death in Dukkha, to be united with what is unpleasant is Dukkha, to be separated from the pleasant is Dukkha, failure in getting what one wants is Dukkha, in short the five Groups of physical and mental qualities making up the individual due to grasping are themselves Dukkha.”

This is the central pivot of the whole system of Spiritual and moral progress discovered and proclaimed by the Buddha.

The emphasis placed on the concept of Unsatisfactoriness has erroneously led certain people to conclude that Buddhism must be regarded as a profession of pessimism. Such a view is totally wrong.

Buddhism teaches that Feelings (Vedana) are threefold – pleasant, unpleasant and neutral. Hence Unsatisfactoriness which is unpleasant is only one facet of this three – fold experience. The Sansaric experience is unpleasant (Dukkha) only from the highest (Paramattha) point of view. The optimism of Buddhism lies in the fact that there is a way out of the Sansaric existence, a haven of Peace and Tranquillity which is absolute happiness of Nibbana.

Dukkha in threefold. The first is Dukkha Dukkha – empirical suffering resulting from unhappy experiences. The factors of suffering listed in the citation of the first Noble Truth fall into this category. The Second category is Viparinama Dukkha or suffering resulting from subjection to change. What gives happiness for a moment can change to unhappiness the next moment. This fleeting nature of experiences causes suffering.

The third category is Sankhara Dukkha or suffering inherent in the five aggregates as mentioned in the First Discourse.

In pre – Buddhist beliefs there was a variety of views on the origin of unsatisfactoriness. The Creation Theorists held the view that unsatisfactoriness is a creation of God. Materialists believed in the fortuitous origin of unsatisfactoriness. Buddha's explanation was that unsatisfactoriness is also an outcome of the Law of cause and Effect.

Anatta Non – Self, Unsubstantiality

The concept of Anatta is the third limb of the Cluster of Three Signata. The doctrine of Anatta is the Buddhist postulate that predicates that there exists no entity called soul or self that is permanent, indestructible and unchanging. The universal characteristic of all physical and mental phenomena is Anatta, Non – Self. In the words of the Buddha “Physical form (Rupa) is transient (Anicca), what is transient is unsatisfactory (Dukkha), whatever is unsatisfactory is non- self (Anatta). Whatever is non- self means “That is not of me. I am not that, that is not myself”. The same logic applies to the other four in the Group – sensations (Vedana) perceptions and cognition (Sanna), formations (Sankhara) and mental consciousness (Vinnana).

The term Atta connotes that there exists within the human being an unperishable, immutable entity. The basis of many philosophies both pre – Buddhist and contemporaneous with Buddha was the ‘Theory of self’; the belief that there exists within the human being an unchanging entity. Believers of the creation Theory maintained that there resides in every human being a soul created by God (Ishvara). After death it migrates for permanent life to the Brahma world according to God’s wish. According to some cults, this soul which transmigrates from birth to birth on “purification” re-unites with Brahman, the Creator.

Buddhism denies the existence of an unchanging everlasting soul. Buddha described this concept of soul as an illusion of imagination. Perceptions of I (self) and mine and unwholesome thoughts or Defilements such as Craving, Conceit, Malice, and Passion arise due to the belief in this fallacy of soul concept. Hence Buddhism while not entertaining such a soul concept decidedly rejects it completely.

Buddhism holds that all mental Co – efficients (Sankara) are soul-less. While both the concept of Five Aggregates (Pancakkhanda) and the Doctrine of Dependent origination (Paticca Samuppada) reject the hypothesis of the soul they affirm the philosophy of soul- lessness.

Buddha explained the concept of Anatta through the concepts of Anicca and Dukkha. This relationship is explained in the Arahanta Sutta.

Meditating on the Five Aggregates the Devotee reflects “The Aggregate of Form is not mine”. I am not Rupa and thereby gets disenchanted with the Aggregates, with disenchantment he resists the tendency to get attached. As he frees himself from that feeling he develops the knowledge of his freedom. He reflects “Extinguished is birth, Holy life is lived. Nothing more needs to be accomplished to attain Arahant hood”. Thus the Buddha reveals in Alagaddupama Sutta.

Conquest of the notion of self is fundamental to achieving the Final Goal. In Culasaccaka Sutta Buddha says “A Bhikkhu sees with proper wisdom thus. This is mine – this I am not – this is not my self and thus giving up clinging he is liberated. It is in this way that a Bhikkhu is an Arahant.”

Doctrine of Anatta is the most inscrutable philosophy of Buddhism. Realisation of Nibbana is the consummate realization of this Doctrine. This is certainly a daunting task.

All conditioned things are impermanent.

All conditioned things are Unsatisfactory

All Things are not-self

When one sees this with wisdom he turns away from suffering. This is the Path to purification (Nibbana). A proper grounding of this Doctrine is of immense importance to the happiness and success in personal and social life.

QUESTIONS

1. Explain in brief the Doctrine of Anatta. (Soul-lessness)
2. What are the elements of Dukkha (Suffering) according to Dhamma Cakka Pavattana Sutta?
3. When Brahmin Vaccagotta questioned the Buddha regarding existence or non-existence of a Soul Buddha did not give any reply. Explain why?
4. “Mere Suffering exists, no sufferer is found the deeds are, but no doer of deeds is there” Explain this dictum from Visuddhi Magga.
5. Explain the three forms of Dukkha – Dukkha dukkha, Sankhara dukkha and viparinama dukkha.

CHAPTER 9

BUDDHIST MONASTIC DISCIPLINE – VINAYA

The entirety of teachings of the Buddha delivered over a period of 45 years has been rehearsed after the Parinibbana of the Buddha at different times at conferences of the Sangha called Councils (Sangayana) under the patronage of ruling Monarchs and codified into a Canon of Three Segments popularly known as the Tripitaka (Three Baskets). The three segments are designated:

- (1) The Sutta Pitaka (Discourses)
- (2) Abhidhamma Pitaka (Absolute Realities) and
- (3) Vinaya Pitaka (Rules of Monastic Discipline)

The Vinaya Pitaka accordingly contains a complete Record of all the Rules of Discipline promulgated by the Buddha for observance by fully ordained Bhikkhus and Bhikkhunis, Sub-divided according to relative importance specifying sanctions and penalties for breach and details of procedure for investigations. It contains details of Procedure for observing mandatory monastic practices such as Meeting of Chapters (Uposatha). Rains Retreat (Vassavasa) etc.

The Monastic Order of Buddhism called the Sangha originated with the admission of the Five Ascetics as the first group of Bhikkhus. After the rainy season that ensued fifty five youths in a

Group received ordination and the community of Bhikkhus increased to sixty. They soon became Arahants. Immediately thereafter the Buddha sent out the sixty Arahants in different directions giving detailed instructions to disseminate the Dhamma. Buddha's conclave of lay Devotees also increased in numerical strength and power. Their lavish support of the lay householders enhanced the strength and glamour of the Sasana. This development had both favorable and unfavorable consequences.

The favorable consequence was that the increasing glamour and the enhanced image of the Sasana attracted and induced new wealthy patrons to extend lavish support to the Sangha by way of commodious and comfortable living cells of Monasteries and the supply of wholesome regular alms-food. The unfavorable consequence was that the comfortable living environment of monasteries attracted indolent young men to join the order not to pursue the higher moral goal but to enjoy the comforts of monastic life.

These developments had the net result of degrading the integrity and image of the Sasana. Bhaddali Sutta identifies five causes that led to this decadence:

- (1) Numerical increase of the Sangha (Mahattata)
- (2) Increase in benefactions to the Sangha (Labhaggata)
- (3) Growth of learning among the Sangha (Bahusaccata)
- (4) Increase in duration in the Sangha (Rattannuta)
- (5) Increase in the fame of the Sangha (Yasaggata)

These development had the ruinous consequence of causing the deterioration of discipline in the Community of the Sangha.

References are found in the texts of instances where Buddha's attention had been drawn by Senior Bhikkhus like Ven. Ananda Ven. Upali to the deteriorating trends with the suggestion to impose rules of discipline as a means of checking the trend. On each such occasion the Buddha responded with the remark "Tathagata Knows the time for such action."

We can conclude by reference to many realities that Buddha recognized that the Buddha's responses were a reflection of His superior wisdom.

It is correct that Vinaya Pitaka is basically a code of Rules and Procedures promulgated for observance by the fully ordained Bhikkhus and Bhikkhunis. But they are not rules promulgated for the sake of rules but for a moral purpose and particularly to uphold the ideals of the Dhamma.

The background to the promulgation of the rules clearly demonstrates Buddha's clear vision of the prevailing realities and the absolutely Pragmatic Outlook. Buddha resisted many premature proposals for imposing rules and delayed until the climate was perfectly suitable for the innovation.

Considering the historical genesis, the question needs to be examined for whose sake the rules were promulgated. In the words of

the Buddha they were promulgated in order to promote the observance of sublime life (Brahmacariya). As years rolled on with the formation and growth of the order of the Sangha over a period of twenty years accompanied by a growth in size and organization there appeared signs of decay and decadence. This development necessitated the establishment of a codified legal disciplinary system called the Vinaya.

The Vinaya literature comprises principally two segments as detailed below:

Vibhanga

- (a) Bhikkhu Vibhanga and
- (b) Bhikkhuni Vibhanga

They contain legal enactments pertaining to moral life. They are based on the injunctions (Sikkhapada) originally laid down by the Buddha himself for the guidance of lives of monks and nuns.

Khandakas

- (a) Mahavagga and
- (b) Cullavagga

These texts deal with instructions regarding Admission of members into Order, Ordination procedures, Higher Ordination, Observance of Rains Retreat, etc.

The structural organization of these two groupings differ for males and females. These rules are enumerated under eight groups with a gradation based on their weightage and degree of culpability for breach.

1. Parajika (Defeat)

They represent the first four training rules of Patimokkha, if broken become offences by which a Bhikkhu (Bhikkhunis have eight) is “defeated” that is, becomes disqualified to remain in the Order and should disrobe immediately and becomes ineligible for re-ordination with Higher Ordination. The four rules relate to

- (i) Sexual intercourse of any description (Methunadhamma).
- (ii) Stealing or taking what is not given with intention to steal (Adattadana).
- (iii) Depriving purposely a human being of life in any way (Manussa Viggaha)
- (iv) Falsely claiming states of attainment spiritually higher than what one has (Uttara Manussa Dhamma)

- 2. Sanghadhisesa** – Thirteen heavy offences for Bhikkhus
– Seventeen for Nuns.

3. **Nissaggiya - Pacittiya** – Thirty offences mainly relating to use of robes
 - Same for Bhikkhunis
4. **Aniyata** - Two offences mainly relating to association with females (Only for Bhikkhus)
5. **Pacittiya** - Ninety two (92) for Bhikkhus – One hundred and sixty six (166) for Bhikkhunis. Miscellaneous offences concerning abusing elders, destroying plant life, scandalizing Sangha, improper use of temple furniture, improper relations with Bhikkhunis, taking alms at improper times, gluttonous habit of taking alms, getting too close to females, taking liquor, destroying animal life, desecrating Dhamma, using extra comfortable bedding, improper draping of robes, etc.
6. **Patidesaniya** – Four rules for monks – eight for nuns – Particularly relating to alms etiquette.
7. **Sekhiya** – Seventy five rules – equally for monks and nuns, relating to improper robing Styles, sitting postures, manners of entering villages for alms food, use of footwear and use of toilets.

- 8. Adhikarana Samatha** – Procedure for Inquiry into breaches of Disciplinary rules, imposition of penalties and Sanctions, Settlements etc.

These rules aggregate to 227 for monks. There are additional rules for nuns under the same heads totalling to 311.

Why and Wherefore of Vinaya

Buddha, whilst referring to the unfavorable Conditions emerging in the Sasana stressed the need to lay down a codified system of legalized discipline. Buddha further pointed out ten beneficial results of proposed legislation. They are:

- (1) Well- being of the Sangha (Sangha Suttu Taya).
- (2) Convenience and Comfort of the Sangha, Freedom from irritation and annoyance that would come from miscreant fellow- members (Sangha phasutaya).
- (3) For the arrest and elimination of miscreants within the Sangha (Dummarkunam Puggalanam Niggahaya).
- (4) For the ease and elimination of miscreants within the Sangha (Pesalanam Bhikkhunam Phasu Viharaya).
- (5) Restraint against the defilements of life – (Ditthadhammikanam Asavam Samvaraya).

- (6) Prevention and elimination of defiling traits of character of Asavas which damage the religio- spiritual life (Ditlhadhammikanam Asavam Samvaraya)
- (7) Eradication of the defilements of the life after (Samparayakanam Asavanam Patighataya)
- (8) Endeavour for the generation of faith in those not already converted and for the promotion and enhancement of faith of those already converted (Pasannanam va Bhiyo-Bhavaya).
- (9) Stability and continuance of the Dhamma (Saddhammatthitiya).
- (10) To promote the stability and continuance of the good Dhamma and the furtherance of the good Discipline (Vinayanuggahaya)

The Buddhist Monastic Community was founded by the Buddha soon after Enlightenment as a Buddha. The body of mendicants thus created went under the name Bhikkhu Sangha because of their regular habit of begging alms from the lay community. The Original robes they draped were fabricated by stitching together rags of cloth from dust heaps including the wrapping shrouds of corpses discarded in the charnel grounds.

Vinaya Pitaka Literature

Vinaya Pitaka Literature is broadly three- fold:

- (a) The Sutta Vibhanga
- (b) Khandhaka and
- (c) Parivara.

Sutta Vibhanga ranks highest in importance. It is said to include mostly original prescriptions of the Buddha called Patimokkha Rules which have become the bedrock of Vinaya. Sutta Vibhanga is traditionally divided into two Sections called Parajika Pali and Pacittiya Pali the former containing 49 rules of discipline for monks. The Second Pacittiya includes Pacittiya and Sekhiya and the Seven Adhikharana Samatha and the Rules of Bhikkhuni Vibhanga. Mahavagga is devoted mainly to rules regarding Uposatha ceremony, recital of Patimokkha and the establishment of Sima, Procedures for Rains Retreat and the offering of Kathina Robe on the conclusion of the period of rains Retreat (Vassavasa).

Cullavagga

Cullavagga explains the rules relating to acts of punishment for breaches of discipline at varying levels called Parivasa, Manatta and Abbhana.

Parivara

Parivara is classified as an insignificant and much later addition to the Pitaka. It is comparable to an Appendix to the Main Texts.

Special Features of Vinaya Code

Vinaya is primarily a Code of Rules of Discipline for Bhikkhus and Bhikkhunis who are Fully Ordained. Buddha describes Vinaya as the substratum of the Sasana (Vinaya Nama Sasanassa ayu – Vinaye thite Sasanam Thitam) Breach of rules Spells disaster. Vinaya is a codification of rules of discipline complete in all respects so much so as to receive the admiration of modern jurists. Its judicial features can be a treat for judicial mind. The Precision with which offences are defined brings them close to modern legislation. Insanity has been declared a ground for pardon for an offence many centuries before it was recognized in modern legal systems. All in all, it is a close equal to a modern legal and judicial system.

QUESTIONS

1. Why was Buddha cautious in promulgating disciplinary rules for the Sangha?
2. Indicate the circumstances that motivated the Buddha to promulgate Vinaya Rules.
3. What were the beneficial results that Buddha envisaged when he promulgated the Vinaya Rules?
4. Why did the Buddha consider the correct observance of Vinaya rules by the Bhikkhus and Bhikkhunis to be of paramount importance for the long duration of the Sanana?
5. Vinaya Code has provisions which bring it close to a modern judicial system. Identity them.

CHAPTER 10

RITUALS IN BUDDHISM

Four Noble Truths is the bed-rock of Buddhist Doctrine and the Noble Eightfold Path is the direct route to Nibbana. However side by side with the solemn intellectually sophisticated Buddhist Doctrine we find a parallel stream of devotional Buddhism practiced by Buddhist Devotees who might have only a superficial knowledge of the Buddhist Doctrine. In practical life the gap between the sublime path of canonical Buddhism and the devotional dedication of the average persons is bridged by an abundance of ceremonies, rituals and devotional practices that are rarely found within the canonical texts.

A ritual may be defined as an outward act displaying devotion performed regularly in a way that acquires for itself a religious significance. A combination of such acts is called a ceremony. These are integrated with the organized religion. Due to the fear and awe that are inherent in man's religious psychology such acts acquire a significance and solemnity.

The multifarious religious performances can be classified broadly under three groups.

- i. Acts of worship and offering performed with the fervent belief that such would promote acquisition of merit that will ensure happiness in the present life and future births and progress towards ultimate realization of Nibbana.

- ii. Devotional acts performed expecting worldly prosperity, relief from illness, protection against evil influences or success in worldly pursuits.

Examples:

- (a) Chanting of Paritta
- (b) Offerings to the Bodhi Tree

- iii. Worship of Physical Relics of the Buddha accompanied by ceremonial processions and performance of ancillary formalities at selected sites such as ferries.

There are rituals associated with family life:

- (i) When a young baby is taken out of home for the first time as an auspicious event it is customary to take the child to a Temple and place the child on the floor of the shrine or on the ground in the Yard of the Dagaba for a few minutes to receive the Blessings of the Triple Gem.
- (ii) Pirith is chanted at the auspicious time for cutting the first sod for a building purpose or placing the first brick to start construction.
- (iii) Pirith is chanted at an all-night ceremony before occupying a newly built house.

Apart from special rituals on specific occasions, a daily ritual of offering flowers, Lighting lamps and burning joss sticks is performed in a separate segment of the house where a miniature Buddha statue is placed or at outdoor shrine- room.

Mass rituals at sacred places are performed periodically with a variety of offerings. Lorry loads of flowers are offered at Bodhi Tree, thousands of Lamps are lit around famous stupas, thousands of Atapirikaras are offered and stupas are draped with Six-colour Buddhist Flags.

A ritual that has become a national event is the Vesak Festival commemorating the Birth, Enlightenment and Passing away of the Buddha. Every temple has special celebrations often lasting a week. Every household hoists Buddhist Flags, lights lamps and special Vesak Lanterns. Lavish celebrations with Pandals illuminated with colourful devices are held in all leading cities. Free feeding Centres and refreshment stalls are another feature of these celebrations.

Religious observances are an indispensable feature at funerals of all denominations. Buddhist funeral rites include funeral sermons by Bhikkhus and offer of a white cloth by relatives of the deceased and the transference of merit to the Departed. Almsgivings to the Bhikkhus are offered on the seventh day following the funeral, after three months and thereafter annually.

The veneration of the Bodhi Tree is a ritual performed with utmost devotion. The ritual commenced in Sri Lanka with the bringing of a sapling of the Bodhi Tree at Buddha Gaya by Theri Sanghamitta during the reign of King Devanmpiya Tissa, a few years after the arrival of Arahat Mahinda.

This could possibly be a continuation of a pre Buddhist practice of worshipping stately Trees with the belief that they are the abodes of Dieties, invoking divine protection. It has today acquired the character of a Buddhist ritual invoking Blessing, expecting protection from impending evil relief from illness rather than a deed of merit. The Bodhi Tree at Anuradhapura acclaimed as the oldest historic tree in the world is a Temple of National Esteem. It receives veneration and respect today as the living representation of the Buddha. Watering the Tree is the act of ritual.

Relic worship or veneration of a physical remnant the Tooth or a small piece of bone from the skeleton is another sacred ritual equal to venerating the Buddha. The temple of the Tooth Relic at Kandy is a Centre of veneration as a National Edifice. Annual celebration comprises a colourful procession parading the streets like a grand pageant. All historic stupas are believed to contain some relics of the Buddha enshrined therein. The Peak erroneously named Adam's Peak is believed to preserve a foot-print of the Buddha impressed on a slab of precious stone visited on pilgrimage by devotees' including non-Buddhists for a period of four months during dry weather of the year.

“Dhatu” or Relics of the Buddha are of three type’s firstly skeletal remains secondly items used or touched by the Buddha like Bodhi tree and The Bowl and Thirdly images of the Buddha. All these are objects of worship.

QUESTIONS

1. Describe briefly the concept of Rituals in a religion.
2. How did rituals originate in Buddhism?
3. How do you justify the presence of Rituals in Buddhism which cherishes spiritual values above popular belief?
4. “Buddhism influences the life of a Buddhist from birth to death” Explain this statement.
5. Buddhism values “Devotion” above “Faith” Explain this statement highlighting the characteristics of the two concepts.
6. Describe Relic worship in Buddhism.

CHAPTER 11

THE BUDDHIST RITUAL OF PARITTA

Although Buddhism as a religion is primarily an ethical Teaching which accords high priority to moral discipline, Insight development and attainment of wisdom as the steps to liberation it has accommodated an abundance of Ritual as a concession to the devotional Sentiments of the Simple folk who comprise the bulk of the Devotees. The Paritta ceremony is one such ritual which is performed either at domestic level, on a special occasion or at some institution or community level in Temples to invoke the Blessings either on an individual, seeking relief from illness or other misfortune or invoking Blessings in anticipation of success or happiness or welfare of the Society in general at a time of wide spread illness, climatic disaster or natural calamity. Ritual of Paritta is the chanting of a selection of Suttas from the sacred Paritta Collection either for a limited period of a few hours a number of times, through one night or for a period of one week at a Temple by Bhikkhus.

The word 'Paritta' means 'to protect' and accordingly the Pali word means 'all round protection' In the Buddhist Society it is a religious ritual performed to provide all round protection. The common belief among the Theravadis is that the Buddha himself said the Parittas for the benefit and protection of both monks and laymen. But on historical investigation the date and circumstances of its origin as

a ritual have not been unravelled. laymen. But laymen. But on historical investigation the date and circumstances of its origin as a ritual have not been unravelled. A legendary reference to a Paritta thread occurs in the account of the arrival of Vijaya in Sri Lanka, when God Uppalavanna on instruction of Sakra tied a Paritta thread on Vijaya's hand for his protection. A reference to the efficacy of Paritta as a means of protection is found in the Milinda Panha.

As mentioned above the ritual of Paritta is of three types:

- i) Sessional Paritta, mainly in a residential house
- ii) All night Paritta either in a domestic environment or Temple or sometimes at a public Institution and
- iii) Seven Day Long Paritta, invariably at a Temple. Sessional Paritta lasts three sessions, rarely one session. The Pot of water and the Paritta thread as ritual formalities are essential. All night Pirit ceremony is generally in a pavilion decorated with elegantly cut white paper, hexagonal or sometimes square in shape. Many items of paraphernalia, a Palm tree, leaf decoration, coconut flowers, etc. in addition to the water pot and Paritta thread are essential requisites.

The seven Day Long Paritta is a more elaborate ritual terminating with visit of a Heavenly Messenger (Deva Duta) a young boy in royal attire conducted on elephant back who recites a blessing announcing the arrival of the Four Guardian Deities.

The performance of the Paritta ritual requires conformity with many prescribed formalities. The Paritta thread with one end tied to the casket of relics and stretched to the audience of devotees holding it in their hands established the connection between the devotees and the Buddha. A piece from this thread is tied to the wrist of listeners after the conclusion of the Chanting. The Paritta water is meant for anointing on the faces of listeners.

Though Buddhism in its pristine character has no place for ritual as a way of furthering the Path to salvation it had to be flexible enough to accommodate popular sentiments imbued by the society from the influence of pre-Buddhist religions. Hence a wide range of religious practices which were not requisites of Buddhism came to be accepted into Buddhism with appropriate adaptations to conform to Buddhist beliefs.

Another aspect of the Paritta cult is the selection and gradual evolution of texts called Suttas and Parittas for purposes of chanting. It has grown over time and the collection is called today as *Catubhanavara Pali* which contains twenty nine Suttas in the Main Section and thirty six in the Supplementary Section. The core Suttas are three, namely *Ratana Sutta*, *Metta or Karaniya Metta Sutta* and *Maha Mangala Sutta* which are chanted invariably at all chantings. Other well-known Suttas are *Khanda Paritta*, *Mora Paritta*, *Dhajagga*, *Girimananda*, *Isigili*, *Dhammacakkappavattana*, *Mahasamaya*, *Parabhava*, *wasala*, *Sacca vibhanga* and *Atanatiya*.

The most delightful Sutta chanted at midnight or early morning in high pitch sonorous tones interspersed with tom- tom beating is the well-known Dhammacakkappavattana Sutta.

Although there are references to the Catubhanavara Pali Collection in the Anuradhapura Period records, Scholars have not so far determined an exact date of its origin and use. Some Suttas have found access due to various influences. It is believed that Isigili, Mahasamaya, Atanatiya, Nanda, Suriya and Mora Paritta had infiltrated due to Mahayana influence. Some Suttas are identified as post – Canonical accretions. Some do not have any meaning or relevance. Gini Pirita has many meaningless alliterations. Scholars are of the view that new additions have been included to provide sufficient textual material for chanting at week-long Paritta chanting.

The popular traditional belief is that Buddha pronounced Ratana Sutta at Vesali during the epidemic as the first Paritta. Angulimala Paritta is ascribed to Arahat Angulimala. Karaniya Metta Sutta is said to have been taught by the Buddha to a group of monks for their protection against evil spirits while meditating in the forest. This legendary evidence is open for examination by scholars. The purpose of Paritta chanting is declared as invoking the Powers of the Triple Gem for the protection of life.

Mora Paritta is a form of Sun –worship. Kanda Paritta is chanted for protection from serpent bites. Atanatiya Sutta has been known for a long time and is mentioned in an inscription. It had been chanted before the Buddha by Demon King Vessavana and later

repeated by the Buddha for Bhikkhus to learn. It may be seen that the Paritta collection as found today is a conglomeration of texts derived from a variety of sources.

QUESTIONS

1. Describe the Ritual of Paritta in Buddhism
2. What are the principal Suttas chanted in a Paritta Ceremony?
3. Trace the traditional origin of Paritta Chanting according to texts
4. Describe the traditional embellishments and practices of a Paritta Chanting Ceremony

CHAPTER 12

BUDDHIST SOCIAL PHILOSOPHY

Social Philosophy is the Concept of Society viewed from the stand – point of Social, Economic and Political Science. It is enriched by Anthropology, Cultural Anthropology, Social Psychology, Ethnology and Law.

Buddhist Social Psychology is not a pure Science but one with a value system which presents its norms for peaceful living. When Buddhist Social Psychology speaks of guaranteeing security of life, it includes not only human beings but also animals and birds. King Ashoka of India initiated facilities of health for animals being guided by the influence of Buddhist Social Psychology. World's first system of Veterinary Medicine was initiated by King Ashoka of India, being guided by the principle of equal rights for human being and animals.

Buddhism aims at establishing a Society free from conflicts. Conflicts originate from a multiplicity of factors. One factor identified by the Buddha is the failure of the individuals to fulfil their obligations to whom they owe. Buddha presented in Sigala Sutta a full paradigm of mutual duties and obligations between six pairs of individuals. Buddha ignored or undervalued individual's rights altogether. This attitude was another recipe for Social harmony. Buddha's ideal of the Sanctity of life pervaded to all living beings including all fauna. This is the germinal beginning of modern humanitarianism.

Buddha made no distinction between Social groups, be they classes or castes. Buddha recognized only social strata graded on levels of moral rectitude and superiority. Buddha compared the Bhikkhus and Bhikkhunis to high fertile fields, lay devotees to median fertile and the infidels to non- fertile fields.

The Buddhist Social concept identifies two ideal personages in Society, one representing the Priesthood and the other the Laity. The Ideal Personage of the Priesthood is the Enlightened Buddha while the corresponding Ideal Personage representing the Laity was the Universal Monarch. Both are treated with equal honour after their demise in respect of their funeral Formalities and Practices.

Every individual is a unit of the Society. No one can survive solo by himself unless he retires from society to solitude. Human personality becomes meaningful when enriched by qualities such as morality, Spiritual eminence and sociability. Social norms should promote the growth and development of these attributes amongst the individuals.

Buddhism accepts every individual as a segment of the society and enjoins that he lead a successful life displaying a strong personality. Every individual excluding those in solitary seclusion has to interact with the society in which he lives. Every individual is a member of some group starting with the family in which he is bound by a set of obligations. Buddhism places on the individual the responsibility of making his role in society meaningful. Sigalovada Sutta is a supreme example of the manner Buddhism employs to

promote mutual relations in society. Every Social Psychology employs the strategy of implanting its norms by a variety of devices such as myths, legends, allegories and parables. Their factuality is not determined by history alone. Anthropologists assert that the aim of the legends is to highlight a norm and hence subjecting them to further scrutiny is meaningless.

Buddhism does not offer a scientific proposition regarding the origin of man and animal and offers no theory of origin of the Universe. Buddha expressly sets aside these issues because they offer no support to man's quest for deliverance explaining which His primary aim was. Buddhism emphasizes that man's primary aim and effort should be to find permanent release from the mass of suffering he is in, as early as possible. A clear understanding of the Four Noble Truths is sufficient to find a solution. Buddhism regards pure ideological problems as unexplored problems.

The question can arise why Buddhism attempts to explain social evolution by resort to myths and legends if that Knowledge lends no support to man's deliverance. Buddhism aims at man's inner deliverance as well as social emancipation. Hence Buddhism offers a solution to conflicts arising from social inequalities such as race, caste, poverty or injustice. Myths and legends have been provided with this objective and not for entertainment.

It is a common occurrence in history that a social institution which is fostered to achieve a positive object outlives its usefulness and generates a negative influence. The caste system which served a useful function at the start later becomes a pernicious institution. This is one example of this phenomenon.

QUESTIONS

1. Discuss the guidelines proclaimed by the Buddha for ensuring peace in Society.
2. Discuss how Buddha proclaimed equality of mankind.

CHAPTER 13

BUDDHIST POLITICAL PHILOSOPHY

A notion is prevalent amongst some sections of society that Buddhism as a Philosophy promulgates only a way of realizing the ultimate deliverance in the present or a future birth. They further express the view that Buddhism offers no guideline to understand the political economic or social realities of the society. Their perception is that Buddhism offers only a system of moral practice for renunciation for those individuals who are either disgusted or disillusioned with Sansaric existence. They offer as an illustration of this reality the act of Bodhisatva Siddhartha renouncing the royal splendor that he was entitled to inherit from royal parentage and choosing a life of continence and austerity. But in actual fact these viewpoints are based on observations of only one facet and do not represent the entirety of Buddhist thought.

Buddhism cautions those who have renounced worldly life to keep aloof from getting involved in political and economic activities. But it has to be recognized that Buddhism is not exclusively a religious philosophy addressed to renunciates. Buddhism offers instead a political philosophy that is applicable to all four segments of the society- namely Bhikkhus, Bhikkhunis, Lay Devotees Male and Lay Devotees Female.

For understanding correctly the Political Philosophy of Buddhism a Knowledge of the political background of India of the day is useful and helpful. No Philosophy originates as an evolution totally detached from the contemporary social structure. While deriving inspiration from the refinements of the contemporary society it would redeem its weaknesses. Since Buddhism is no exception to this general rule it is useful to be equipped with a knowledge of the prevailing political climate of India of the day.

There were two prominent political models at the time, namely:

- (a) Monarchism and
- (b) Republicanism

Buddhist texts mention Sixteen Prominent states (Solasa Maha Janapada) that existed in India at the time of the Buddha. Of these, the States of Magadha, Kosala, Vatsa and Avanthi were politically superior.

There was a Struggle for power among the states at the time of the Buddha, which ultimately got reduced to a Power Struggle among the Four Major States which too vanished with emerging of Maurya Kindom as a Super Power. But the dual struggle between Monarchism and Republicanism remained lurking in the background.

The Power Struggle among the states generated a deterioration in political morality which eventually provoked a break-down in personal morality amongst rulers. Ajatasatta even resorted to patricide to achieve his political ambitions.

The power of Monarchies progressively increased while that of republics declined. Eventually Monarchism emerged victorious totally submerging Republicanism in the Power Struggle.

The Ideal Political concept that prevailed in the Society contemporary with the Buddha was the Cakkavatti Monarchy which subsisted on a People - Friendly Political Ideology. The model Political Mechanism promulgated by the Buddha was one based on the Ten Principles of Good Governance (Dasa Raja Dhamma) for Rulers to observe. Regarding the two prominent Political Mechanisms of the day Monarchism and Republicanism Buddha did not make any assessment of relative merits. Hence Suttas include particulars of both systems with equal emphasis.

Agganna Sutta (D.N) presents some aspects of Political philosophy which contradict the Brahmanic theories of the origin of Kingship and Functions of Government.

Brahmanic view, in brief, was that the state is a Creation of God. Hence the duties and functions of Kings are determined by God. King's main duty was to wage war. People have no duties of State.

Buddha presents the Buddhist theory of the origin of state in order to contradict the Brahmanic view. Buddhism teaches that the state originated as a corollary of the human frailties of avarice and tendency to crime. Hence the people elected, with a unanimous

vote, a physically presentable, strong and sturdy, individual with a dignified personality as their King and Ruler. The people gave him power to disgrace those who deserve to be disgraced, warn those who deserve warning and to banish from the country those who deserve to be banished. These principles presented a scenario clearly in contrast to the Brahmanic view point.

The following Summaries illustrate these distinctions clearly:

- (1) According to Brahmanic view state came into existence specifically to wage war. Buddhist theory was that the function of the state is to suppress crime and protect the rights and freedom of the citizens.
- (2) The Brahmanic view point decrees that the primary duty of Kings was war for world conquest. Buddhism counsels that the King's primary duty is peaceful maintenance of the state.
- (3) Brahmanic theory of the foundation of Royal power was caste system decreed in religious texts. The Buddhist Theory was that the origination of Kingship was determined by practical necessity.
- (4) Brahmanic view of the source of Royal power was God's bestowal while Buddhism shows how the first king was enthroned by popular franchise.

Buddhism clearly supports popular democratic principles rejecting autocracy. Buddhist Kings were benevolent Monarchs who protected peoples' lives and rights even better than Republican rulers. Kingship was not exclusively hereditary. According of to Cakkavatti Ideal, the Wheel, the Symbol of power, displaces itself when the ruling Monarch fails in his primary duties.

QUESTIONS

1. Explain how the Buddhist view of State differed from the Brahmanic view.
2. Illustrate how Buddhist Political Philosophy influenced king Asoka's Dhamma.
3. "Your Majesty, You are not the Owner of this Land, the people and animals. You are only their Guardian"
4. Explain this Caution of Ven. Mahinda Thera uttered to King Devanampiyatissa.
5. "Buddhism Supports popular democratic principles rejecting autocracy" Illustrate this principle with examples.

CHAPTER 14

BUDDHIST ECONOMIC PHILOSOPHY

Buddhist Economic Philosophy like all other brands of Economic Philosophy emphasizes success in worldly life and material prosperity as its inalienable goals. These are exclusively for the Layman. Economic prosperity has no relevance for the recluse.

Buddhism recognizes the existence of two distinct goals – one for the lay householder and the other for the recluse. Each individual has to choose the goal he decides to pursue and pursue it with determination to succeed.

Two Dhammapada stanzas highlight the importance of each youth choosing his path and achieving his goal in correct time, lest he encounters failure and frustration in life. The summary of the two stanzas is as follows:

155. “Those who in youth have not led the holy life, who have failed to acquire wealth, languish like old cranes in a pond without fish.”

156. “Those who in youth have not led the holy life, who have failed to acquire wealth, lie like worn out arrows (shot from) a bow, sighing over the past.”

This maxim emphasizes that the individual should choose his path in his youth and strive to achieve success in it. This adage clearly emphasizes that the success in lay life lies in one's ability to earn wealth in proper time. Buddhism clearly underscores the indispensability of wealth for Layman's success in life.

Buddhist Economic Philosophy emphasizes that One's Wealth is not for own happiness alone but to be utilized for supporting one's parents, relatives, entertaining friends and guests, thus emphasizing the altruistic objective. Possession of wealth, by itself, does not ensure happiness. Buddhism imposes certain norms on the manner of earning wealth and some limitation on the disbursements.

Wealth should be earned by righteous means avoiding resort to evil and immoral strategies particularly in trade. Disbursements should be equally for others as for self. "Enjoy after giving" is the norm (Datva ca Bhutva ca). The following guidelines have been laid down for earning and enjoyment of one's wealth.

1. Limitation of needs
2. Constant self - warning that resources in the world are limited
3. Wealth should be earned by employment of one's labour – "by the sweat of one's brow" (Sedavakhittena)

4. Wealth should be earned by righteous means.
5. Constant self - warning that Wealth is not for hoarding but for enjoyment after fulfilling one's obligations.

Anguttara Nikaya provides a system of guidelines for one who aims at strengthening economic stability by unremitting effort:

1. Plan for the future in advance.
2. After completion of a project review for shortcomings and omissions to be rectified.
3. Endeavour to complete the programme in the time – before exhaustion of energy – while you are fit.
4. If you cease working due to illness resume work as soon as you are fit.

Buddhism instructs that the Concept of the Dignity of labour should be observed for diligent activity and not for lassitude and relaxation. One should practice economy in the utilization of resources avoiding wastage demonstrated by the behavior of the “Wood – Apple Eater” (Udumbara Khadaka) who shakes all branches of a tree and makes all nuts fall – ripe and unripe – to consume only the ripe ones. Over – utilization of resources is discouraged. While Buddhism castigates avarice as vicious and classifies thirst for Wealth as avarice it condemns poverty as a source of distress. This is the basis of the Balance of life that Buddhist Economic philosophy enjoins.

The Buddhist Community comprising Bhikkhus (Monks), Bhikkhunis (Nuns), Upasaka (Male lay devotees) and Upasikas (Female lay devotees) can be reduced to two principal groups identified as Householders and Ecclesiastics.

Each Group has objectives of life peculiar to itself. Their patterns of life differed in accordance with their objectives. Since every Buddhist devotee was born as a lay human being it was open for everyone to choose his or her way of life. Whatever be the path selected by the individual, if one acts wisely one would achieve success in life and if one were to act unwisely one would end up in failure. This actuality is exemplified in two stanzas of Dhammapada quoted above.

The admonition embodied in those maxims is clear. The choice should be made at youth whether to follow the path of Renunciation and Holy Life or the Path of Wealth Acquisition and pursue the chosen Path with diligence and wisdom. Failure in either will entail misery and despondency.

The Path of Wealth Acquisition mentioned herein denotes life of the lay householder. It is clear from this unification of terminology that Buddhist thought emphasizes the fact that Buddhist lay life is inseparably linked with pursuit of wealth.

A view of Buddha's perspective of successful lay life may be gained from Buddha's advice to Dighajanu Koliya who epitomized lay life thus: "Oh lord we' are lay householders who enjoy

pleasures of sense, we live with our children. We wear silk. Use scents and perfumes, transact in gold and silver coins”. The reference to transactions in gold and silver in the householder’s words signified economic activities of lay folk. Buddha delivered a Sermon to suit their life style, as recounted in the Vyagghapajja Sutta. Buddha admonished “Vyagghapajja, these four principles will ensure temporal happiness of the householder:”

- 1) Untiring effort (Utthana Sampada)
- 2) Conservation of acquired wealth (Arakkha Sampada)
- 3) Association with Virtuous Friends (Kalyana mitata)
- 4) Balanced management of wealth (Samjivakata)

It is clear that Buddha would have felt sympathy with the lay folk and offered appropriate guidance to achieve success in their economic pursuits once he recognized the layman as an Economic Being.

It was in furtherance of this objective that Bhuddha offered to the lay householder four accomplishments of happiness realizable through economic activity. They were:

- 1) Happiness of material possessions (atthi sukha)
- 2) Happiness of enjoyment of acquisitions (bhoga sukha)
- 3) Happiness of freedom from debt (anana sukha)
- 4) Happiness of Moral conduct (anavajja sukha)

As pointed out by western writers it is not difficult to discern in the teachings of the Buddha advice on the techniques of production, distribution, management and consumption of wealth although not articulated in the modern technical vocabulary.

It calls for no reasoning to justify the fact that Buddhism does not discuss the processes of production, distribution and consumption on the lines of modern economic presentation and analysis. The reason therefor was that Buddha was a Holy Preceptor and not an Economist. It is a feature of the Economist to present his viewpoint objectively and dispassionately and to avoid any involvement in moral questions despite their relevance to social well-being. He shows no interest in sentiments of social sympathy or ethical morality. For example: If he considers butchery more profitable than farming he would advocate butchery.

Buddhism commends raising wealth by exerting physical labour, employing fair means, with sustained endeavor. It is an imperative command of the Buddha that wealth should not be earned by resort to unrighteous and immoral means.

For what purpose of life is wealth produced? Buddhism gives a utilitarian value to wealth. Wealth is necessary for the lay householder to Meet the expenses of life and live comfortably with contentment and freedom from debt (Sukheti – pineli). If at any time possession of wealth entails suffering such wealth is pernicious. Hence only that quantum of wealth which generates happiness suffices. These situations boil down to the reality that happiness is not always a product of the possession of wealth. Man's desires are limitless. Due to lust for wealth human beings suffer from desires and even die with desires unfulfilled.

Buddhist Economic philosophy predicates a cluster of basic human needs. They are food clothing housing and medicaments. If after satisfying these basic needs there is a surplus of wealth left, it can be utilized for additional sensual enjoyment.

Urge for accumulation of wealth causes stresses and strains in society. Competition among the scourers for wealth intensifies stress. Resorting to tactful competition causes friction in society. Buddhism has a recipe for such social predicaments. Buddhism asserts that wealth is worth its value only when such wealth is acquired through righteous and morally correct means, expending ones labour and avoiding any exploitation of labour. Buddhism thus regulates the modes of wealth acquisition castigating immoral means. Further Buddhism emphasizes that wealth is acquired not for one's sole enjoyment but to support of parents, family, relatives, friends, religious, personages and society in general.

Further Buddhism emphasizes that a householder's earning should be utilized to fulfil his obligations to

- (a) The state in the form of taxes (Raja Bali)
- (b) Relatives by supporting those in need (Nati Bali)
- (c) Entertaining guests (Atithi Bali)
- (d) Guardian deities in the form of offerings (Devata Bali)
- (e) Departed relatives in conferring merits by offering (Pubbapeta Bali)

It is also a maxim that wealth has value when enjoyed after giving (*datva ca bhutva ca*). In brief, the correct Buddhist concept of wealth utilization is when it is earned righteously and enjoyed maintaining one's mental balance, knowing the correct limits and avoiding the evils of squandering.

The principles of wealth acquisition prescribed by the Buddha may be summarized thus:

- (1) Limitation of one's needs
- (2) Awareness of the limitation of resources
- (3) Employment of one's labour as a basic requirement
- (4) Application of righteous means of earning wealth avoiding unjust unscrupulous means
- (5) Awareness of true value of wealth exemplified by sharing with others and avoiding monopolizing its use.

So long as man acquires wealth by righteous means expending his energy, avoiding exploitation and consumes it sharing equitably with the community at large, fulfilling one's obligations to all to whom such obligations are due, Buddhism does not impose any limit on the quantity of wealth that one may acquire.

Buddhist teaching identified a number of trades and occupations as righteous forms of employment. They were:

- 1) Agriculture (Kasi)
- 2) Commerce (Vanijja)
- 3) Livestock Farming (Gorakkha)
- 4) King's Service (Raja Porisa)
- 5) Crafts (Sippannatara)
- 6) Military service (Issattha)

In regard to trade dealing in certain commodities is categorized as immoral. They are dealing in

- 1) Live animals and slaves (Satta Vanijja)
- 2) Armaments and weapons (Sattha Vanijja)
- 3) Poisons (Visa Vanijja)
- 4) Animal flesh (mansa Vanijja)
- 5) Alcohol and narcotics (majja vanijja)

Certain trade practices were stigmatized as immoral. They were:

1. Use of false weighing machines and weights (Tula kuta)
2. Dealing in adulterated goods (Kamsa kuta)
3. Use of false measures of length (Mana kuta)

The guidelines of progress prescribed by Buddha to Dighajana Koliya (Referred to above) are universally applicable Golden Rules of achieving and maintaining prosperity. Buddhism condemns the wastage of resources. Wasteful utilization of resources is compared to the habit of plucking wood-apples by shaking branches when both ripe and unripe fruits fall (Udumbara Khadana). Buddhism also cautions how certain habits, practices and tendencies result in loss of wealth such as gambling, addiction to liquor, Vagrancy, indolence and associating evil-minded persons.

Buddhism also imposes on man self-restraint without which one could be driven unconsciously to wastage and squandering of wealth.

Buddhism unequivocally acknowledges that material prosperity is a basic requirement and foundation of human happiness and denounces poverty as suffering (Daliddiyam Vata Dukkham). Buddhism encourages man to maximize his material gains by concerted effort taking care not to be a slave to riches. Human beings are not to be slaves to riches. They are cautioned to treat wealth as a dutiful servant and not a master. Man should not be a slave to Greed and Craving.

QUESTIONS

1. Explain the two goals – one for the lay householder and the other for the recluse recognized by the Buddha.
2. What are the five purposes for which Buddha expected lay householders to utilize wealth?
3. Enumerate the guidelines proclaimed by the Buddha for human beings to earn and utilize their wealth.
4. Elaborate the Life Style of the person compared by the Buddha to a wood-Apple Eater (Udumbara Khadaka)
5. What are the four guidelines for the happiness of householders spelt out in Vyaggapajja Sutta?
6. What are the four objectives Buddha offered lay householders to accomplish through economic activity?

CHAPTER 15

BUDDHIST ETHICAL PHILOSOPHY

Ethics is concisely defined as the study of the Science of morals. According to a more liberal explanation Ethics may be understood as the inquiry into the evaluation of human conduct, behaviors, goals, dispositions, intentions, ways of life and institutions. Ethics also seeks to examine certain general questions about the meaning of terms used in moral evaluation.

Ethical evaluation is conducted at two levels. The first level is a basic inquiry which attempts to determine distinctions between right and wrong, good and bad in moral evaluation of human activity.

The Second approach is an analytical and logical exercise aimed at clarifying the meaning of moral terms and examining moral concepts. Buddhist thought contains much material that is ethically significant.

Buddhism is not exclusively an ethical Science. But interest in ethical questions appear to be a pervasive character in all Buddhist teachings. Buddhism was not basically interested in ethical intricacies but a way of life leading to practical results.

Buddhism has made a significant contribution in the history of moral thinking. It has a rich moral vocabulary and a normative basis of moral action. Even the Summum Bonum of Buddhism, Nibbana, too has an ethical significance because it is represented as a state of moral perfection.

The Arahant who is in Nibbana in the present life is a supreme being of moral perfection apart from other Spiritual attainments. The ultimate knowledge highlighted in Buddhism has a moral purpose. It is the kind of knowledge that puts an end to evil dispositions rooted in the human mind.

The basic ethical terms in Buddhist morals are Kusala and Punna. They are both positive virtues differing in degree. Punna and its opposite papa are pre-Buddhist terms. The Buddhist concepts are Kusala and its opposite Akusala which are the primary terms of moral evaluation.

According to the Buddha all that is morally evil is reducible to the three character traits, namely, greed (Lobha) malice (Dosa) and delusion (Moha). All mental dispositions characterized as Akusala can be reduced to these three limbs.

Evil dispositions are manifested into activity through the body word or mind. The ten evil deeds can be attributed to these roots. Buddha has prescribed the method of eradicating all dispositions of body mind and word in the Noble Eightfold Path as the practical Middle way.

The Noble Eightfold Path can be viewed as the essence of Buddha's ethical doctrine. The first step Right view (Samma Ditthi) is the foundation of right conduct. Starting from the individual it can form the basis of moral progress of entire humanity. Rejecting all the theories repudiating moral responsibility for human acts such as materialism or nihilism or determinism Buddhist ethical code makes the individual conform to righteous conduct on pain of punishment for breach. It covers all acts committed through mind body and word.

The positive side is to be cultivated through the threefold Training of Sila (Morality), Samadhi (Development of Mental Composure) and Panna (Cultivation of Insight) that leads to moral perfection. The entire Buddhist spiritual training is an attempt to transform the moral nature of man, starting with Sila, developing through Samadhi and culminating with Panna. Another cluster of moral virtues is the Group of Seven stages of Purification (Satta Visuddhi), The Concept of Brahmavihara (Noble Conduct) are also treated as Cardinal concepts of Buddhist ethics. They are Loving Kindness (Metta), Compassion (Karuna) Sympathetic Joy (Mudita) and Equanimity (Upekkha). The Metta Sutta is a compendium of Moral Virtues encompassing every aspect of Metta. It is indescribable in words.

Another cluster of virtues emphasized under ethical admonitions are the Four Bases of Benevolence (Sangahavatthu), namely, Dana (Charity) Peyyavajja or Piyavacana (Pleasant Speech), Atthacariya (conduct conducive to the well-being of others) and Samanat-thata (Equal respect for all without discrimination).

Buddha appeals to the sentiment that other beings are equally sentient as we are seeking happiness and we must behave avoiding any possible harm to others by our conduct. Besides, one must extend one's service to enhance the happiness of others.

Buddhist ethics emphasizes elimination of all egotistic inclinations and greedy disposition. Metta Sutta is a Compendium of Supreme admonitions of Benevolence. Buddhism not only lays down the guidelines for moral action but supports them with sound reasoning. The outstanding reasoning is found in Buddha's teaching of Kalama Sutta. Buddha enunciates an autonomous criterion of morality to leave aside authoritarian moral codes and determine what is right and wrong in accordance with one's own reasoning. In the Ambalatthika Rahulovada Sutta Buddha advises devotees to determine whether to act or not in a given way in the light of the consequences whether they would cause any harm to any person or not.

In determining what is right or wrong the concept of happiness plays a central role in Buddhism. Though many Philosophers argue that happiness is a subjective concept the Buddhist concept of happiness is objective and not exclusively sensualistic. Buddhism as a moral teaching insists that there must be a firm and secure moral foundation in all social action.

Buddha's moral teachings for the lay community were determined to a large extent by the world view of Kamma and Rebirth doctrines. But Kamma is not determined by one's fate in the next birth.

Ethical teachings are as much for the layman's benefit in the present birth as the next. Buddhism emphasizes that any lay person is capable of leading a morally pure life while maintaining his material progress. One need not sacrifice one for the other. In other words, Buddhism emphasizes that with wise direction of life, one can maintain a happy balance between economic life and spiritual and moral life. It is stupidity that drives man to sacrifice moral for material progress.

At the same time it should be emphasized that though Buddhism praises detachment, it does not idealize poverty.

Vyagghapajja Sutta records a meeting between an opulent householders Dighajanu Koliya with the Buddha. He accosts the Buddha and makes the following representation:

“Venerable Sir, we householders are immersed in a round of pleasure. We enjoy sensual pleasures. We delight in perfumes, garlands and cosmetics, use silver, gold, etc. Let the Exalted one preach a doctrine that will be conducive to our advantage.”

In response to this invitation Buddha expounds four achievements which are conducive to man's happiness thus:

1. Utthana sampada (achievement in relentless effort)
2. Arakkha sampada (achievement in good care of resources)

3. Kalyana Mittata (Associating Noble friends)
4. Samajivikata (balancing expenditure with income)

Ethics emphasizes the fulfilment of obligations by individuals in Society to those to whom they are owed. The important factor is that these obligations are mutual and not one - sided. They show how people's rights are to be safeguarded by mutual performance of duties. The duties bind parents and children, teachers and pupils lay community and priest, husbands and wives, Servants and masters and friends reciprocally to one another.

Ethical values are imposed not only among the members of a Society in different ranks but also on Kings and rulers. Kings are under obligation to observe a cluster of ten Royal injunctions (Dasa raja Dhamma). They are Dana (giving) Sila (Moral practice) Parriccaga (Liberality) Ajjava (Straightness) Maddava (Gentleness), Tapa (Restraint) Akkodha (non- anger), Avihimsa (non- Violence), Khanti (Forbearance), Avirodhata (non- opposition). Although the ruling mode of government was despotic monarchy, Kings were generally governed by rules of benevolence and charity towards the subjects.

There is evidence to show that Buddhism attempted to exert a distinct moral impact on society by criticizing existing iniquitous social and political institutions. Buddhism emphasized that the moral eminence of the rulers was a primary requisite for a just and humane society. In the context of Indian thought Buddhism made a major contribution to Indian Ethics as a moral reform movement.

QUESTIONS

1. Elaborate on the Concept of Buddhist ethical evaluation at two levels showing their differences.
2. Illustrate how all immoral dispositions (Akusala) are reduced to three character traits – Greed (Lobha), Malice (Dosa) and Delusion (Moha)
3. Explain the Four Practices of Noble Living (Brahma vihara)
4. What are the Four Guidelines for the happiness of householders in the present life that the Buddha indicated in the Vyagghapjja Sutta?
5. “Buddha placed a man’s duties at a higher premium than his rights”
6. Illustrate this principle by reference to Sigalovada Sutta.
7. “The Employer – Employee mutual obligations prescribed in the Sigalovada Sutta are a close parallel to modern Labour Regulations”.

Explain this statement.

CHAPTER 16

PETTIVISAYA AND DEVA

Pettivisaya

The Buddhist Cosmological System has a five- fold structure of Realms of Existence for un-emancipated beings to be re-born after death in one realm. The Realm of re-birth is determined by the potency of merit accumulated up to the last birth. The Realms are designated Destinies; Five Destinies in number (Panca Gati) which are as given below as presented in the Canonical Texts:

- 1) Niraya – Purgatory
- 2) Tiracchana Yoni – Animal Kingdom
- 3) Pettivisaya – Ghosts – Departed Beings
- 4) Manussa Loka – Human Beings
- 5) Deva – Gods

Deva Loka, Brahma Loka, Pettivisaya and Niraya have their sub-divisions based on schemes of gradation peculiar to each group.

Pettivisaya is the Third of the five destinies as shown above. The beings are called “Peta” literally meaning ‘Departed Beings’ a plane of existence after death sometimes for a temporary

period waiting to be redeemed by surviving relatives by the offer of merit. They are subject to various forms of suffering such as hunger, physical pain etc. Broadly they represent all beings after death. Sigalovada Sutta provides amongst the duties assigned to the children towards their parents the making of religious offering like conferment of merits after their death which can benefit if they are born among the Petas. According to texts Petas belong to four categories:

- (1) Vantasika - Eaters of Vomit
- (2) Khuppipasika - Those who are tormented by hunger and thirst
- (3) Nijjhamatanhika - Those consumed by thirst
- (4) Paradattupajivi - Those surviving on merits conferred by those living

It is only the last category that can receive merit conferred by living relatives and earn their redemptions from states of woe. Buddha explains in reply to Brahmin Janussoni that if gifts of merit meant for those in Pettivisaya do not reach them for some reason they accrue to other Kinsmen and blood relations expecting merit.

According to scholars the origin of Peta of Pettivisaya is philologically traceable to Vedic “Pitr” eternally happy immortal fathers. But their immortal character was inconsistent with the Buddhist law of Kamma. Accordingly the Vedic Pitr metamorphosed in Buddhist religion to a temporary abode for beings in the wilderness

of births and deaths. They were no more immortal or eternally happy. On the contrary it became a woeful abode of temporary existence until the bad Kamma faded off or were redeemed by the transference of merit by living relatives. According to a textual reference King Bimbisara saw in a dream a gang of hungry Petas surrounding the Palace. Buddha explained to the King that they were relatives of the King in a past birth who could be relieved by transference of merit by offer of alms to Bhikkhus. King did likewise and relieved the Petas.

There is a popular belief among the Buddhists that if a departing human being had an evil thought at the time of death he could be born as a Peta for an interim period. This could also be explained in terms of the Law of Kamma, as Proximate Kamma (Asanna Kamma). It is believed that the merit conferred after an almsgiving could help the being to redeem himself of the state of Peta. Hence the practice of offering alms to Bhikkhus on the Seventh Day after the funeral.

Out of the Five Destinies Panca Gati) the states of Deva (Celestial) and Manussa (Human) are considered blissful (Sugati) while the States of Peta (Ghosts), Tiracchana (Animal) and Niraya (Purgatories) are considered as woeful (Duggati).

Besides directly designated Petas, there are other categories commonly classified as petas- (Departed) such as Yakkhas, Nagas, Gandabbas and Pisacas etc. The Canonical Text that records the Self-expressions of Petas is Petavatthu included in the Khuddaka Nikaya. These expressions are in Verses uttered by Petas describing the painful

experiences of the lives. Petavatthu has fifty one such Self-expressions. One poem has gained Special importance, Namely Tirokudda Sutta which has become the main basis of post-funerary rituals among Theravada Buddhists.

Gods in Buddhism

Deva or Gods are serially the fifth in the scheme of Five Destinies (Panca Gati) which represent the abodes for re-birth after death (hell, animal kingdom, ghost realm, human world, Deva) open to any unemancipated being as presented in the Early Canonical Texts. In tracing the origin of this concept of Gods in Buddhism it appears that Early Buddhism has accommodated the Gods adopted from contemporary religious thought within its cosmological system.

However unlike in other religious systems there is no immortality for Gods in Buddhism. Therefore in Buddhism Gods share the same characteristics as all other beings. This idea is clearly brought out in the Samyutta Nikaya where it is said that after hearing a teaching of a Buddha even those living in blissful deva abodes came to realize the impermanent transitory nature of their existences.

The period of the emergence and growth of Buddhism points to an advanced stage in the development of the concept of gods in Indian religious thinking. The acceptance of the concept of rebirth not only resulted in a more tacit acceptance of the gods but it also largely contributed towards speeding up the process of “God Making.”

An examination of the Nikaya texts shows that there are three main types of mythological beings in early Buddhism. The first type consists of those Gods and Spirits who already existed as such before the emergence of Buddhism and therefore formed the common mythological heritage. The Second Group consists of those Gods adopted from the already known mythology to meet the special requirements of Buddhism. The third type consists of the new gods created by Buddhism. Sri Lanka has a Pantheon of Local Gods, either regenerated from legendary or popular historical sources, or apotheosized local personages held in veneration by local population and believed to exercise influence over certain demarcated areas.

In the adoption from existing mythology, it was their re-shaping according to the tenets of Buddhism for doctrinal elucidation. Devata Samyutta provides good illustration of this function. The second type already existed in mythology or legend. They were given a Buddhist character to suit the spirit of Buddhism. The Gods and adopted Gods were intended to serve definite doctrinal functions of Buddhism. Sakka Mara and Yama are examples of this category. Some of those included in the third type were followers of the Buddha. There had been a continuous growth in the mythological content of Buddhism.

Buddhism has no place for prayer and sacrifice for achieving ultimate perfection. Hence Gods in Buddhism are not celebrities of prayer and sacrifice. The abodes of Gods, the Heavens are not places of eternal bliss. Gods themselves are a class of beings though

superior to humans in some respects beings in Sansaric existence engaged in the same spiritual struggle for emancipation.

Writers have described the entry of Gods into Buddhist cosmology as a product of cultural synthesis. It means that it derives the original material from pre- Buddhist Indian religions developed through contemporary religious thought and gets adapted to the true concepts of Buddha Damma in the dispensation of Buddhism.

In the Mahasamaya Sutta (D.N) all current Gods, spirits and such other beings are brought together to pay homage to the Buddha and Arahants. In the Five-fold scheme of Destinies after death in the Buddhist Cosmological system Gods and Brahmas are included in the Category of Devas. The spiritual ladder that has to be ascended to reach these levels specifies Charity and Morality (Dana and Sila) as props to reach the Destiny of Deva and Charity, Morality and Concentration (Dana, Sila, Bavana) to reach that of Brahmas.

The Realm of Devas comprises six abodes with varying splendours and delights and varying life Spans. According to texts the life spans of the six abodes are as follows:

- | | | |
|--------------------------|---------|-----------------|
| 1) Paranimmita Vasavatti | - 16000 | Celestial Years |
| 2) Nimmana Rati | - 8000 | -do- |
| 3) Tusita | - 4000 | -do- |
| 4) Catummaharajika | - 500 | -do- |

- | | | | |
|--------------|---|------|-----|
| 5) Yama | - | 2000 | -do |
| 6) Tavatimsa | - | 1000 | -do |

Corresponding to Petavatthu recording the asseverations of Petas the text that records the experiences and expositions of Gods is Vimanavatthu which is also a collection of versified stories. It contains eighty five main poems. From the beginning to end the collection of poems deals with a set of happy divine beings occupying celestial mansions which are extremely beautiful and luxurious enjoying the splendid consequences of their past deeds which are wholesome and meritorious.

QUESTIONS

1. Write a note on the “Peta” Beings as introduced in Buddhism.
2. What is the place given to Gods in Buddhism?
3. If Buddhism is a Non-Theistic Religion how does it accommodate Gods?
4. Write a Note on the Five Destinies “Panca Gati” according to Buddhist Texts.
5. What is the significance of transferring Merit (Punna) to Devas?
6. In what respects do Gods in Buddhism differ from Gods in other Indian Religions?

CHAPTER 17

ARIYA PARIYESANA SUTTA (M.N. 26)

‘Ariya Pariyesana’ means Noble Search. In this Sutta Buddha narrates with graphic details His Noble Search for Enlightenment in the last birth as Prince Siddhartha from Renunciation to Final Attainment.

Buddha delivered this Sutta at the Hermitage of one Brahmin named Rammika to an Assembly of Bhikkhus who had been temporarily lodging there. When questioned by the Buddha what they were discussing they replied that their discussion was about the Blessed one Himself.

Buddha complimented them for discussing Dhamma and Admonished “when you gather you should observe either of two things Hold discussion on Dhamma or maintain Noble Silence.”

Buddha thereafter treated them to an edifying admonition. Buddha opens the discourse with a reference to the duality of Search

(a) Noble Search and

(b) Ignoble Search and proceeds to identify the two.

Buddha identified Ignoble Search, as search for things Subject to birth, ageing, Sickness, death, Sorrow and defilements followed by a detailed explanation of each of the factors of search.

Buddha's main interest in this Sutta is to explain the concept of Noble Search. Buddha explains thus: "What is Noble Search? Here someone being himself subject to birth, having understood the danger in what is Subject to birth seeks unborn supreme security from bondage – Nibbana".

Buddha repeats the citation taking each of the qualifying attributes – ageing, sickness, etc. Thereafter Buddha narrates in full detail, His own Noble Search which culminated in His Enlightenment after six years of dedication, exertion and Struggle. He gives in sequence details of the various steps starting with Renunciation.

1. His leaving the palace as a black- haired young man.
2. Becoming an acolyte of Alara Kalama a teacher of the time and mastering his teaching.
3. Migrating to teacher Uddaka Ramaputra for further advancement – His conviction that Kalama's Dhamma too did not teach detachment dispassion, cessation, peace, direct knowledge for Enlightenment and Nibbana and leaving him to engage in his own endeavor by himself.

4. Wandering through Magadha Country and noticing an agreeable piece of ground, a delightful grove, with a clear flowing river with pleasant Smooth banks and a nearby village to go for alms.
5. His conviction “This will serve for the striving of a clansman intent on striving, and sitting down thinking “This will serve for striving”
6. Prince Siddhartha attaining the Unageing Supermen Security from bondage, Nibbana and attaining Supreme Enlightenment as a Buddha.
7. Buddha reflecting on the profundity of the Dhamma He discovered and comprehended and cogitating whether to preach and to whom to preach.
8. Brahma Sahampath inviting the Buddha to preach.
9. Since the former Teachers had since passed away He decides to preach to the five erstwhile Associates living at Isipatana at the time and visits them.
10. Buddha meeting on the way, Ajivaka Upaka to whom he discloses his uniqueness as the accomplished one Supreme Teacher, Fully Enlightened.
11. Buddha Visiting Isipatana from Buddha Gaya and preaching the First Discourse Dhamma Chakkappavattana Sutta to the Five Ascetics – Kondanna, Bhaddiya, Vappa, Mahanama and Assaji.

(For a complete citation of the Dhamma Chakkappavatana Sutta Translation with notes please read chapter 6 of Guide Series – Book 4)

QUESTIONS

1. Distinguish between Noble Search (Ariya Pariyesana) and Ignoble Search (Anariya Pariyesana) as given in Ariya Pariyesana Sutta.
2. “Either engage in talks on Dhamma or observe Noble Silence” (Dhammi va Katha – ariyo va tunhi bhavo). Explain this Admonition of the Buddha

CHAPTER 18

SAMANNAPHALA SUTTA (D.N. 2)

Samannaphala Sutta records a dialogue between King Ajatasattu and the Buddha. The King tells the Buddha that lay householders engage in a variety of crafts to maintain themselves in happiness. They make gifts to Brahmins and recluses to gain rebirth in heaven and the merits redound to their happiness in heaven as a result. He inquires whether there is any visible fruit in this very world accruing from the life of a recluse.

Buddha inquires of the King whether he put the same question to other recluses and Brahmins. When the King said “Yes” Buddha requested him to repeat what they said. Thereupon King Ajatasattu summarised the doctrines of the six heretical teachers of the time namely

1. Purana Kassapa
2. Makkhali Gosala
3. Kakudha Kaccayana
4. Sanjaya Belatthiputta
5. Ajitha Kesakambali and
6. Nigantha Nataputta.

(Please read the Second Chapter of Guide to the Study of Theravada Buddhism Book 3 for citations of the teachings of the Six Teachers)

Thereafter the King inquires of the Buddha whether there are advantages of recluship accruing to them in this life.

In response the Buddha enumerates the following thirteen such advantages:

1. The honour and respect shown to a member of the religious order.
2. The ability to develop and cultivate the following virtues:
 - a. Mercy and kindness to all living beings
 - b. Ability to cultivate honesty, chastity, truthfulness, peacefulness, courtesy, abstinence from luxury, avoidance of shows, abstinence from trickery and violence, Not injuring plants, not using luxurious rugs, not acting as go – between, not practising trickery.
3. Confidence of heart, absence of fear.
4. Ability to guard the senses
5. Constant self-possession
6. Abstemiousness, Simplicity of life
7. Emancipation from Five Hindrances
8. Joy of Emancipation
9. Ability to practice Jhanas
10. Insight arising from Knowledge
11. Power of projecting mental images

12. Five Modes of Mystic Insight (Abhinna)
 - a. Psychic powers (Iddhivida)
 - b. Heavenly Ear (Dibbasota)
 - c. Knowledge of other thoughts (Paracitta Vijnana)
 - d. Memory of one's own past births (Pubbe Nivassanussat)
 - e. Knowledge of other people's past births. (Cutupapata)

13. Realization of the Four Noble Truths, Destruction of Asavas, (Inflows) Attainment of Arahatsip

These are the advantages of Recluseship, the main Theme of the Sutta.

King Ajatasattu was delighted by this discourse. He sought pardon for his atrocity of killing his father. Buddha gave personal pardon though he couldnot escape the effect of Kamma.

QUESTIONS

1. Explain briefly Three of the advantages of Recluseship as given in the the Samannaphala Sutta
2. Give a Summary of the religious Philosophy of any ONE of the Heretical Teachers Contemporary with the Buddha.

CHAPTER 19

AGGANNA SUTTA (D.N. 27)

Agganna sutta is a discourse by which the Buddha seeks to make a revelation of a fundamental universal phenomenon by means of a parable. The Digha Nikaya translators call this Sutta “a Book of Genesis” taking the epithet from the Old Testament of the Bible which is the theological counterpart which narrates the evolution of the universe through divine creation.

The Sutta was delivered by the Buddha to Brahmin Vasetha firstly to demolish the Brahmin claim for social superiority with scientific evidence culled from human reproduction. However Buddha diverts to the Buddhist theory of the evolution of a cycle of the universe, a regeneration that occurs many aeons after the termination of the previous cycle.

With the termination of one cycle the earth disintegrates and is destroyed by a conflagration and a deluge which rises up to Brahma world. Beings are born in the Brahma world of Radiance. Sutta describes how, when the world re-evolves, beings from the world of Radiance come down to human world as delicate beings and life begins on earth. Sun and moon appear, darkness disappears and Day and night begin. The flood subsides and the sediment of the water forms a soft layer on the surface of the earth. A being tastes

this earth and finds it is savory. All beings begin to eat the earth and their bodies become coarser. Their organs develop. Those who eat more become fairer and they start despising others who are Dark. A class division thus appears.

Vegetation grows on the earth. First a type of Creeper appears which is edible. The beings eat the Creeper. Thereafter rice grows in the open spaces and produces seeds without husk. The beings feed on rice. Their bodies become more solid. Their comeliness become more pronounced. They get attracted and passion develops. They became lazy to go out for collecting rice for each meal. They started collecting and hoarding. Thus craving for goods developed. Each wanted to ensure his supplies. So the beings divided off the field and set boundaries. With this, the concept of private ownership originates.

After some time a person of greedy disposition stole some rice from a neighbor. Thus the wrong act of stealing originates. Then it became necessary to punish the stealer. They had to select someone capable of punishing. They selected the handsomest person as a judge and gave him some rice for his service. Since he was selected by the whole he came to be called Maha Sammata (Great Elect). Thus Democratic tradition of government originates. Maha Sammata became the Lord of the Fields and came to be called Khattiya (Noble). He charmed others with his Norm and was called Raja (charmer). Others adopted trades and came to be called Vessa. Those who took to hunting came to be called Sudda.

In course of time evil deeds became manifest and multiplied. Some decided to lead exemplary lives overcoming bents for evil (Papam Baheli) and came to be called Brahmanas. The four tier Caste System Khattiya. Brahmane Vessa Sudda evolved thus.

It may be seen that by this Sutta, which is in the form of an Allegory Buddha explains a profound doctrine indicating how a new Cycle of the world evolves, how human life begins and gets ramified into a multiplicity of fields, how the concepts government and forms of government, private property, crime and punishment evolve.

This Sutta is a classic example of Buddha's methodology of imparting a social theme by means of an Allegory. According to this episode the first ruler for governing the people, and maintaining law and order was selected by popular vote. This reflects Buddha's respect for democracy as a good and proper form of Government.

This Sutta should not be misinterpreted as a presentation of the Buddhist Theory of origin of Universe and man. Buddhism recognizes no such Origin either as a Divine Creation or an occurrence of Fortuity. It narrates the origination of a new Cycle after the previous Cycle had disintegrated and ceased to exist and its development into fullness.

QUESTIONS

1. “Agganna Sutta presents the Buddhist view of the Origin of the Universe and Life” Do you agree? Give reasons for your Answer
2. Indetify three themes in Agganna Sutta that harmonize with modern indeaology.
3. “Agganna Sutta is the Buddhist Version of Christian Genes is” Discuss this evaluation.

CHAPTER 20

MAHATANHA SANKHAYA SUTTA (M.N. 38)

Mahatanha Sankhaya Sutta was preached by the Buddha to the audience of Bhikkhus covering many important principles of doctrine but mainly to disabuse the Bhikkhus who were disturbed on hearing a statement made by a Bhikkhu named Sati who had misunderstood a teaching of the Buddha regarding a principal element of the process of Human Rebirth.

According to the Buddhist interpretation of the process of Rebirth, three conditions have to be satisfied for a successful conception to take place in the womb of a human female.

They are:

- (1) The Union of the Parents
- (2) Mother being in the fertile season and
- (3) The arrival of an element called ‘gandabba’ identified in the Abhidhamma as the Re-linking consciousness (patisandhi Vinnana).

A Bhikkhu by the name of Sati in explaining Rebirth had been spreading the view, as he understood, from listening to the Buddha, that the Relinking consciousness as he understood from listening to the Buddha was “ the same consciousness that runs and wanders through the round of rebirths and not another.”

When Bhikkhus heard this, it was clear to them that the view of Bhikkhu Sati was a misrepresentation of a teaching of the Buddha. The Bhikkhus attempted to correct him and detach him from the pernicious view but when they failed they went to the Buddha and reported. Bhikkhu Sati was summoned before the Buddha and questioned by the Buddha:

“Sati, is it true that following pernicious view has arisen in you? As I understand the Dhamma taught by the Blessed one it is the same consciousness that runs and wanders through round of birth and not another?”

“Exactly so Venerable Sir” Bhikkhu Sati replied. Buddha corrected Bhikkhu Sati saying:

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? In many discourses have I not stated consciousness to be dependently arisen since without a condition there is no origination of consciousness? You have misrepresented me by your wrong view”

Buddha objected to his describing the Birth generating consciousness that establishes the link between the two births as “the same and not another” because that description bespeaks a migrating “Soul Theory” not consistent with Buddhist view. The Consciousness that generates Rebirth is not the same and not another either. It is revolving ever changing consciousness (Samvattanika Vinnana) a Subtle concept. This is the main theme that the Sutta explains. This doctrine is analyzed and expounded in

all its ramifications. Describing consciousness as dependently originated Buddha explains that origination of consciousness occurs with Nutriment and ceases with the cessation of Nutriment.

Buddha explains the concept of Nutriment thus:

“There are four Kinds of Nutriment for the maintenance of beings that have come to be and for the support of those seeking new existence.” They are:

- a) Physical Food (Kabalinkara Ahara)
- b) Contact (Phassa Ahara)
- c) Mental Volition (Mano Sanchetana Ahara)
- d) Consciousness (Vinnana Ahara)

Buddha explains in detail two aspects of Rebirth.

- (I) How Rebirth is dependently originated.
- (ii) How Conception of an embryo in a womb takes place through the union of three things
 - a. The union of father and mother
 - b. Mother’s season
 - c. Arrival of the ‘Being to be reborn’ – Gandabba the re-linking consciousness

This concept of the “Gandabba” has given rise to many controversies in later schools of Buddhism particularly non – Theravada. Buddha rebuked Bhikkhu Sati for propagating a wrong view and clarified to the Bhikkhus the correct position.

Buddha presented to the Bhikkhus a detailed exposition of how consciousness is dependently arisen. It is not the same consciousness but a Revolving consciousness (Samvattanika Vinnana) that migrates at death and enters the womb of the mother originating a new birth.

In the Milinda Panha when the question was raised by King Milinda Whether it is same Being that is reborn giving Effect to the Kamma the response of venerable Nagasena was the enigmatic reply: “Not the same – not another”

Asserting they were the same would lend support to the Theory of a migrating Soul confirming a Soul Theory (Sassatavada), while denying would negate the effect of Kamma supporting Nihilism (Ucchedavada).

The Subtlety of the mechanism of Rebirth through the concept of Rebirth consciousness (Patisandhi Vinnana) is clarified in this Sutta. This concept is further refined in Abhidhamma.

The Sutta gives a brief summary of the process by which conception of an embryo in a human womb develops through the successful union of three factors which are:

- (i) The union of mother and father
- (ii) Mother in Season (i.e. fertile season of her period)
- (iii) Advent of the Being to be born (technically called Gandabba)

The union of parents is their physical mating. Mother's season is when a mature ovum is found in the womb ready to be fertilized by a sperm. 'Gandabba' is the birth-generating consciousness (Patisandhi consciousness) connecting the Death consciousness or Cuti Citta of the dying being and the Birth – generating consciousness or Patisandhi Citta generated in the embryo. If all three conditions are satisfactorily fulfilled an embryo is formed in the womb. The Concept of the Gandabba however, has given rise to a controversy regarding an Intermediate existence for a brief period between the moment of death and moment of conception called "Antarabhava," This subject came up for resolution at the Third Buddhist Council. The Theravada view refuting the Intermediate Existence is recorded in the Abhidhamma Treatise Kathavatthu compiled at this council.

QUESTIONS

1. What is the main theme of the Maha tanhasamkhaya Sutta?
2. Define the “Rebirth Theory” held by Bhikkhu Sati and show in what respects it differed from the Buddhist View.
3. Give an Account of the Buddhist View of Rebirth as given in the Maha tanha samkhaya Sutta
4. Explain the Buddhist Concept of “ Relinking Consciousness (Patisandhi Vinnana)
5. When King Milinda questions whether it is the same Being that is reborn after death ven. Nagasena replies
“Not the Same – Nor another”
(Na ca so – Na ca anno)
Explain this apparent Conundrum.
6. Explain the Concept of “Gandabba” in Mahatanha Sankhaya Sutta. Is it an intertmediate birth?

CHAPTER 21

VIMANSAKA SUTTA – INQUIRER (M.N. 47)

Vimansaka Sutta (No.47 of Majjhima Nikaya) is of Special significance in presenting Buddha's predilection for promoting open inquiry into any aspect of the Dhamma which is fully developed as the Philosophy of Epistemology by modern scholars.

In this Sutta Buddha invites the Bhikkhus to investigate Buddha's own Enlightenment thus:

“Bhikkhus, a Bhikkhu who is an inquirer not knowing how to gauge another's mind should make an investigation of Tathagata in order to determine whether or not he is Fully Enlightened.”

Giving further directions Buddha instructs the Bhikkhus to investigate the Tathagata with respect to defiled states, cognizable through the eye and ear. Instructing further Buddha itemizes the aspects such as mixed states cognizable through the eye, ear, cleansed states cognizable through the eye, ear, wholesome states attained over time, acquired renowned states. Whether the Venerable One is restrained without fear or not restrained by fear does he avoid indulging in sensual pleasures because he is without lust through destruction of lust.

As the Teacher teaches the Dhamma to a Bhikkhu through direct Knowledge of a certain teacher he places confidence in the Teacher thus “The Blessed One is Fully Enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practicing the good way.”

Buddha concludes the admonition thus:

“Bhikkhus, when any one’s faith has been planted, rooted and established in the Tathagata through these reasons, terms and phrases, his faith is suffused by reason, rooted in vision firm and it is invincible by any recluse or Brahmin or god or Mara or Brahma or by anyone else in the world. That is how Bhikkhus, there is an investigation of the Tathagata in accordance with the Dhamma and that is how the Tathagata is well investigated in accordance with the Dhamma.

Buddha stands unique amongst Religious Teachers of the world as one who not simply encouraged inquiry but gave unrestricted license to the Disciples and Devotees to investigate the teaching and accept as Truth only what appears to them to be well established on rational foundation. In this Sutta Buddha invites the Bhikkhus to investigate and be satisfied regarding the Truth of his own Enlightenment. Kalama Sutta is the Supreme charter of Free Inquiry whereby Buddha lays down the criteria for investigating and accepting as Truth only what remain undemolished by rational inquiry.

QUESTIONS

1. What is the main theme of Vimansaka Sutta?
2. What are the Buddhist Criteria for accepting any Theory as Truth?

CHAPTER 22

DHAMMIKA SUTTA

Dhammika Sutta is Sutta No 14 of Cula Vagga of Sutta Nipata, a text included in the Khuddaka Nikaya so called because it was preached by the Buddha in response to an invitation made by Devotee Dhammika at Jetavanaramaya.

Dhammika approaches the Buddha and respectfully inquires of the Buddha thus:

“Your Reverence May I inquire which devotee is more Virtuous – Is he the lay Householder Devotee or the Renunciate Monk?”

He continues by praising the Buddha quoting all His Supramundane attributes and Superior Wisdom showing his earnestness to hear the Buddha’s reply.

Without making any comparison between the Virtues of the Monk and Lay Devotee Buddha enumerated separately the qualities and practices that would make each a morally and spiritually chaste individual.

Taking the ordained Monk first Buddha enumerates the practices that would qualify him to be recognized as morally chaste.

1. The monk who is Knowledgeable in the Dhamma should conduct himself in a manner befitting the serenity of his calling as an ordained monk.
2. He restrains his attraction to the sights he sees, the sounds he hears, the tastes and Scents he experiences and walks to the village for alms.
3. He partakes of the alms he receives and thereafter confines himself to solitude, engages in meditation reflecting only on himself keeping away from external attractions.
4. If he speaks with a lay devotee or a follower of another faith he speaks only pleasant Dhamma avoiding calumny and accusation.
5. He understands the teaching of the Blessed One imbued with devotion and possessed of wisdom and having received alms, living quarters and water for washing the robes, utilizes them with proper understanding

6. While receiving the requisites of alms robes and water he desists from any attraction towards them and uses them without attachment like drops of water on a lotus leaf.
7. Thereafter Buddha begins to identify the qualities that would elevate the lay householder to moral refinement.
8. He does not kill any living animal, nor cause death nor condone killing. He refrains from using clubs for hurting.
9. He refrains from stealing things of value great or small nor does he condone such act.
10. He, who is sapient refrains from unchastity like someone distancing from a pit of burning embers.
11. He refrains from falsehood in the company of a single person or gathering, causes no falsehood nor condone falsehood.
12. He abstains from liquor. He avoids treating another with liquor.
13. Practicing these virtues he avoids food after meridian.
14. He avoids beautifying body with flowers, and perfumes, he sleeps on mats and observes the eight precepts on Poya days.

15. On expiry of Uposatha observances he resumes entertaining the Sangha.
16. He lives a virtuous life supporting parents.

QUESTIONS

1. Identify Five practices that qualify a Bhikkhu to be recognized as morally chaste according to Dhammika Sutta

CHAPTER 23

CAKKAVATTI SIHANADA SUTTA (D.N. 26)

Cakavatti Sihanada Sutta is another Sutta preached by the Buddha to impart a crucial doctrine by means of an allegory i.e. without addressing it directly to the parties concerned. The lesson imparted is a citation of the principles of good governance expected of a righteous ruler by political ethics. A symbol used in this Sutta is the legendary wheel the symbol of power of a universal monarch which remains in rotation incessantly as long as the principles of people- friendly righteous administration survives.

A king possessed of the wheel retires from the throne to homeless state enthroning his eldest son and instructing him to watch the motion of the wheel and inform him if it stops. One day it stopped because the son failed in his duty as a righteous king. When the retired king was informed he admonished the son thus outlining the Ariya duty of a Wheel Turning Monarch.

“This dear son that thou leaning on the norm honoring respecting hallowing it being the norm (Dhamma) as thy master should provide the right watch, ward and protection for thy own folk, for the army, for the nobles, for vassals, Brahmins, householders, town and country dwellers, for the religious world, for beasts and birds.

Throughout thy kingdom let no wrongdoing prevail And whosoever in thy kingdom is poor, to him let wealth be given.”

This admonition can be summarized as the following practices which have been designated as the Ten Principles of Good Governance of Universal Monarch.

- (1) The King should establish in the Norm (Dhamma) respect the Norm, as the Guiding Principle and establish the Royal Family in the Norm.
- (2) Instil the Norm to the Military Forces and provide them with sustenance in time.
- (3) Ensure that Members of the Ruling classes are provided with necessities of life such as chariots.
- (4) Sustain the lives of Brahmins and Householders by providing the necessities of life.
- (5) Protect the people of the Kingdom by supporting the needy with requisites of life.
- (6) Provide sustenance to Religious Personalities.
- (7) Provide security of life and sanctuary to Beasts and Birds.
- (8) Ensure that acts of injustice atrocities and crime do not occur in the state.
- (9) Provide doles to indigent and poor.

10. Associate Self- restrained Religious Dignitaries, secure their advice and live and rule according to their Counsel.

It also highlights the importance of observing the basic Five Precepts.

The Universal Monarch's Wheel is also an instrument of territorial conquest which if sent out Conquers every state that it enters.

The Sutta opens with an admonition to the Bhikkhus which reads as follows:

“Live ye as islands unto yourselves brethren, as refuges unto yourselves, taking no other as your refuge, live with doctrine (the Norm) as your island, with the Norm as your refuge, taking no other as your refuge.”

Buddha explains this epigrammatic admonition further:

“How does a brother live as an island? Buddha explains that as to thought and ideas he should remain ardent, Self-possessed, mindful overcoming craving and dejection.”

Buddha advises further:

“Keep to your area of control, walk in the areas where your fathers roamed. If you walk in the paths followed by your ancestors the Evil One (mara) will find no landing space – no basis of attack.”

The wheel of the Universal Monarch is an instrument of world conquest which as it rolls from state to state conquers every state that it enters.

QUESTIONS

1. Enumerate the Ten Principles of Good Governance of the Universal Monarch according to Cakkavatti Sihanada Sutta.
2. “Brethren live ye as islands unto yourselves as refuges unto yourselves taking no other as your refuge” clarify this precept of the Buddha. How would you reconcile this with the practice of observing the Three Refuges?

CHAPTER 24

KUTADANTA SUTTA (D.N. 5)

Buddha is acclaimed in texts as a Teacher nonpareil of both Gods and Humans. This appellation has been ascribed to the Buddha in recognition of His supreme eminence in his teaching to every individual to suit his level of intelligence and understanding. His special prowess lay in his ability to adopt a variety of pedagogical techniques comparable to modern sophisticated teaching methods imparting lessons with clarity effectively. One such technique is the utilization of an allegory or parable embodying the moral or the secular concept. We notice how Buddha utilizes this technique fruitfully in discourses such as Kutadanta and Cakkavatti Sihanada Suttas.

The lessons imparted by this method are mostly in fields such as good governance and social welfare rather than moral and spiritual upliftment. Kutadanta is an instance where Buddha had narrated a legend where a Royal Chaplain who was the Bodhisatta offers the King advice on remedying social evils like highway robbery and plundering not by punishing the offenders but by ameliorating their living conditions that drove them to engage in such felonies. In his response to the King's instruction to hold a sacrifice for his happiness the chaplain replies "your Majesty's Country is inundated by thieves – it is devastated – villages and towns are being shattered and the country is infested with highway robbers and plunderers."

The Chaplain tells the king that if he were to tax the nation that would not be the correct thing. If he attempts to get rid of evils by execution and detention of thieves the plague would not be appropriately ended.

He advises the King to dole out grain and fodder to those engaged in cultivation and animal husbandry, and funds to those in trade who need funds, then the community being intent on their career and livelihood will not harm the territory. The land would be free from burglars.

Show of power can only produce fear and not peace. It is not possible to achieve genuine lasting peace through fear. Suppression will bear result only for the time being. It will erupt and become violent later on.

This is not mere legend or a direct homily on good governance but an allegory conveying a forceful message indirectly.

After relating the Jataka story Buddha delivered a modified discourse to Brahmin Kutadanta on morality and generosity, showing the risk of degradation of sense desires and rounded off with an exposition of the Four Noble Truths.

QUESTIONS

1. What was Buddha's advice for controlling crimes such as high-way robbery according to Kutadanta Sutta
2. What was Buddha's advice for raising Government revenue?
3. Why did Buddha discourage punishment as a means of combatting crime?

CHAPTER 25

MAHAYANA BUDDHISM – A BRIEF SURVEY

Out of the non – Theravada Buddhist sects, Mahayana Buddhism ranks highest in terms of adherent strength and terrestrial spread and may be even superseding Theravada in these respects.

Literally, the term Mahayana means “Great Vehicle.” The idea of “Maha” has reference to the religious goal of the Buddhists who call themselves ‘Mahayanist’. It is the assertion of Mahayanist that they endeavor to realize the superior goal of Buddhahood while the other Buddhists endeavor to attain the inferior goals of Arahant-hood and Pacchekabuddhahood which in their view do not ensure complete emancipation. Hence Buddhists outside the pail of Mahayana came to be referred to as the followers of Hinayana the “Inferior Vehicle.” However, the Theravadins do not like to call themselves “Hinayanist.”

The emergence of Mahayana as a Sect distinct from Theravada can be dated back to the second Buddhist council held 100 years after the Parinibbana of the Buddha. The Vajjiputtaka Bhikkus who rejected the findings and judgment of the council held a separate council of their own which they called Mahasangiti and reaffirmed their practices. Starting with Vinaya they later developed their own interpretations of the texts and canon of their own. Those who accepted the rulings of this Council came to be known as Mahasangikas. This was the first Schism of the Buddha Sasana.

The Northern tradition however, attributes the holding of the Council not to the dispute over Vinaya based on the practices of the Vajjiputtaka Bhikkhus but to five controversial propositions raised by one monk known as Mahadeva. It appears that there had been a composite ground of difference for the Schism. But Sri Lankan tradition fixes it on Vinaya which appeared to Theravada monks more important. The subjects raised concern both doctrinal subjects as well as non-doctrinal subjects including human behaviors.

However, schismatic division once initiated provided the ground for more controversies which led to a process of proliferation into Sects in course of time opening the flood gates for more and more dissident sects to spring up with their own interpretations. Mahasanghikas took the lead in strengthening their sect. They had a complete canon of their own which they sub-divided into five parts known as Sutra, Vinaya, Abhidharma, Dharma and Miscellaneous.

The general doctrines of the Mahasanghikas are set out in Kathavatthu of the Abhidharma Pitaka. The doctrines espoused by Mahasanghikas and Theravadins had a common core which represented the cardinal doctrines with less important peripheral beliefs. Both accepted the principal teachings such as the Four Noble Truths, Noble Eightfold Path, Doctrine of Anatta, Doctrine of Karma, Dependent Arising, Bodhipakkhiya Dhammas and the stages of Spiritual Advancement leading to Nibbana.

There were marked differences too. According to Mahasanghikas Buddha was a Lokuttara Being (Supramundane), there were not one but many Buddhas at a time, their length of life and powers are unlimited, they neither sleep nor dream, they are eternally in Samadhi until they attain Parinibbana. The Buddhas do not go through embryonic stages at birth. They enter the mother's womb on one side of the body and leave to be born from the other side. Some groups held the view that Arahats are not altogether free from taints and frailties; they have a degree of ignorance and lust and are subject to doubt. Arahant hood is not the final stage of sanctification.

It may be seen that the doctrines of Mahasanghikas contain germs of dissentient views which later promoted the development of the colossal Mahayana School. In the Mahayana School Buddha is totally deified. In Mahayana, Buddha appears in three phases which phenomenon is called "Trikaya Doctrine (Three bodies) Sambhogakaya" represents the physical Body 'Nirmanakaya' the Psychic body and "Dharmakaya" the Personification of Dhamma.

Mahayanists called the non- Mahayanists Hinayanists since they, the latter, sought to attain liberation through the inferior goal of Arahant hood or Paccekabaddhahood. They called themselves Mahayanists (Great Vehicle Being) since each one sought to attain liberation after attaining the goal of Buddhahood which was unlimited. Concepts such as Dukkha and Kamma however were common to both systems.

In the Mahayana Buddha is a projection of the Absolute while in Hinayana Buddha is a natural human being. The original view of Nirvana was that it is attainable by one's own effort while Mahayanists held it can be attained through outside help. According to Original view Nirvana is the final goal which can be attained directly while the Mahayanists hold the view that everyone has first to attain perfection through Bodhisatvahood and thereafter attain Buddhahood and attain Nibbana.

According to Theravada, Nirvana is the final deliverance from suffering. In Mahayana Nirvana is becoming conscious of the Absoluteness. Buddha nature is inherent in every human being. By attaining Nirvana he has only to become aware of it.

Mahayana Literature

While Theravadins retained Pali as the language of their texts schools of Mahayana used Sanskrit for recording religious texts. Mahayana Literature was enriched by a chain of resourceful writers such as Vasubandhu, Asanga and Dinnaga. Books attributed to writers are called Sastras.

Principal Teachings of Mahayana

It becomes evident from a comparative study of the doctrines of the two schools that they are not doctrinal polarizations in a fundamental sense. This is borne out by the acceptance by both Schools, of the central themes of Buddha's teaching.

A comparison of Mahayana and Theravada doctrines can be presented diagrammatically by two intersecting circles presenting a figure with:

- (a) A segment exclusively of one circle
- (b) A segment exclusively of the other circle and
- (c) A segment shared by each of the two circles.

This can be interpreted by identifying Segments

Segment (a) as representing the exclusively Mahayana doctrines

Segment (b) as representing exclusively Theravada doctrines and

Segment (c) as representing doctrines cherished with equal devotion by both schools

It is of interest to note all cardinal doctrines of Buddhism such as Four Noble Truths, Noble Eightfold Path, Dependent Origination, Law of Karma and Rebirth, are cherished with equal devotion by both Schools.

The Bodhisatva Ideal and the Doctrine of Emptiness (Sunyata) are two great contributions of Mahayana to religious Thought.

The term “Bodhisatva” means an aspirant to Bodhi (Enlightenment) or Buddhahood. In Theravada in the words of Goutama Buddha it refers to his period before Enlightenment. The concept has developed in Theravada Literature to refer to the past

lives of the Buddha in Samsara while striving to complete the requirements for attaining Buddhahood starting from the time of his first aspiration at the feet of Buddha Dipankara. The Jataka tales record 548 such births while there are accounts outside Jataka tales.

The term “Bodhisatva” in Mahayana carries a different connotation. Bodhisatva concept is dominated by two forces of compassion (Karuna) and wisdom (pragna). Karuna mainly conducts his life. He would even sacrifice his life for the happiness of another being both human and animal. They have no self – interest. They live exclusively for others. A Bodhisatva’s compassion is limitless. It is through manifestation of his Karuna that he transfers his merit to another for his benefit.

Mahayana recognizes two types to Bodhisatva, Earthly and Transcendental. The Earthly ones can be identified by their limitless compassion to strive for the Salvation of others ignoring themselves. They accept rebirth endlessly to serve suffering beings.

Transcendental Bodhisatva are those who after accomplishing their Paramitas attain the wisdom of liberation (Pragna) from which there is no relapse. At the moment of death they decline to enter Nirvana and accept a state of Active Nirvana, a spiritual state in which in their compassion they continue to work for the benefit of the world. They are visible only through the Spiritual Eye.

They are on a higher plain than the Earthly Bodhisatva. They are not subject to Rebirth but can assume any form in which they can act for the benefit of others. Some are identified by names such as Avalokitesvara, Manju Sri. They visit the Peta world and Purgatories to be of service to those beings. In the early stages they are inferior to Buddhas but later they are treated equal with Buddhas with instructions to worship them. A Bodhisatva is not keen to become a Buddha. He is happier with the opportunity to serve others to relieve their suffering.

The Thirty Seven Bodhipakkhiya Dhammas are common to both Theravada and Mahayana. Mahayana too has Paramitas as a requisite for Buddhahood. They are not all the same. Of them six are prominent. They are:

- 1) Dana (Charity)
- 2) Sila (Purification of physical action, speech and mind)
- 3) Khanti (Forbearance and Endurance)
- 4) Viriya (Courage and Valour)
- 5) Dhyana (Renunciation and Solitude)
- 6) Pajana (Three-fold wisdom)

Four additional Paramitas are supplementary

- (7) Upaya Kausalya (Skillfulness and wisdom)
- (8) Sacca (Truthfulness)
- (9) Nekkhamma (Renunciation)
- (10) Pranidana (Aspiration)

A Bodhisathva's career consists of Several Bhumis ten in number.

(1) Pranidana

A Bodhisathva has to develop Bhumis one by one cultivating at least one Paramita in each Bhumi. He has initially to develop the Bodhisathva inclination to reach Bodhi. He rejoices in this state. Thereafter he practices Bhumi. He practices Dana Paramitha and other perfections according to his capacity.

(2) Vimala

Vimala is the Second Bhumi. Vimala means Purity. In Practising this Bhumi he frees himself from defilements. In this Bhumi he cultivates Sila Paramita.

(3) Prabhakari

In this Bhumi the Bodhisathva diffuses great light of the doctrine. He practices self-examination and cultivates Dhyana and Samapatti. He cultivates Khanti Paramita in this Bhumi.

(4) Arcismati

In this Bhumi he gains access to light of doctrine by reflecting on the nature of the world. He practises Viriya Paramita and Bodhipakkhiya Dhammas in this Bhumi.

(5) Sudurjaya

Fifth Bhumi he cultivates perfection of maturing others and guarding his own mind. In this Bhumi he comprehends the Four Noble Truths. He perfects Dhyana Paramita in this Bhumi.

(6) Abhimukhi

In this Bhumi he understands that all things and phenomena are signless and have no definite character. They are neither produced nor originated. They are like a dream and magically created objects. Prajna Paramita is cultivated in this Bhumi.

(7) Durangama

In this Bhumi he acquires great wisdom in the choice of means for helping others. He understands that all Buddhas are identical with the Cosmic Body. He cultivates Upaya Kausalya Paramita in this Bhumi.

(8) Acala

In this Bhumi he cultivates perfection of Pranidhana. He pervades the whole world with feeling of friendliness.

(9) Sadhumati

In this Bhumi the Bodhisathva acquires the knowledge of all phenomena and principles truly and certainly. He becomes a great teacher and acquires four Patisambhidas. He cultivates the perfection of Bala.

(10) Dharmamegha

In this Bhumi the Bodhisathva enters the stage of consecration and experiences many Samadhis. He performs many miracles. He cultivates the Paramita of Jnana.

In the Lankavatara Sutra an eleventh Bhumi is mentioned called Tathagata Bhumi. The concept of the Buddha has undergone extensive change in Mahayana tradition. The Theravada view has consistently been that the Buddha was a human Teacher who had reached the highest state of perfection and had attained knowledge and power attainable. Despite the powers of the Buddha to perform miracles through the powers of Iddhi and Dhyana and the Buddha's own words in the Parinibbana Sutta that the Buddha can live up to an aeon, the Theravadins had consistently maintained that Buddha was a human teacher. Buddha's "Rupa Kaya" was only the physical body with all the characteristics of a normal human body.

It was the Mahasanghikas who were the first to suggest Buddha's are Supramundane (Lokuttara), and the condition of their bodies, powers and length of life are unlimited. They neither sleep nor dream. They are eternally in a state of Samadhi. These concepts had developed through a series of writing in various non- Theravada sects. Even the human birth in a royal family at Kapilavasthu is denied by Mahayanists. Buddha existed before that.

Mahayanists contradicted the Theravadi view of Buddha's humanity. They introduced the concepts of Nirmanakaya and Buddhakaya. Nirmanakaya is explained as those forms which the Buddha assumes to render services to beings of different world systems. Buddha assumes a human form to show that he acquires the skills of an average man living a family life and retiring from it to attain Nirvana through ascetic practices. This is called "Lokanuvartana" (Simulating mundane life). According to Mahayana the only real "Kaya" of the Buddha is the reality. According to Theravadins the path to the attainment of Nirvana is a path of gradual training which constituted a training through the steps of Sila (Discipline), Samadhi (Concentration) and Panna (wisdom).

Mahayanists adopted a practice which did not require exact commitment to attain Nibbana. According to Mahayanists Nirvana can be attained by one of the following ways:

- 1) Path of self- discipline (Sila Marga)
- 2) Path of wisdom (Prajna Marga)
- 3) Path of the Bodhisatva (Bodhisatva Marga)
- 4) Path of Faith (Sraddha Marga)
- 5) Path of cultic worship (Puja Marga)

Mahayana had spread to Japan, China, Tibet and Korea at different times in the history. In each country it developed absorbing the influences of the religions and culture that prevailed in them. Tantrayana, Vajrayana, Sahajayana and Kalacakrayana were various cults that developed within the broad framework of Mahayana. Under the supremacy of Mahayana the original teaching of the Buddha transformed considerably. Not only did they introduce interpretations of the original teachings but in the process transferred the historical Buddha Gotama to the apparitional body of a Universal Buddha. The historical human teacher was thus transformed to a Nirmanakaya of a Universal Transcendental Buddha. They appear in the world and seemingly follow the ways of the world to promote conviction of the human beings.

Buddha changes from the role of a Teacher to an object of worship. He has power to grant relief to the distressed assuming the form closely on par with the Principal Deity of a Theistic Religion.

According to Mahayana there are two types of Bodhisatvas, the Earthly and Transcendent. The Earthly Bodhisatvas are those who are resolved to become Bodhisatvas and are on their way to attain Perfection, while the Transcendent Bodhisatvas are those who have perfected Paramitas and have attained Prajna. Though they can, they have refused to enter Nirvana in order to be of service to humans. They can be seen by the spiritual eye only. The Bodhisatva takes over the burden of suffering of beings in order to lead them to liberation.

Mahayanist claim that Theravada Nirvana consists only partial emancipation and not complete emancipation. They say that Theravada Nirvana is freedom from defilements (Klesavarana Vimukthi) and not freedom from obstruction to wisdom (Jneyavarana Vimuktti).

Buddhism spread far out from the country of its birth. It entered into the ritualistic fabric of each country also. Thereby it acquired a position which identified it as the natural religion of each country. But all traditions accepted the Buddha as the Teacher and subscribed to the cardinal doctrines of His Teaching, while at the same time conforming to a regional identity and also a broader identity between the two principal schools the Theravada and Mahayana.

QUESTIONS

1. What are the main differences between Theravada and Mahayana doctrines?
2. Trace the development of Mahayana Buddhism.
3. Who is a Mahayana Bodhisatva?
4. What is the Common core of Buddhist principles between Theravada and Mahayana Schools?
5. Explain the Concept of Bodhisatva Bhumi in Mahayana Buddhism.
6. Distinguish between Theravada and Mahayana Perfections (Parami dhamma)

CHAPTER 26

ZEN BUDDHISM

Zen (ch'an in Chinese) is derived from the Sanskrit word 'Dhyana' meaning 'trance meditation'. It is an important School of Buddhism in Japan.

Its origin can be traced to the Indian practice of 'Yoga' which Early Buddhism also opted as a basic practice. It is believed that Siddharta Bodhisatta in his endeavors to attain Enlightenment learnt yogic trances from Alara Kalama and Uddaka Ramaputta. He practised breath control (Anapana Sati) in course of trying different methods of meditation. Five systems of Indian meditation are said to have been brought to China.

Zen is a branch of the Mahayana School itself. It has characteristics common to other Mahayana Schools. It carries a deep influence of the Mahayana Pragna Paramita Sutra. It upholds the doctrine of emptiness (Sunyata) and "Thusness" (Tathata) simultaneously as components of one doctrine. Nagarjuna is considered to be the leading Patriarch who in the Second century A.C.E expounded through Prajna Paramita Sutra, the Teaching of Sakyamuni and this teaching is said to have influenced the development of Zen. Zen is influenced by leading Mahayana Sutras like Avatansaka Sutra which teaches the Mahayana doctrine of fusion with nature.

Zen meditation too emphasizes mindfulness. Another Sutra that has influenced Zen is Mahayana Lankavatara Sutra. The questions and answers exhibit irrational character which emphasizes that reasoning alone is inadequate to discover Truth and must be supported by experience.

In China Zen Buddhism received some influence from indigenous religions. It is indicated by writers that Zen Buddhism has been influenced to a considerable extent by the doctrines of the Chinese Philosophy of Taoism. Zen has a heavy content of meditation.

The Indian Buddhist Missionary Bodhidharma who died about 534 C.E is regarded as the founder of Ch'an (Zen) Buddhism in China. His philosophy was the direct experience of Enlightenment. Zen totally denies the value of scriptural study. The following stanza epitomizes Bodhidharma's teaching

A special tradition outside scriptures

No dependence upon words and letters

Direct pointing at the soul of man

Seeing into one's own nature and attainment of

Buddhahood

In China Zen system split into two as Northern School and Southern School under two different patriarchs. Northern school considered mind to be 'originally enlightened'. Hence the path to salvation lies in the internal reflection on purity and pollution,

sweeping the imperfections like dusting a mirror and allowing the true nature of original Enlightenment to awaken. This was called the method of “gradual Enlightenment.”

The Southern School opposed this view saying that the mind is not a static entity and therefore cannot reside at any given point. Hence it is futile to reflect the mind with mind. This method came to be known as “Sudden Enlightenment.”

A doctrinal element in Zen Buddhism is the concept of the Koan. It is described as one of the most important methods of penetrating into the nature of things as they are, Koan means literally ‘public notice’ or “Public announcement.” In almost all the Koans the striking feature is the illogical or absurd act or word. Koan is a method which leads to Enlightenment. The essence of Zen is the experience of seeing into one’s nature and becoming a Buddha. The koan is to stir the individual’s inner reflections.

Zen is different from other Schools of Buddhism. In other schools awakening or Bodhi seems remote and almost Superhuman, Something to be reached after many lives of patient effort. But in Zen there is always the feeling that awakening is something that is quite natural, something startlingly obvious which may occur at any moment. Zen opens directly to the truth avoiding meaningless symbolism. The characteristic of Zen is that there is immediate or instantaneous awakening without passing through intermediate states. Zen is unique in being the sole Dhyana School since there is no evidence of a similar School in India.

Zen claims to be the shortest path to Enlightenment. Satori is the sudden realization of the Truth leading to Enlightenment. Ko-an is a measure of Satori. Literally, it means a document; but it has come to mean a form of problem based on action and sayings of famous Masters.

Zen Buddhism is a view of life which does not belong to any of the formal categories of Western thought. It is not a religion or philosophy, not even psychology, or a type of science. It is an example of what is known in India and China as a “Way of Liberation” and can have no positive definition.

QUESTIONS

1. Identify three principal doctrines of Zen Buddhism.
2. Write a note on “Satori”

GUIDE TO THE STUDY OF THERAVADA BUDDHISM

Book 6

Abhidhamma Section



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Guide to the Study of Theravada Buddhism

Book 6 **Abhidhamma Section**

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PRESIDENT'S MESSAGE

The English Medium Dhamma Examination was introduced by the Colombo Y.M.B.A in 1948 in response to a request received from an Overseas Dhamma School. This Examination has since developed with a well – structured Syllabus covering the relevant Subjects – Buddha Dhamma and Abhidhamma in particular with an introduction to Pali. It has a well graduated Scheme of Examinations from Elementary Basic Level to the Advanced Diploma Level.

It is our practice to supply a Text Book covering all aspects of the syllabus prescribed for each stage of the Scheme of Examinations. We have already supplied the necessary Text Books up to Diploma Level. I have pleasure in presenting to our students this Abhidhamma Section of volume 6 of the series of Guides to the Study of Theravada Buddhism covering the syllabus prescribed for the recently introduced Advanced Diploma Level.

We were fortunate to have a resource pool of erudite scholars who produced the necessary text books. This Text Book has been produced by the joint effort of the Ven. Professor Miriswatte Vimalagnana Thera and Mr. P Wategama. I am grateful to them for their valuable and meritorious service both to the Y.M.B.A and to the community of students of Buddha Dhamma.

It is heartening to notice a keen interest growing amongst the youth both in Sri Lanka and overseas in the study of this sublime Teaching

of the Buddha. Providing facilities for and fostering the study and propagation of the Buddha Dhamma is a primary object imposed on us by our Constitution. We are eternally committed to fulfil this sacred task by conducting classes, holding examinations. Discussions and workshop and providing Text Books for the study of Buddha Dhamma. We wish our students success in all their endeavors.

May the Blessings of the Noble Triple Gem be with All.

Deshabandu Tilak de Zoysa

President

Colombo Y.M.B.A

November, 2018

PREFACE TO THE ABHIDHAMMA SECTION

Students who complete the Scheme of Dhamma Examinations of the Colombo Y.M.B.A from Preliminary to Diploma Level can be deemed to have mastered the field of Abhidhamma presented by the Comprehensive Manual of Abhidhamma studies titled Abhidhammatta Sangaha which is extensively used by Pirivenas and Dhamma Schools. This esteemed Text Book provides to the student a summarized but complete over-view of the contents of Abhidhamma Pitaka.

With this accomplishment students are now equipped with the requisite foundation to embark on to a study of Abhidhamma Pitaka proper. Abhidhamma Pitaka is a colossal Compendium of Abstract Doctrines. As the first access into this inscrutable domain this syllabus prescribed for the Advanced Diploma in Buddha Dhamma Examination encompasses a number of select topics extracted from the representative texts embodying core principles of Abhidhamma.

Mature students would discern that Abhidhamma contained in the seven Treatises of Abhidhamma Pitaka is different in many respects from the Discourses of the Sutta Pitaka. Ven. Nanaponika Maha Thera epitomizes this feature in his work on Abhidhamma Pitaka identifying Abhidhamma as “an attempt to systematize all doctrines laid down in the Suttas and to elucidate them from the philosophical or, more correctly speaking, psychological and physiological stand-points.”

English study Guides on Abhidhamma are either extracts or summaries of English translations of Texts or disquisitions on Abhidhamma which have necessarily to use English renderings of Pali Terms in the original Texts which can differ from author to author. This can be a baffling problem for students.

We hope this Guide Text will provide the basic foundation necessary for the students to face the Examination with confidence. Students are advised to do additional reference to the Texts recommended in the Additional Reading List.

I am thankful to the Panel of contributors to the this Abhidhamma section – namely Ven. Professor Miriswatte Wimalagnana Thero of Postgraduate Institute of Pali and Buddhist studies University of Kelaniya and Messrs. P. Wattedgama, Jaliya Ekanayake and A. Ranasinghe who acted as the Coordinators.

May the Blessings of Noble Triple Gem be with All.

November, 2018

Nalin. J. Aebyesekere
Secretary
Dhamma Examinations Committee

AUTHORS' NOTE ON THE ABHIDHAMMA SECTION

The Abhidhamma Section covers the content of the Abhidhamma Syllabus prescribed for the Advanced Diploma Examination in Buddha Dhamma of the Colombo Y.M.B.A. As mentioned in the Head-note to the Abhidhamma Module of the Syllabus given in the Examinations Handbook the totality of the Abhidhamma segments of the Syllabuses from Junior Part I to Diploma Level exhaust the content of the standard Abhidhamma Text Book Abhidhammatta Sangaha which is itself a secondary source of Abhidhamma. Hence in drafting this Abhidhamma Syllabus for the Advanced Diploma Level one has necessarily to dwell into the Primary Source namely Abhidhamma Pitaka comprising Seven Treatises.

Abhidhamma Pitaka is a monumental creation of Super Wisdom enshrined in terse cryptic language defeating attempts at simplistic expression. Hence the Teachers as well as the students are in a helpless situation. In formulating the Syllabus one has necessarily to be content with gleaning a select number of topics from the texts that could be brought within the understanding capacity of the student. We have presented our explanations of the subjects in a simple language, subject, of course, to limitations to suit the level of the students.

The development of Abhidhamma over the centuries is shrouded in controversy. Hence the authors of the Syllabus have limited the background material to essential features so as to give it a complete appearance. We have provided a couple of chapters to highlight the outstanding characteristics.

Our exercise in presenting this study material to our students through this Series of Guide Books was to summarise into a Digest all the relevant material reduced and simplified to the required level. In the present task as we did in our previous exercise too we drew copiously from the material presented by renowned authors in their works. Another inexhaustible source of readymade material was the Encyclopedia of Buddhism published by the Government of Sri Lanka. We wish to acknowledge with gratitude that we drew material in large measure from the relevant Articles of this monumental Compendium Our students are the beneficiaries of this act of plagiarism of ours.

P. Wattegama

For and on behalf of Authors.

November, 2018

GUIDE TO THE STUDY OF THERAVADA BUDDHISM

For

Advanced Diploma Level

**English Medium Dhamma Examination of
the
Colombo Y.M.B.A**

Abhidhamma Section

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CHAPTER 1

THE SIGNIFICANCE OF ABHIDHAMMA IN THE TEACHINGS OF THE BUDDHA

Abhidhamma Pitaka is the title given to the third and last collection of the Buddhist Canon. The term “Abhi” qualifying “Dhamma” signifies the specific method in which the Dhamma is set forth in the books of the Abhidhamma Pitaka and the connected literature.

Both historically and logically Abhidhamma represents a development of the doctrine of the Buddha. In a literary sense “Abhi” according to Buddhaghosa means ‘Special’ or ‘Supplementary’ (dhammātireke dhamma visessathena). Hence Abhidhamma is Special Doctrine, classified as doctrine pure and simple without any embellishments by admixture of literary grace, personalities, similes, anecdotes, arguments, etc.

Tradition also has recognized a distinction in style between the two systems. The Suttas embodying the Dhamma are said to be taught in discursive style (Sappariyaya desana) using similes, anecdotes, etc. in contrast Abhidhamma taught in non-discursive style (nippariyaya desana) using a precise language, technical in meaning and function. The two styles are also called Suttanta Pariyaya and Abhidhamma Pariyaya. Suttanta are popular discourses while Abhidhamma works are **technical** dissertations. Abhidhamma is also called ‘Paramatta desana’ embodying “Paramatta sacca” absolute or ultimate realities while Suttas are called ‘Sammuti desana’ which embody conventional truths.

Vinaya embodies injunctions for Bhikkhus and Bhikkhunis and is called 'Ana Desana'.

In discussing the significance of Abhidhamma in the teaching of the Buddha it is relevant to examine the following aspects

- i. The historicity and authenticity of Abhidhamma as a teaching of the Buddha.
- ii. Special characteristics that would enhance its appeal to the more perceptive follower.
- iii. The special character of Abhidhamma which highlights and identifies the realities of phenomena and their characteristics as distinct from their external appearances.

Certain scholars, particularly, far eastern; have cast doubts in their writings regarding the Authenticity of Abhidhamma and expressed the view that Abhidhamma is a later development basing their argument that Abhidhamma is presented in a number of systematic treatises and not in the form of sermons delivered at a given place to identified audiences in discursive language.

The Cullavagga account of the First Council mentions that what was recited at the council was Dhamma and Vinaya and makes no specific mention of Abhidhamma. This omission is explained by the fact that Abhidhamma at the time was a component of and not distinguishable from Dhamma. The development of Abhidhamma as a distinct Pitaka has apparently taken a couple of centuries as is evident from the references of discussions at the Third Council.

Critics have raised the question why Buddha who identified his teaching as ‘Dhamma Vinaya’ made no reference to Abhidhamma and why Abhidhamma has no ‘background account (Nidana) summarising where, to whom and on what occasion it was delivered as found in respect of many Suttas. On account of this omission some have advanced the view that Abhidhamma is a later development.

In response to these comments writers have asserted that the term Dhamma used in canonical accounts is an ‘Umbrella’ designation that covers both the Sutta and Abhidhamma as it was the usage at the time. Commentator Buddhaghosa possibly foreseeing the risk of a future challenge asserts that Abhidhamma has not one Nidana but two—‘Desana Nidana’ as found in the Suttas and additionally “Adhigama Nidana” which he explains in the Commentary Atthasalini.

He states that the first aspiration of Gautama Bodhisatva during the dispensation of Buddha Dipankara (Maha Pranidhana) signifies the initiation of Abhidhamma which after maturing over 550 births was fully comprehended by the Buddha on his Enlightenment and reflected upon in the Fourth Week constituting Adhigama Nidana. The Preaching of Abhidhamma in the Tavatimsa Heaven during the seventh Rain Retreat and the subsequent repetition to Venerable Sariputa preserved by pupillary succession up to the Third Council represents Desana Nidana.

The balanced opinion of modern scholars is that although the philosophic thought embodied in the Abhidhamma Pitaka is the authentic teaching of the Buddha it is difficult to support the view

that the seven treatises that constitute the Abhidhamma Pitaka were delivered by the Buddha in the same style and phraseology as we find them today.

They are of the view that Abhidhamma is a supplementary product that originated from Dhamma and its compilation was accomplished by a school of scholars. Modern critics hold the view that Abhidhamma Pitaka was a response to the necessity felt at the time for the production of a systematically organized code of Abhidhamma. It is the distilled essence of Buddha's teaching produced in response to the desire of the Buddhist intelligentsia for a systematic presentation of a mass of discursive discourses.

The said need apparently originated from the style of preaching adopted by the Buddha which was not that of a philosopher promulgating a systematic ideology in a technical style but that of a Benevolent Teacher presenting a system of admonitions to a community of listeners seeking release from an abundance of woes making use of the language of popular parlance and other devices including similes, anecdotes and catechisms resembling the technique of a physician treating a group of patients.

Since the contemporary society had a strong community of perceptive intellectuals who promoted debates and controversies on religious and philosophical theories there was a need to present the Buddhist viewpoint also in the appropriate style and this need was satisfied by scholarly Bhikkhus who transformed the popular parlance of the Suttas into high technical jargon and produced the Abhidhamma treatises as we find them today. Kathavatthu has its own origin which is not subject to dispute. This editing was done by first compiling a

glossary of terms which came to be called ‘Matika’ (titles) later expanded and developed into treatises which came to be called Prakarana. The Sangiti Sutta of Digha Nikaya bears evidence of this exercise.

Taking all these facts into account the conclusion is clear and indisputable that Abhidhamma is the authentic teaching of the Buddha in more elegant language than Suttas and not a new invention or a subsequent appendage.

Whether as a direct dictation of the Buddha or an edited version produced by learned Bhikkus of the time’ out of essential teaching the content is nothing other than the Buddha word. But controversy centres not on Abhidhamma but Abhidhamma Pitaka (of seven Treatises). It is a historical fact that Kathavatthu was compiled by Venerable Moggali Putta Tissa Thera. But Atthasalini the Dhamma Sangani Commentary asserts that since it follows the matika method of Abhidhamma it should be treated as a Canonical work. On the same argument since all Treatises follow the “Mathika Method” of exegesis they are also authentic versions of the Buddha word.

Introduction to Abhidhamma

Abhidhamma is the title given to the Third collection of doctrines of the Buddhist Canon. It is also the designation of a specific method of presentation of the Dhamma as distinct from Sutta.

Both historically and logically the Abhidhamma represents a development of the doctrine in the teaching of the Buddha. Canonically it enjoys equal authority with the Dhamma.

The word ‘Abhidhamma’ is a compound formed with prefix ‘Abhi’ followed by noun ‘Dhamma’. This suggests that it is later in time than Dhamma and is a special category of Dhamma. Writers have agreed that the method of teaching Abhidhamma is different from that employed in the Sutta.

It is generally accepted that Abhidhamma originated and developed out of Dhamma. Dhamma was taught to composite audiences as and when the occasion arose and the language used was largely non-philosophical often mixed with colloquial jargon. As the understanding of the disciples became deeper the necessity arose for a more precise statement of the nature of reality. As the word gradually grew into a religion and philosophy professed by an increasing number of people the necessity arose for a precise and categorical presentation of the Abhidhamma doctrine.

The Abhidhamma differs from Suttanta in the method of presentation. Abhidhamma follows a special analytical method distinguished as “Abhidhammabhajaniya”. In Suttanta, There is reference to loose, vague and unscientific terms while Abhidhamma used impersonal technical terminology.

Buddhist philosophy is not a mere speculative mental analysis. Its analytical methodology is utilized for ethical purposes. It is a moral code based on mental analysis. In the Suttas doctrine is preached for a practical purpose, to develop morality and insight for the attainment of realization. Abhidhamma has in place of a preacher a scholar whose interests are definitions, technical determinations and analytical knowledge in place of moral admonitions.

It is remarked that the need for the presentation of the Buddha word in a language shorn of figurative embellishments arose from the style of Buddha's teaching. Buddha did not propagate his teaching in the role of a Philosopher promulgating a methodical system of philosophy but a benevolent preacher presenting to his flock a benevolent scheme of salvation from the woes of phenomenal existence.

The subject matter of Abhidhamma

Our knowledge of the internal and external worlds is obtained through sensory perception. This world of sense experience is comprehended by mind and matter. Ultimate Reality is beyond mind and matter. The totality of life is mind, matter and Ultimate Reality. These define the scope and limit of Abhidhamma.

Reality is defined in Abhidhamma as Paramattha Dhamma which is of four types namely mind (Citta), mental co-efficients (Cetasika), matter (Rupa) and Ultimate Reality (Nibbana). The first three belong to the empirical reality (lokika) while the fourth belongs to transcendental realism (lokuttara).

The four types of ultimates according to Theravada Buddhism consist of eighty two categories as follows:-

Mind	1
Mental coefficients	52
Matter	28
Reality	1
	<hr/>
	82
	<hr/> <hr/>

Buddha has asserted the supremacy of the mind in the determination of life (*cittena niyati loko*). This means that the proper study of man is the study of his own mind. It also follows that proper study of the mind must precede its purification and development. Since Abhidhamma teaches the path to the realization of truth the study of the mind has been given high priority.

In other words Abhidhamma is primary Buddhist Psychology, the study of the mind in all its dimensions. The significance of Abhidhamma lies in the fact that it gives us a clear insight into the main features of the psychological life of the individual.

Abhidhamma is the use of terms with specific precision which is not interchangeable. It does not recognize synonyms unlike the Suttas which use a free style of expression. Hence in Abhidhamma mind is denoted by the term 'citta'. Other synonyms like Mano and Vinnana have different connotations.

Another special feature of Abhidhamma is the minute analysis of time in conceptual activity. According to Abhidhamma one practical moment is made up of seventeen thought moments which

form bare awareness up to final registration of the object. Abhidhamma introduces the concept of bhavanga (sub-conscious life-contnum) consciousness when a person is said to be Vacant.

The most important single contribution of Abhidhamma to the history of thought is the fully developed and comprehensive theory of causality and relativity which is dealt with exhaustively in the Patthana. Abhidhamma concludes with a discussion on the ultimate reality of Nibbana.

Abhidhamma marks the final successful attempt at the harmonious integration of ethics, psychology and religion. This gives Abhidhamma its distinctive religious character.

QUESTIONS

1. “Abhidhamma is the Essence of Buddhism” Discuss this evaluation.
2. “Abhidhamma deals with Absolute Truths while Sutta Dhamma deals Conventional Truths” clarify this statement.
3. Trace the evolution of Abhidhamma Pitaka through the Buddhist Councils.
4. What special features distinguish Abhidhamma from Sutta Dhamma?
5. “Abhidhamma is a later development in Buddhist Canon” Do you agree? Give reasons for your answer.

CHAPTER 2

CONTENTS OF THE BOOKS OF THE ABHI-DHAMMA PITAKA IN OUTLINE

Abhidhamma Pitaka is the third component of the Tripitaka (Three Baskets) constituting the text of the three-fold compendium of the Sacred Scripture of the Theravada School. It comprises seven books or Treatises designated as Sattappakarana (Seven Theatises). They are namely

1. Dhammasaṅgani – Enumeration of Phenomena.
2. Vibhanga – The ‘Book of Analysis
3. Dhātukathā – Discussion with reference to Elements
4. Puggalapaññatti – Description of Individuals
5. Kathāvatthu – Points of Controversy
6. Yamaka – Book of Pairs
7. Patthana – The Book of Origination.

It is difficult to date exactly the first appearance of the seven Books of the Abhidhamma Pitaka in their present form. Dhamma Sangani, Vibhanga and Patthana, the older lot were probably recited at the Second Buddhist Council. Dhatu Katha, Puggala Pannatti and Yamaka were recited at the Third Buddhist Council held during the reign of Asoka. Katha Vatthu was compiled at the Third Buddhist Council by Venerable Moggali Putta Tissa Thera, President of the Council embodying the points of Controversy raised by the various

non - Theravada Sects of the day and the Orthodox views confirmed at the Council rejecting the unorthodox views.

Available evidence goes to prove that all seven books of Abhidhamma in practically the same form and language were fixed not later than 250 B.C.E. The entire Tripitaka had been preserved in original form without any tampering.

1. Dhammasangani

Dhammasangani is the First Book of the Seven Treatises (Sapta Prakarana) of the Abhidhamma Pitaka. The complete name of the text is Dhammasangani Sangha which signifies its inquiring character into Dhamma. In terms of its content the title is translated into English as the “Manual of Psychological Ethics”. The term Dhamma denotes both mental phenomena and material phenomena and mind as well as Supramundane states, The text consists of three main parts

- i. An analysis of consciousness (Citta) with its concomitant mental states (cetasika)” and
- ii. An analysis of corporeality (Rupa) and
- iii. A Summary

Citta states are sub-divided into three namely Kusala (wholesome) Akusala (unwholesome) and avyākata (neutral).

Although Abhidhamma uses a special terminology in its discussions of the philosophical teachings of the Buddha there is hardly any fundamental difference between the views of the Sutta

Pitaka and the Abhidhamma Pitaka. Dhammasangani is pre-eminently an analytical treatise and brings to a point of perfection the process found in the Sutta Pitaka.

The text of Dhammasangani begins with a table of contents called Matikas subdivided into two segments Abhidhamma Matika and Suttanta Matika.

As mentioned earlier Dhamma Sangani begins with classification of Dhammas under three heads, Kusala, Akusala and Avyakata. Proceeding further the analysis of Consciousness (Citta) into 89 under four heads according to the Realms in which individuals can be born

- a) Sense (Kamavacara)
- b) Form (Rupavacara)
- c) Formless (Arupavacara) and
- d) Supramundane (Lokuttara).

The Chapter on Consciousness is arranged under the above – mentioned heads. After each type there follows a long list of mental factors. In the Second chapter (Rupakkhanda) matter (Rupa) is analysed into 27 items called Rupadhammas (Material elements) subdivided as Primary (Mahabhuta) and Secondary (Upadaya) elements. This is followed by a supplementary chapter consisting of questions and answers. Dhammasangani has discussed two of the principal concepts of high philosophical importance Body and Mind. Abhidhamma is not a speculative but a descriptive philosophy. Dhammasangani presents its philosophy mainly through a method of analysis and the method through relations discussed in its Commentary.

Buddhism is a religious philosophy emphasizing the ideal of emancipation from ignorance and suffering. Accordingly, it has made a search for knowledge conditional to the religious considerations. Hence ethical and religious advancement is directed towards emancipation. Dhammasangani presents a wealth of psychological ethics. Venerable Nyanatiloka translates the title of the Treatise as “Enumeration of Phenomena” Dhammasangani emphasizes ethical advancement without myths and metaphysics for the sole purpose of deliverance from Ignorance and Suffering through one’s own effort.

2. Vibhanga

Vibhanga prakarana is the second Treatise of the Abhidhamma Pitaka. It is regarded as a Supplement to and continuation of Dhammasangani. Vibhanga means exposition, classification or analysis. Accordingly Vibhanga contains an analysis of eighteen topics of Buddhist doctrines as listed below – each topic being discussed under three criteria, namely-

- i. Suttanta bhajaniya – Sutta Method
- ii. Abhidhamma bhajaniya – Abhidhamma Method
- iii. Pannha – pucchaka – Question and Answer?

The eighteen topics are as follows –

Khanda	- Aggregates
Dhatu	- Elements
Sacca	- Truths
Indriya	- Faculties
Paccayakara	- Cause and Effect

Satipatthana	- Mindfulness
Sammappadhana	- Right Exertion
Iddhipada	- Psychic Powers
Magganga	- Constituents of the Path
Jhana	- Absorptions
Appamañña	- Noble Living
Sikkhapada	- Precepts
Patisambhidhana	- Analytical Knowledge
Nāna	- Wisdom
Khuddakavattu	- Minor Points
Dhamma hadaya	- Mental Elements
Ayatana	- Bases
Bojjanga	- Factors of Enlightenment

While Dhammasangani, on the whole prefers the analytical procedure, the method applied in Vibhanga is rather synthetical.

3. Dhatu Katha

Dhatu Katha and Puggala Pannatti are in size the smallest books of the Abhidhamma Pitaka. Both are from beginning to end written in Catechism style (i.e. Question and Answer form).

Dhatu Katha consists of 14 chapters with Hundreds of Questions and Answers. Their titles give only the character of the arrangement and no indication of the contents. The full title of this volume is “Khandha – Ayatana – Dhatu Katha” which is indicative of the contents, which are discussions on:

- a) Aggregates (Khandha)
- b) Bases (Ayatana) and
- c) Elements (Dhatu).

All phenomena are discussed with reference to these categories that is whether and if so what measure they are

- i. Included (Sangahita)
- ii. Not included (Vippayutta)
- iii. Associated (Sampayutta)

4. Puggala Pannatti

The little volume Puggala Pannatti Forms a useful catechism with questions and answers on persons mentioned in Dhamma Contexts. But Subjects of discussion are not phenomena as in all other Abhidhamma texts but so-called individuals (Puggala) which however, in a philosophic sense, do not possess any reality apart from phenomena. It is for this reason that the comment has been made that the text at times can hardly be distinguished from a text of the Sutta Pitaka especially Suttas from Anguttara Nikaya. The text used is hardly the philosophical language found in Abhidhamma text but the conventional every-day language generally employed in the Sutta.

The manual is divided into ten chapters. The first deals with single individuals, the second with pairs, the third with groups of three and so on. Instead of short and terse definitions closer to Abhidhamma style we find elaborate details of individuals with numerous beautiful comparisons of similes. The definitions in very lucid conventional language included high profile persons like

Universal Buddhas (Samma sambuddha) silent Buddhas (Paccheka Buddhas) **Four Noble Disciples (Ariya Puggala)**, Puthujjana (Worldlings), Trainee (Sekha), Non-Trainee (Asekha) etc. Thus the Puggala Pannatti is an invaluable Book of Reference which even in the study of Suttas is of immense benefit.

5. Katha Vatthu

Katha Vatthu though believed to have been added last out of seven books it is traditionally listed as the fifth. The traditional belief is that it was preached in its present form by the Buddha. This theory of the 'Nidana' of Abhidhamma is meant to attribute the general authorship of the Pitaka to the Buddha. But one has to take into account two points:-

- 1) This is the only Theravada Abhidhamma book for which tradition acknowledges a separate author, namely Thera Moggaliputta Tissa.
- 2) Its subject matter is a critique of the so-called wrong views adopted later by Buddhist sects that emerged several centuries after Buddha's parinibbana.

According to the Commentary Buddha had predicted that a pupil by the name of Moggali Putta Tissa Thera will call a Third Council, call up one thousand sections as determined by the Buddha with the text incomplete leaving one section for recitation. By this method the main authorship is attributed to the Buddha leaving the detailed authorship to Ven Moggaliputta Tissa Thera.

According to the historical background there arose a serious dispute 100 years after Parinibbana with the Vajjiputtaka Bhikkhus proposing the laxity of Vinaya rules. When Orthodox monks disagreed vehemently they broke away and formed new sect called Mahasanghikas. This division led to further sub-divisions culminating in the proliferation into eleven sects. The Third Council was convened by Asoka in order to remedy this situation. In this Council the entire Three Pitakas were recited and Kathavatthu was compiled by the Convenor Moggali Putta Tissa Mahathera in order to repudiate the wrong views held by the Nikayas Other than the **Theravadins**.

Structure of the Text

Kathavatthu deals with 219 doctrinal interpretations held by various Buddhist Schools arranged under 23 chapters. Scholars state that there is no particular order in presentation either by way of subjects or sects. However they range from most significant to trivial. They are mentioned in the Commentary. They give a fore-sign of subsequent divisions into a multiplicity of sects based on doctrinal differences including the development of the strong rival sect of Mahayana which downgraded the Arahant.

The subjects discussed include, among others, the following

- a) Whether the person exists in a real and ultimate sense.
- b) Whether everything exists.
- c) Whether by nature Buddha is transcendent
- d) Whether the Arahant could lose his Arahant hood

Many other questions relate to the nature of Buddhahood. His Physical marks, Buddha's powers and differences among various Buddhas of old.

Hand in hand with the tendency to establish the transcendence of the Buddha there was another tendency to downgrade the nature of the Arahant and other noble persons (Ariya Puggala Sotapanna ect.)

Among other issues discussed are:-

- a) Differences between Arahant and Layman.
- b) Can Karma affect the Arahant
- c) Whether Arahant accumulates more merit
- d) Arahant's Consciousness at death.

The over-all flavor of questions is the skepticism regarding the traditional exalted nature of the Arahant such as

- e) Can Arahant fall from Arahant hood? Among other subjects debated are the nature of the ordinary person (Putujjana), Cosmology, Unconditioned Nibbana.

The Method and Purpose

The purpose of Kathavatthu is to repudiate the views held by sectarian groups. In the Theravada Buddhist Canonical literature the Kathavatthu is significant both historically and philosophically. Historically it reports the view points of various Buddhist traditions contributing thereby to our understanding of the vast and variegated traditions of Buddhism but also Indian religions in general.

Kathavatthu after quoting the question raised gives the Theravada view first and follows with each of the divergent views giving the Non-Theravada sect that holds each of the divergent views.

6. Yamaka

Writers have described the ten chapters of Yamaka as “ten valleys of dry bones” apparently because the contents have no depth. It serves only as a Book of Reference and a Collection of Terms and Definitions. It is a work of Applied Logic and Play of words and technical terms rather than an exposition of philosophic concepts.

The Book is called Yamaka (The Pairs) most probably because of the dual grouping of question and converse notions (e.g. Are all wholesome phenomena wholesome Roots or Are all wholesome Roots wholesome Phenomena?).

The Book is divided into ten chapters as follows:-

- i. Mula Yamaka - 9 Roots
- ii. Khandha Yamaka - Groups of Existence
- iii. Ayatana Yamaka - 12 Bases
- iv. Dhatu Yamaka - 18 Elements
- v. Sacca Yamaka - 4 Noble Truths
- vi. Sankhara Yamaka - Mental Formations
- vii. Anusaya Yamaka - 7 Evil Biases
- viii. Citta Yamaka - Consciousness
- ix. Dhamma Yamaka - Phenomena
- x. Indriya Yamaka - 22 Corporeal & Mental Faculties

The method applied in most of the 10 chapters is everywhere more or less the same e.g. divided into three sections

- A. Delimitation of terms - Pannatti Vara
- B. Process - Pavatti Vara
- C. Penetration - Parinna Vara

7. Patthana

The most important last work of Abhidhamma Pitaka deals with conditionality and dependent nature of all manifold corporal and mental phenomena of existence which in their combinations are known by conventional terms 'I' and 'Person' but which in ultimate sense are only just passing phenomena.

This is the most complete and systematic elucidation of Paticca Samuppada (Dependent Origination) expanding the 12 links to 24 Paccayas or Conditions or Relations.

As already mentioned this work does not provide with an entirely fresh piece of information but only gives the already known doctrines a more systematic and more philosophic form. The twenty four conditions are sub-divided into 4 divisions:-

- (A). Anuloma Patthana - Origination according to the positive method
- (B). Paccaniya Patthana - Origination according to Negative method

(C). Anuloma – Paccaniya - Patthana – Origination according to Positive – Negative Method

(D). Paccaniya – Anuloma – Patthana – Origination - according to Negative – Positive Method

The 24 Conditions or Paccaya are as follows:-

1. Root Condition - Hetu Paccaya
2. Object Condition - Arammana Paccaya
3. Predominance Condition - Adhipathi Paccaya
4. Proximity Condition - Anantara Paccaya
5. Contiguity Condition - Samanantara Paccaya
6. Co-Nascence Condition - Sahajāta Paccaya
7. Mutuality Condition - Añña- Mañña Paccaya
8. Support Condition - Nissaya Paccaya
9. Decisive – Support Condition - Upanissaya Paccaya
10. Pre-nascence Condition - Purejāta Paccaya
11. Post – nascence Condition - Paccājāta Paccaya
12. Frequency Condition - Āsevana Paccaya
13. Karma Condition - Kamma Paccaya
14. Kamma – Result Condition - Vipaka Paccaya
15. Nutriment Condition - Āhāra Paccaya
16. Faculty Condition - Indriya Paccaya
17. Jhana Condition - Jhāna Paccaya
18. Path Condition - Magga Paccaya
19. Association Condition - Sampayutta Paccaya

- | | |
|---------------------------------|----------------------|
| 20. Dissociation Condition | - Vippayutta Paccaya |
| 21. Presence Condition | - Atthi Paccaya |
| 22. Absence Condition | - Natthi Paccaya |
| 23. Disappearance Condition | - Vigata Paccaya |
| 24. Non-Disappearance Condition | - Avigata Paccaya |

(For details please refer to Guide to the study of Theravada Buddhism Book – Abhidhamma Section chapter 2 “Compendium of Conditionality” and the chapter titled Patthanaya – Conditional Relations of the “Study Notes on Abhidhamma” by Jaliya Ekanayake)

QUESTIONS

1. Give in brief the Contents of any ONE of the Seven Treatises of Abhidhamma Pitaka.
2. Trace the historical and literary circumstances that led to the compilation of Kathavathu Prakarana.
3. Is the Pattana a refinement of the Formula of Dependent Origination?

CHAPTER 3

MÂTIKĀ AND DHAMMASAṄGAṆĪ

Introduction to *mātikā*

Matikā, the Pali word is derived from Sanskrit word *māṭṛkā* meaning topic, heading, theme etc. As how the term is used in the Abhidhamma literature, modern scholars propose for the term such meanings 'list of topics' and 'Matrix'. *Matikā* in pāli as used by Theravada tradition and *māṭṛkā* in Sanskrit as used in the literature of other schools of Buddhism other than Theravada originally meant a fundamental doctrinal concept of the teaching of the Buddha such as truths (*sacca*), aggregates (*khandha*), elements (*dhātu*) etc which demanded clear and precise interpretation and elaborations. The elaborations as such were the outcome either of the clarifications of the Buddha or of in-depth discussions by the learned disciples. Considerable number of such profound discussions on the matters of the *dhamma* by learned disciples are reported in the Discourses. Accordingly, a *mātikā* consisted of a fundamental teaching or an important doctrinal point (*uddesa*) and its elaboration (*vibhaṅga*). In the course of time detailed discussions on *mātikā* were arranged and were incorporated systematically into the body of abhidhamma to form *abhidhamma-piṭaka*. In this sense, *mātikā* signify themselves the kernel of the *abhidhammapiṭaka*.

¹. In this article the author uses the word *mātikā* in both singular and plural.

Apart from those *mātikā*, the lists of topics of the teaching of the Buddha mentioned above, there had appeared a new type of *mātikā* which may be introduced as lists of subjects for analytical treatment in the texts. These are the *mātikā* that we see in the *Dhammasaṅgaṇī* incorporated to the beginning of the text, and hence they are proper to be called as matrix. They, unlike the former types of *mātikā*, were not merely one single key doctrinal points elaborated in detail, but were combinations of contradictory or inter-related concepts forming couplets and triplets.

There are two common factors seen in the treatment of *mātikā* in the *abhidhamma*:

- 1) *Mātikā* were systematically elaborated.
- 2) Other doctrinal concepts were studied in the light of the *mātikā*.

It should be clear that *mātikā* had been central to the origin and the development of *abhidhamma*. In Chinese and Tibetan Buddhist traditions, *mātikā* is synonymous to *abhidhamma*.

***Mātikā* in the Discourses and Vinaya**

Mātikā were common to the texts of both Discourses (*sutta*) and discipline (*vinaya*). In the *Mahāvagga*, for instance, there is a reference to a set of eight *mātikā* propounded by the Buddha relating to the pulling out of the *kaṣṭhina*-robe (*aṣṣimā*, *bhikkhave*, *mātikā kaṣṭhinassa ubbhārāya*). This is a rare example for *vinaya-mātikā*. By this, it is evident that the Buddha himself was the pioneer to elaborate on Doctrine (*dhamma*) and Discipline (*vinaya*)

². A special robe a monk can receive every year at the end of a rainy retreat.

by means of *mātikā*. The topics of the systematic arrangement of sections in the *vinaya*, in *khandhakas* for instance, could have been regarded as *mātiākā* in the same way as such headings were regarded in the texts of abhidhamma. However, *mātikā* in the abhidhamma grew into prominence whereas those of Discipline remained unobvious. This was probably because of the fact that controversies among Buddhist schools were more over the doctrine than over the vinaya and the consequent urgency to systematically develop abhidhamma in order to respond to heretical views. Abhidhamma traditions were concerned with preserving their own tradition of interpretation of the teaching of the Buddha unspoiled by misinterpretations. *Mātikā* came out to be so significant in making the texts of the tradition of interpretation as systematic and precise as possible.

3.1.1 Origins of *mātikā*

Mātikā were non-flexible, systematic and condensed versions of the contents of more elastic and sporadic presentations of many Discourses. Among the Discourses too, there are a few Discourses such as Pāsādika-sutta, Sāmagāma-sutta, Saṅgīti-sutta of the *Dīghanikāya* and *Mahāsakuludāi-sutta*, *Bahudhātuka-sutta* of the *Majjhimanikāya* of that systematic nature. These Discourses themselves signify the tendency of the tradition towards more systematic representation of the teaching of the Buddha. It was this need to organize the teaching that gave birth to *mātikā* in the course of advancement of *abhidhamma*. Dependence on *mātikā* changed the style of *abhidhamma* from that of Discourses. This difference made *abhidhamma* a non-sporadic dissemination of the *dhamma-nippariyāya-desanā*. Only the learned disciples could explain *mātikā* and

such disciples during the time of the Buddha were called *mātikā-dharā*. It was these *mātikā-dharā* (holders of *mātikā*) who later contributed to the development of canonical *abhidhamma* literature.

3.1.2 Authenticity of *abhidhamma* in relation to *mātikā*

From far back in the history of Buddhism, there had been arguments for and against the authenticity of *abhidhamma*. There had been traditions who doubted *abhidhamma* as teaching of the Buddha. Theravāda tradition has linked authenticity of *abhidhamma* to *mātikā*. The tradition, as evident in the *Atthasālinī*- Commentary to the *Dhammasaṅgaṇī*, held the idea that the *mātikā* were propounded by the Buddha himself and *abhidhamma* was arranged in accordance with those *mātikās*. It is reported in the *Atthasālinī*, that the *Kathāvatthu*, a text attributed to venerable Moggalīputtatissa who lived during the reign of Asoka the Great had been expounded on the *mātikā* established by the Buddha and thus, this text was regarded within the fold of *abhidhamma* (*Iti sathārā dinnanayena śhapitamātikāya desitattā sakalampetaṃ pakaraṇaṃ buddhabhāsitameva nāma jātaṃ*). In this sense, it is evident that the Theravada tradition has held that Buddha himself has promulgated the *mātikā* of *abhidhamma*.

Theravada tradition has credited venerable arahant Sāriputta also with undertaking a great deal of labor for perpetuation of *abhidhamma*. He had been not only regarded as the first human being to listen to *abhidhamma* from the Buddha but also who had been introduced to be the founder of the method of exposition of *abhidhamma*

(*abhidhamme vācanāmaggo nāma sāriputtattherappabhvo*). Two intermediate abhidhamma works, the *Niddesa* and the *Paṣṣambhidāmagga* are attributed by the Theravada tradition to venerable arahant Sāriputta. In the beginning of the the latter work, 73 knowledges of the Buddha have been designated *mātikā*. The *Atthasālinī* states that venerable Sāriputta had added a portion of *mātikā* (*suttantika duka mātikā*) to the *Dhammasaṅgaṇī*. Believing *mātikā* to be the stem of abhidhamma, Theravada tradition has attributed *mātikā* of abhidhamma to Buddha himself and venerable arahant Sāriputta, the great exponent of *dhamma*.

However, it is impossible to say that all the *mātikā* scattered in the abhidhamma literature were proclaimed by the Buddha. Undoubtedly some of the *mātikā* must have been formulated later by learned monks for systematic arrangement, mnemonic purpose and preservation of interpretative method.

3.1.3 *Mātikā*: Theravada versus other schools

Both Theravada and Sarvāstivāda Buddhist traditions developed their own abhidharma and composed the texts of their abhidharma literature independently during the period of scholastic Buddhism. One of the earliest texts of the Theravada tradition in which earliest *mātikā* that Theravada tradition highlighted can be found is the *Vibhaṅga*. Each of the 18 chapter titles of this text together with their profound elaborations should be regarded as *mātikā*, even though they are not designated *mātikā* in the text. In the texts of other Buddhist traditions such as of Sarvāstivāda similar lists

³. A period after the demise of the Buddha in the history of Buddhism when the monks inclined to academic studies and theoretical interpretations of the teachings of the Buddha.

are found named as *mātikā*. In the *Dharmaskhandha* of the Sarvāstivāda school, there are 21 *mātikā* in a slightly different list from that of the *Vibhaṅga*. Again, in a list with a few variances from the former two texts themselves, 21 *mātikā* are listed in the *Śāriputrābhidharmaśāstra* of the Dharmaguptaka School. These *mātikā* unquestionably were those that were regarded as key doctrinal concepts of the teaching of the Buddha acceptable to those schools. Fumimaro Watanabe has observed the three important abhidhamma texts of three Buddhist schools mentioned above and collated the *mātikā* in those respective schools. The differences of the lists and arrangements indicates sectarian characteristics of those texts. All these texts of different Buddhist schools show as to how much these *mātikā* have been important in the development of abhidhamma literature.

3.1.4 *Mātikā* in the *Dhammasaṅgaṇī*

The *Dhammasaṅgaṇī* is the oldest among abhidhamma texts according to the tradition. The text exhibits the attempt to systematically collate the body of knowledge of the classification of mind and matter developed by the Theravada abhidhamma tradition. The classification of consciousness into 89 separate *dharmas* together with their respective concomitant factors and division of secondary matter (*upādāya-rūpa*) to count the material *dharmas* as 28 is intrinsic to abhidhamma. The text is totally dedicated for systematic, analytical and comprehensive understanding of these discreet phenomena.

⁴. There are different views as to what school this texts belongs to.

⁵. See. Watanabe, Fumimaro, *Philosophy and Its Development in the Nikāyas and Abhidhamma*, Motilal Banarsidass: Delhi, 1983. P. 59

The Significance of *mātikā* in the *Dhammasaṅgāṭī* is revealed by the facts that the *mātikā* have been included in the other abhidhamma texts as well. *Mātikā* are the basis of the whole *Paṭṭhāna* in the same way as how they are to the *Dhammasaṅgāṭī*. The *Pañhapucchaka* section of the Vibhaṅga analyze dhammas according to couplets and triplets of the *Dhammasaṅgāṭī*. The *Dhātukathā* adds couplets and triplets to its classifications such as Aggregates.

Matikā in the *Dhammasaṅgāṭī* consists of 122 modes of classifications convenient to abhidhamma and forty-two convenient to *suttantas*. From the modes of classifications of *matikā* of abhidhamma, twenty-two are matrix of triads (*tika-mātikā*) whereas a hundred are matrix of dyads (*duka-mātikā*).

Following examples, the first three of triplets show us how contradictory and interrelated concepts are combined to form *mātikā*.

- (Triplet of wholesomeness- *kusala*) Wholesome phenomena, unwholesome phenomena, indeterminate phenomena
- (Triplet of *vedanā*- feeling) Phenomena associated with pleasant feeling, phenomena associated with painful feelings, phenomena associated with neutral feelings
- (Triplet of *vipāka*- result) phenomena that are *kamma* results, phenomena that are productive of *kamma* results, phenomena that are neither *kamma* results nor productive of *kamma* results

In the first triplet, first two concepts are contrary to each other and those first two together have made a third one which is a different concept from the first two but is related in dealing with same

subject, *kusala*. In the second example, however the three concepts are not really contrary to one other rather they are connected in relation to feeling. In the formation of couplets, the method followed is to combine contrary concepts.

- (The couplet of *hetu*- Roots) Phenomena which are root causes, phenomena which are not root causes
- (The couplet of *sa-hetu*- with Roots) phenomena which have root causes, phenomena which have no root causes

However, the set of couplets traced to *suttantas* have considerable number of couplets with interrelated concepts rather than contrary concepts. One of the notable difference of the couplets of this category from other couplets and triplets of abhidhamma is that they include not only the *dhammas* or psycho-corporeal phenomena but also the terms of conventional word such as Foolish One, Past, Future, *Saṅgha* etc. This difference reminds us the different characteristics of Discourses and abhidhamma.

In the *Dhammasaṅgāṭī*, the couplets with a common factor are put into a larger group called *gocchaka*. The first group as such is named *hetu-gocchaka* as the common factor for all couplets of it is the Roots- *hetu*. There are also groups whose couplets are not interrelated like the second cluster of couplets- *Chūlantara-duka*; but they are not called *gocchaka*.

As the matrix are the basis for abhidhamma, an ample effort is taken to explain or define the concepts of the matrix. The contents of the *Dhammasaṅgāṭī* itself is an elaboration of the first *mātikā*, the triplet of *kusala*. The first two chapters of the *Dhammasaṅgāṭī* is a

detailed treatment of wholesome, unwholesome and indeterminate phenomena. The first chapter shows the three aspects of consciousness in different realms (*bhūmi*) whereas the second chapter on matter entirely the last aspect (as matter is indeterminate phenomena).

In the last two chapters, rest of the *mātikā* together with their related other concepts are defined in a uniform system of question and answer. Each opening up of a new subject in the form of question together with the answer for the question was called exposition (*uddesa*). If the exposition was followed by an analytical question and answer on the details of the expository statement that was called de-position (*niddesa*). Answers of *uddesa* and *niddesa* mostly consisted of either variant aspects of the concept defined or synonyms of it. Following is an example:

Example

(Exposition)

Which are the states that are intoxicants (*āsavā*)?

The four intoxicants: Intoxicant of sensuality, intoxicants of renewed existence, intoxicants of speculative views and intoxicant of ignorance

(Deposition)

What is intoxicant of sensuality?

The sensual desire (*kāmacchando*), sensual passion (*kāmarāgo*), sensual delight (*kāmanandī*), sensual craving (*kāmatanḥā*), sensual fondness (*kāmasineho*), sensual thirst (*kāmapariḷāho*), sensual fever (*kāmamucchā*), sensual languishing

(*kāmojjhāsānaṃ*), sensual rapacity, which is excited by the pleasure of senses. - this is called the intoxicant of sensuality.

Following is how the 8th triplet of matrix is elaborated. The key doctrinal point in this connection is putting away (*pahāna*). Based on *mātikā* trinary questions are raised: 1) Which are the states that are to be put away by insight, 2) Which are the states that are to be put away by mind-culture 3) Which are the states that are not to be put away either by insight or by mind-culture. The first question is answered as follows:

“Which are the states that are to be put away by insight?

Three fetters: Identity belief, doubt and clinging to rituals.

In this connection, what is clinging to rituals?

When in this world, the ignorant, average man who does not see the noble ones, who does not comprehend, nor is trained according to the doctrine of the noble ones, who does not see good men, nor is trained according to doctrine of good men regards the self as bodily form, or as having bodily form, or regards bodily form as being in the self, or self as being in the bodily form...” (this phrase is associated with feeling, perception, formations and consciousness as well).

Here, the clinging to rituals (*sīlabbata-parāmāsa*) is one of the three states to be put away by insight. The expositor takes a good opportunity to adequately describe the concept. The main purpose of this type of elaboration is to provide with the learner a comprehensive understanding of a particular concept and its related concepts.

QUESTIONS

1. Describe what *mātikā* means.
2. Explain how *mātikā* have contributed to the Development of abhidhamma.
3. *Mātikā* can be identified as a preface to whole abhidhamma literature. Discuss.
4. Elaborate on the characteristics of the *mātikā* in the *Dhammasaṅgaṇī*.

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3.2 Characteristics of Consciousness (*citta*) and Classification of Consciousness According to *Dhammasaṅgaṇī*

Dhammas

Theravāda tradition held the view that the psychological and physical phenomena are important to understand to realizing the dependently co-arising of dhammas and no-self thereby. Dhammās were regarded as real in the sense that they provide themselves the building blocks of whole experience of the animate beings (*satta*) which finally were expounded to be dependent and conditional in their origin. The idea behind such an understanding was to establish the view that psycho-corporeality is a bundle of dependently arisen phenomena (*saṅkhārapuñja*) which means that there is no any substantial reality behind the experience except some ephemeral appearances based on different other causes and conditions.

What are these dhammas? As was given above *dhammas* or psycho-corporeal phenomena are those found in various classifications and elaborations of mind and matter occurring in Discourses. The limbs of major classifications of mind and matter and psychological experience of the practitioner such as Five Aggregates, Six *dhātūs*, twelve *āyatanas*, Eighteen *dhātūs*, Thirty-Seven Factors of Enlightenment and various other divisions such as Four Great Elements, three roots of wholesomeness and three roots of unwholesomeness are those *dhammas*. Such classifications or divisions are scattered in many Discourses throughout the Pali canon. They were expounded by the Buddha as those which were empirically visualized by him and are possible to reveal to the meditative mind of the practitioner.

The Theravāda tradition was regarded as a tradition which held the view that *dhammas* are real. This meant that they had an empirical reality meaning what we call *dhammas* are existing in reality in the world of experience. The significance of realizing the *dhammas* emphasized by Theravada tradition caused the tradition's being identified as *dharmavādins*, meaning those who expound the *dhammas* as real. From the early days of the Theravada tradition there had been attempts to further elaborate these classifications of psycho-corporeality. The *Dahammasaṅgiṇī* represent an early scholarly engagement to classify these empirical factors. Later, those empirical factors were called ultimate realities. The meaning of the *Dahammasaṅgā* itself is collecting together or complete enumeration (*saṅgā*) of *dhammas* (*dhamma*).

Theravada tradition had labored not only to analyze *dhammas* further (*bheda*) but also to see the relationship among the *dhammas* analyzed, the synthesis (*saṅgaha*) of them. Abhidhamma literature reflects such attempts. The *Dhammasaṅgā* signifies the analysis of *dhammas* whereas the *Paṭṭhāna* the synthesis. These two texts are interrelated. The former introduces a new scheme of representing mind and matter and in the latter there is another new method elaborating the doctrine of dependent-co arising in the form introducing twenty-four types of relations (*sūvisipaccaya*) of *dhammas* closely following the *Dhammasaṅgiṇī*. The two texts have the purpose of denial of the notion of self and the self-plurality. The division of consciousness into discrete phenomena opens the possibility of identifying these *dhammas* a plurality of self. To avoid such a misconception the *Paṭṭhāna* shows the mutual dependency of *dhammas* on other *dhammas*.

3.2.1 Classifications of mind and matter and the *Dhammasaṅgāṭī* classification of mind

Two other texts the *Vibhaṅga* and the *Dhātukathā* also can be regarded as those support analyses of *dhammas*. However, these texts follow the old schemes of classifications. *Dhammasaṅgāṭī* clearly marks a beginning of and a way forward to the beginning of later abhidhamma. The division of states of consciousness on a psycho-ethical basis under a category called *citta* and demarcating sets of psychological factors concomitant with each of those states together with introducing secondary matter (*upādāyarūpa*) had been a remarkable development reflected in the abhidhamma literature. The classification of consciousness is the most significant undertaking of the abhidhamma traditions. Venerable Nyanaponika says “Here for the first time in the history, the human, so evanescent and elusive, has been subjected to a comprehensive, thorough, and unprejudiced scrutiny.”

As was mentioned above, in the course of the development of abhidhamma, there came a classification of mind and matter under a generic term called *paramattha*. Mind and matter were classified under four *paramatthas*- *citta* (mind), *cetasika* (mental concomitants), *rūpa* (matter) and *nibbāna*. While *Dhammasaṅgāṭī* has not directly referred to or followed this division, its classifications have contributed a lot to the new method developed in the abhidhamma literature later. The Cīttuppādakhāṇḍa, the first chapter of the *Dhammasaṅgāṭī* consists of an intrinsic way of analyzing consciousness. In the texts the

⁶ Nyanaponika, Venerble, Abhidhamma Studies, Boddhist Publication Society, Knady, 1998. p 5-6

possibilities of mind under the generic term *citta* 89 in number and the concomitant factors of a particular state of consciousness have been the basis of the abhidhammic teachings of *citta* and *cetasika*. The number of the *cittas* counted in the *Dhammasaṅgāṭī* has remained unchanged where as to the division of matter one item was added. The classification of *cetasikas* had been subject to further systematization and definition. In the classical period of abhidhamma studies, *cetasikas* were separated from *citta* for the purpose of treatment of them in accordance with the doctrine of ultimate realities.

3.2.2 *Dhammasaṅgāṭī* Versus Discourses

The 89 possibilities of *citta* was considered to be equal to all the principal ethical states of consciousness. In the Discourses, varieties states of consciousness were understood to belong to different categories of classifications of mind and matter. We have mentioned below those categories of consciousness as found in the

Found in the Discourses we find only following categories of confines:

- ◆ Consciousness is one in to the classification of Aggregates (*khandha*): *Viññāṅakkhandha*
- ◆ Consciousness falls in to two categories in the classification of Faculties (*āyatana*): *manāyatana* and *dhammāyatana*
- ◆ Consciousness falls in Eight categories in the classification of elements (*dhātu*): Consciousness of five physical senses, *manodhātu*, *dhammadhātu* and *manoviññādhātu*

The classification of *citta* in the *Dhammasaṅgāṭī* was intended to be convenient to the consciousness pertaining to the categories of those early classifications in the Discourses. The thoughts enumerated and presented in the *Dhammasaṅgāṭī* can be identified with the categories of mind and matter of classifications as follows.

Category	Number
<i>Viññāṇakkhandha</i>	All types of <i>cittas</i> .
<i>Manāyatana</i>	All types of consciousness
<i>Dhammāyatana</i>	All types of <i>cittas</i> and Experience of nibbāna in the form of objects mind (<i>dhammārammaṇa</i>)
Consciousness of Five physical senses	Ten types of <i>cittas</i>
<i>Manodhātu</i>	Three types of consciousness
<i>Dhammadhātu</i>	All types of conciseness including <i>nibbānic</i> experience in the form of objects of mind
<i>Manoviññāṇadhātu</i>	Two types of <i>cittas</i> performing four types of function

In early classifications, we are not sure about the content of some of the factors. So masters of abhidhamma have shown the content of such categories in definite numbers of thoughts included in them. More detailed elaborations of the above thoughts can be found in later abhidhamma works especially in commentaries and the *Abhidhammatthasaṅgaha*.

- ◆ *Manāyatana* (Mind base) includes all types of cittas
- ◆ *Dhammāyatana* or *dhammadhātu* includes sensitive portions of five senses (*pasāda*), 14 types of subtle matter (*sukhumarūpa*), mind (*citta*), mental concomitants (*cetasika*), *nibbāna*, concepts (*paññatti*).
- ◆ Consciousness of Five physical senses are called *dvipaṅcaviññāṇa* and they are 10 in number.
- ◆ *Manodhātu* (mind element) includes three types of *cittas* (1 Adverting to five senses- *pañcadvārāvajjana* (kiriya or functional thought), 2 receptive *cittas* with desirable object and undesirable object- *saí paścchana*).
- ◆ *Dhammadhātu* or *dhammārammaṇa* is same as *Dhammāyatana*.
- ◆ *Mano-viññāṇadhātu* (Mind-consciousness-elements) includes three *cittas*- 3 Determining (*santīrana*) *cittas* (in case of five sense-door processes on both desirable and undesirable objects) and consciousness of adverting to mind-door (*manodvārāvajjana*) (in case of mind door). The former three also perform the activities of Registering of sensual object (*tadārammaṇa*), (Accompanied by indifference) rebirth

consciousness, subliminal consciousness and Death consciousness whereas the latter Deciding (*voṣṭhapana*) (in case of five-door sensory process).

3.2.3 Categories of Classification of Consciousness

The division of consciousness is expounded in accordance with the first set of list of matikās given in the beginning of the text, they are:

- a) categories of wholesome thoughts
- b) categories of unwholesome thoughts
- c) categories of thoughts neither wholesome nor unwholesome

The important point of the classification of consciousness in the *Dhammasaṅgāṭī* is that the 89 thoughts here are classified in accordance with their ethical nature- kammically wholesome, kammically unwholesome and kammically neutral. So, *Dhammasaṅgāṭī* treatment of mind is psychological and ethical. The first category includes the wholesome thoughts of the sensuous, form and formless as well as transcendental realms whereas the second category only in the sensuous realm. In the Form and Formless realms, there are no gross fetters that generate unwholesome *kammas* like in case of the sensuous world. Form and Formless realms to which the beings are born by the fruition of the effect of the meditative trances do not have unwholesome thoughts as a part of those realms. The third category includes two sets of thoughts called resultant and functional. This third category includes most of the involuntary functions of mind. If the thoughts are divided according to their ethical nature as how they

are found in the *Dhammasaṅgāṭī* the 89 thoughts can be divided in following way:

- Kammically unwholesome *cittas* (*akusala*) 12
- Kammically wholesome *cittas* (*kusala*) 21
- Karmically Neutral *cittas* 56 (Resultant 36, Functional *cittas* 20)

It is in the first group given above that has lots of variations in relation to the spheres (*bhūmi*). On such variations, the treatment of the first group can be shown in the following divisions.

- Meritorious thoughts pertaining to sensuous sphere
- Meritorious thoughts pertaining to the fine material sphere
- Meritorious thoughts pertaining to the non-material sphere
- Modes of meritorious thoughts which lead to three grades of existence
- Meritorious thoughts that lead to liberation from the three spheres

3.2.4 Later Developments of *Dhammasaṅgāṭī* classifications of *citta*

In the *Dhammasaṅgāṭī*, we come across the possibilities of consciousness belonging to or related spheres of existence together with their concomitants with an identification of the categories in the light of the classification such as Aggregates or *mātikās*. The technical designations of separate thoughts together with their function are mostly found in later exegetical literature.

The *Dhammasaṅgāṭī* classifications of consciousness not only signifies ethical concerns behind the classifications but also the facilitation to the cognitive process. The thoughts presented are, as is evident from the above explanations, performing different activities including those of psycho-motor types in the cognitive process. These activities are identified in the later exegetical works as *kicca. Cittas* collectively perform 14 such functions in mentation or knowing and thinking in other words. This is directly related to the doctrine of avenues of thought (*cittavīthi*) exhibited and elaborated in the later abhidhamma works, the classification of the *Dhammasaṅgāṭī*.

QUESTIONS

1. What has been the purpose of compiling the *Dhammasaṅgāṭī*?
2. What is the difference of classification of consciousness between other abhidhamma canonical Texts and the *Dhammasaṅgāṭī*?
3. Show the development of the classification of consciousness in the *Dhammasaṅgāṭī* compared to the classification of the same in the Discourses.
4. Explain a theory in which the classification of consciousness in the *Dhammasaṅgāṭī* was adopted.

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3.3 Characteristics of Mental Concomitants (*cetasikas*) and Classification of Mental Concomitants According to *Dhammasaṅgāṭī*

Concept of *Cetasika*

In the Cūḷavedallasutta of the *Majjhimanikāya*, perception (*saññā*) and feeling (*vedanā*) are identified as *cetasikas* as they are associated with mind (*cittapaśabdha*); and therefore, they are named as *cittasaṅkhāra*. There are two important points in this passage in the recognition of the nature of mental concomitants.

- 1) Both *saññā* and *vedanā* are identified as mental concomitants (*cetasikas*)
- 2) *Saññā* and *vedanā* are identified within the fold of mental formations (*saṅkhāra*)

Here in this context *citta* (mind) and *cetasikas* (mental concomitants) are represented as separate mental domains interconnected. Even though we have seen statements to reveal that concept of *cetasika* was a new introduction during the classical period of abhidhamma, this passage clearly points out that the concept of *cetasika* was already known to early Buddhism. *Cetasikas* were enumerated by expanding the Aggregates of Formations.

Identification of *cetasika* as a separate mental domain has paved the way to identify four ultimate realities of mind and matter. The *Dhammasaṅgāṭī* for the first time demarcates the *dhammas* in association with 89 thoughts classified on psycho-ethical basis. It is important to keep in mind, however, that the *Dhammasaṅgāṭī*

refers neither to Ultimate Realities nor to *cetasikas*. But it is evident that both are intended in the formulation of the text. The meaning of the name given to the text Collation (*saṅgāḥāra*) of *dhammas* and the fresh division of mind and matter hint the transformation of *abhidhamma* from the method of presentation of the teaching convenient to Discourses to Ultimate Realities fitting to *abhidhamma*. The *Dhammasaṅgāḥāra* marks a milestone in the development of *abhidhamma* doctrines.

Thoughts and *Cetasikas*

The *Dhammasaṅgāḥāra* has provided a list of associated factors with each and every thought presented. The list provided with the first thought, the first wholesome thought of the sensuous sphere is the standard list with 56 factors from which several factors will be omitted when the thoughts change in *kamma* and realm (*bhūmi*). When the unwholesome thoughts are described the concomitants represent the common factors to all types of thoughts, the direct opposites of some of the associated wholesome factors and unwholesome factors which do not belong to second group. Following is the list of the associated factors provided with the first wholesome thought.

(A direct quotation from The *Dhammasaṅgāḥāra* translated by U Kyaw Hine)

“What are the meritorious *dhammā*?”

⁷. *The Dhammasaṅgāḥāra* (Tr. U Kyaw Khine), Sri Satguru Publications, Delhi., 1999. P 33

when at a certain time a meritorious thought pertaining to the sensuous sphere arises, accompanied by pleasure and associated with knowledge, having as its object any sense object, such as a visible object a sound, an odour, a taste, a tangible object, a mind-object, - then at that time contact arises sensation arises, perception arises, volition arises, thought arises, initial application of the mind arises, sustained application of the mind arises, delightful satisfaction arises, happiness arises, one-pointedness of the mind arises, the faculty of conviction arises, the faculty of concentration arises, the faculty of wisdom arises, the faculty of mind arises the faculty of mental pleasantness, the faculty of vitality arises, right view arises, right thinking arises, right effort arises, right mindfulness arises, right concentration arises, power arises of conviction arises, power of endeavour arises, power of mindfulness arises, power of concentration arises, power of wisdom arises, power of being ashamed (to do evil) arises, power of fear (to do evil) arises, non-convetousness arises, not having ill will arises, right view arises being ashmed (to do evil) arises, fear (to do evil) arises, serenity of mental concomitants arises, malleability of mind arises, preparedness (for good action) of mental concomitants arises, preparedness (for good action) of mind arises, soundness of mental concomitants arises, soundness of mind arises, rectitude of mental concomitants arises, rectitude of mind arises, mindfulness arises, clear comprehension arises, tranquility of mind arises, insight arises, endeavor arises, non-distraction (of concentration) arises.”

This kind of observation helps us to understand the building blocks of our own world of thoughts. It is such an analytical understanding that can make us aware of the nature of appearances of

thoughts which in turn can make the wise not to be slaves of attachments or detachments.

It is noticeable that there is a crucial repetition of *dhammas* in different forms. See how different *dhammas* occur in the list of first wholesome thought.

(A direct quotation from *The Dhammasaṅgāṭī* translated by U Kyaw Hine)

⁸. *The Dhammasaṅgāṭī* (Tr. U Kyaw Khine), Sri Satguru Publications, Delhi., 1999.

a. The factors which occur only once in the list:

1. Phassa" contact |
2. Saññā" perception|
3. Cetanā" volition|
4. Vicāra" sustained application of the mind|
5. Pīti"delightful satisfaction|
6. Jīvitindriya"faculty of vitality|
7. Kāyapassaddhi, equanimity of mental concomitants|
8. Cittapassaddhi , serenity of mind|
9. Kāyalahutā" quickness of mental concomitants|
10. Cittalahutā" quickness of mind|
11. Kayamudutā" malleability of mental concomitants|
12. Cittamudutā" malleability of mind|
13. Kāyakammaññatā" preparedness (for good action)
of mental concomitants|
14. Cittakammaññatā" preparedness (for good action)
of mind|
15. Kāyapāguññatā, soundness of mental concomitants|
16. Cittapāguññatā, soundness of mind|
17. Kāyujukatā, rectitude of mental concomitants|
18. Cittujukatā, rectitude of mind|

b. The factors which occur a twice in the list:

1. Citta (mind), as citta (mind) and as manindriya (faculty of mind)
2. Vitakka (initial application of mind), as vitakka (initial application of mind) and as sammāsankappa (Right Thinking)
3. Saddhā (conviction), as saddhindriya (faculty of conviction) and as saddhābala (power of conviction)
4. Hiri, being ashamed (to do evil), as hirī, being ashamed (to do evil). and as hirībala, power of being ashamed (to do evil)
5. Ottappa, fear (to do evil), as ottappa, fear (to do evil) and as Ottappabala, power of fear (to do evil)
6. Alobha (non-greed), as alobha (non-hatred) and as anabhijjhā (non-covetousness)
7. Adosa (non-hatred), as adosa (non-hatred) and as abyāpāda (not having ill will)

c. The factor which occurs 3 times in the list:

Vedanā (sensation), as vedanā (sensation), as sukha (happiness), and as somanassindriya (faculty of mental pleasantness)

d. The factors which occur 4 times in the list are:

1. Vīriya (endeavour), as vīriyaindriya (faculty of endeavour), as sammāvāyāma (Right Effort), as vīriyabala (power of endeavor) and as paggaha (endeavor)
2. Sati (mindfulness), as satindriya (faculty of mindfulness), as sammāsati (Right Mindfulness).as satibala (power of mindfulness) and as sati (mindfulness)

e. The factor which occurs 6 times in the list:

Samādhi (concentration), as samatha (calm or tranquility of mind), as cittassekaggata (one-pointedness of mind), as Samāhindriya (faculty of concentration) Samāhindhibala (power of concentration), as sammā samādi (Right concentration) and as avikkhepa (non-distraction)

f. The factor which occurs 7 times in the list:

Pañña (wisdom), as Paññindriya (faculty of wisdom), as sammāditthi (Right View as a constituent of the ariya path), as paññābala (power of wisdom), as amoha (non-bewilderment), as sammāditthi (Right View as a mental factor for good action), as sampajañña (clear comprehension) and as vipassanā (insight)

Commentary to the *Dhammasaṅgā* ī says that one, looking at this list, may feel that the exposition as disorderly as the booty carried out by thieves or grass scattered by a

herd of cattle. The same texts meeting with this criticism says that this is not any flaw but the real nature of variations of these factors. An example of the taxpayer is given to justify the exposition. If someone dealing with varieties of professions pays taxes for all these professions he engages in the number of taxes paid are like the different classifications of a single factor. However, in the development of abhidhamma, unlike the divisions of *citta* or *rūpa*, that of *cetasika* was not stable or fit enough to be accepted as it was in the *Dhammasaṅgāṭī*. The List of *cetasikas* had undergone serious modifications in the abhidhamma literature until it was counted as 52 in the *Abhidhammatthasāṅgaha* by venerable Anuruddha.

3.3.1 Detailed exposition of mental concomitants

Apart from classifications of mental concomitants in accordance with thoughts, the Dhammasaṅgāṇī has undertaken a detailed exposition to analyze mental concomitants by defining them and showing the connection of factors with other classifications of mind and matter. The full list of the concomitants of the thought is followed by a section of defining concomitants. From the end of the definition of all the 56 concomitants, starts the section enumerating the same *dhammas* in relation to other classifications, four aggregates etc. The concomitants are classified into four aggregates, two bases, two elements, three nutriments, eight faculties, mental absorption with five factors etc. Here, there is again a repetition of concomitants defined previously when the same concomitant is classified into those lists. The repetitions remind us the interconnectedness of varieties of phenomena.

Definitions consist of synonyms or other aspects of the concomitant concerned and this is quite typical in all the canonical abhidhamma texts.

“What at that time is volition? That which at that time is volition born out of full contact with mind-consciousness element appropriate to that volition, effective volition, exercise of volition- this is at that time is volition.”

QUESTIONS

1. Explain the importance of Cūḷavedallasutta for the identification of *cetasikas*.
2. Explain how cetasikas are presented with thoughts.
3. Explain about the nature of explosion of cetasikas.

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CHAPTER 4

LESSON BASED ON VIBHANGA PRAKARANA BOOK OF TREATISES

Introduction

Vibhanga Prakarana is the Second out of Seven Treatises of Abhidhamma Pitaka in terms of the sequence of texts adopted at the Third Buddhist Council. It is observed that each Treatise has its own distinct style and characteristic in the arrangement and presentation of its contents. While the first Treatise Dhammasangani follows the analytical technique, the method adopted in Vibhanga is Syn-
thetical. It serves as a bridging link between the two styles of textual presentation.

Vibhanga means exposition, classification or analysis. The whole text consists of 18 Treatises or Doctrinal Topics, (Vibhanga), all complete in themselves and independent of one another.

The 18 Topics analysed in this Treatise are the following:

1. Khanda Vibhanga - Analysis of Five Aggregates
2. Āyatana Vibhaṅga - Analysis of Twelve Bases
3. Dhātu Vibhaṅga - Analysis of Eighteen Elements
4. Sacca Vibhaṅga - Analysis of Four Noble Truths
5. Indriya Vibhaṅga - Analysis of Twenty two Faculties
6. Paccayākāra Vibhaṅga - Analysis of conditions of
Dependency

7. Satipatthana Vibhanga - Analysis of Four Foundations of Mindfulness
8. Sammappadhana Vibhaṅga - Analysis of Four Right Exertions (Four Great Efforts)
9. Iddhipāda Vibhaṅga - Analysis of Four Bases of Psychic power
10. Bojjhaṅga Vibhaṅga - Analysis of Seven Factors of Enlightenment
11. Magga Vibhaṅga Path - Analysis of Eight Steps of the Path
12. Jhāna Vibhaṅga - Analysis of Absorptions
13. Appamañña Vibhaṅga - Analysis of Noble Living
14. Sikkhāpāda Vibhaṅga - Analysis of Five Precepts
15. Paṭisambhidā Vibhaṅga - Analysis of Four Analytical Knowledges
16. Nāna Vibhaṅga - Analysis of Different kinds of Knowledge
17. Khuddaka Vatthu Vibhaṅga - Minor Classification of Dhammas
18. Dhammahadaya Vibhaṅga - Mental Elements

This selection presents a broad cross section of doctrinal topics selected from both Sutta Dhamma and Abhidhamma ranging from basic themes such as Precepts to themes of high metaphysics such as Aggregates.

It is also important to note that each of the eighteen Vibhngas are discussed and analysed under three criteria namely

- (a) Suttanta Bhajaniya - According to Suttanta
i.e. Sutta style of explanation
- (b) Abhidhamma Bhajaniya - According to Abhidhamma
style of analysis
- (c) Panha pucca - by way of question and answer.

The doctrinal themes of this Treatise are further explained and elaborated in the traditional commentarial style in the commentary-Sammohavinodani compiled by Thera Buddhaghosa.

The Concept of Khandha

The term ‘Khandha’ has been used in the sense of a collection of many things belonging to the same kind or constituent elements of a being.

The analysis of man and Universe is a feature common to all systems of religion and philosophy. Each religion has its own purpose of such analysis. Materialists employed this to explain the origin of man and his relation to the Universe.

Buddha’s analysis was to prove that there is nothing permanent and real underlying not only man and the Universe but also the elements that constitute them without at the same time falling into the extreme of nihilism.

With this end in view he made a three-fold analysis into elements of Khandha (Aggregates), Ayatana (Bases), and Dhatu (Elements). He asserted that it is not only the individual that is unreal but even the components that constitute the individual. These

constituents are identified, defined and analysed minutely in this volume.

4.1 The Five Aggregates (Khandha Vibhanga)

Khandha Vibhanga is the first out of the eighteen Vibhanga of Vibhanga Prakarana. Pali word Khandha in an absolute sense means constituent element, factor, substantiality, especially elements of substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. It is rendered into English as Groups or Aggregates (of existence) or in a more restrictive sense Groups of clings, categories of clings or Objects.

Buddha has summed up all physical and mental phenomena of existence which are taken by ignorant individuals as one 'Ego' or Personality into Five Groups – namely

1. Corporeality Group (Rupakkhandha)
2. Feeling Group (Vedanakkhandha)
3. Perception Group (Saññakkhandha)
4. Mental Formation Group (Saṅkhārakkhandha)
5. Consciousness Group (Viññānakkhandha)

These, Five Groups are sometimes reduced to two clusters –

- a. Rupakkhandha – representing only corporeality signifying Matter or Form
- b. Namakkhandha – combining the balance four Groups which are non-corporeal in character, or in other words Mental

What is called an individual existence in popular parlance is in reality, a process of mental and physical phenomena. The Five Groups neither singly nor collectively constitute any entity called self, apart from them. The concept of self is hence a mere illusion, identified by the simile of the cart which reads as follows:-

When all constituent parts are there
The designation ‘cart’ is used
Just so, where the five groups exist
A ‘living’ being do we speak of

Feelings, perceptions and mental formations are only different aspects and functions of a single unit of consciousness.

Following short definitions occur in texts

- 1) Corporeality Group (Rûpa) are the four primary elements (mahā bhuta)
- 2) Feeling Group are the six classes of feeling due to visual, sound, odour, taste, bodily and mind impressions (Vedanā)

- 3) Perception Group are perceptions of visual objects sounds, odours, tastes, bodily and mental impressions.
- 4) Mental Formation Group are six classes of volitional (sañña) states with regard to visual, sound, odour, taste and bodily impressions and mental objects (Saṅkhāra).
- 5) Consciousness Group are the six classes of Consciousness eye ear, nose, tongue, body and mind consciousness (Viññāna)

These Groups are inseparable, mutually conditional, impersonal and empty.

In Sutta explanation the groups are explained as either past, present or future, own or external, gross or subtle, low or lofty, far or near.

Abhidhamma explanation is a repetition of Titles. Summary analyses how many Groups are

- (a) Karmically wholesome
- (b) Unwholesome, and
- (c) Neutral.

4.2 The Twelve Bases – (Āyatana Vibhaṅga)

Introduction

Ayatana (Bases) is the Topic analysed in Chapter Two of this Treatise.

The term Āyatana is used in two contexts in the Dhamma. In the broad context it denotes four immaterial absorptions attained by

those practicing the requisite meditations. In the restricted sense which is the philosophical sense, it means the spheres encompassing various sense organs and their respective objects. The minutely explicated analysis presented in this Treatise is based on this second restrictive philosophical sense.

Analysis

The Treatise presents an analysis of Twelve Bases. Functionally they fall into two Groups, the Inner Group signifying the six organs of sense perception (Ajjhattika) and the outer Group signifying the sense objects (Bāhira). The Two Groups can be identified according to the following paradigm showing their correlation

<u>Inner Group (Ajjhattika)</u>	<u>Outer Group (Bāhira)</u>
Eye (cakkhā yatana) visual organ	- Visible object (Rupayatana)
Ear (sotayatana) auditory organ	- Sound audible object (Saddayatana)
Nose (ghānāyatana) olfactory organ	- odour olfactory (gandhāyatana)
Tongue (jivhāyatana) gustatory organ	- taste gustative object (rasayatana)
Body (Kayayatana) tactile organ	- tactile object (pottabbayatana)
Mind (manāyatana) consciousness	- mind object (dhammayatana)

By the term “visual organ” is meant the sensitive part of the eye (Cakkhu Pasada) built up of the four basic elements. Likewise, every other organ represents its sensitive part which can take in the external object, ear the audible object and so on. Mind Base (Manāyatana) is

the collective term signifying all consciousness whatever. Other four External physical bases are objects impinging upon the corresponding Internal Bases.

Mind object Base (manāyatana) is the same as mind object element the physical or mental past, present, real or imaginary.

Sutta Explanation

The Bases are described as impermanent, miserable, non-ego, subject to change etc.

Abhidhamma Explanation

They are fully explained as to their nature, reaction to external stimuli, etc,

Summary

Summary gives the answers to questions regarding the karmical character whether wholesome, unwholesome or neutral.

4.3 Eighteen Elements (Dhātu Vihāṅga)

The term ‘Dhatu’ denotes elements which in Abhidhamma represent ultimate constituents of a whole. The concept of Dhātu thus signifies the analysis of empirical existence into constituents so as to deny the existence of a permanent trans-empirical entity called Âtman.

Buddhist metaphysics presents schemes of analysis into elements designated by this term Dhatu.

Dhātu Vibhanga Analysis

The chapter Dhatu Vibhanga analyses the concept of Dhatu according to a number of planes classified under Sutta Explanation, Abhidhamma Explanation and Panhapucchaka (Summary).

Sutta Explanation

The Sutta Eaplantation enumerates eighteen Elements sub-divided under three hexads.

The first hexad enumerates the following Elements.

1. Earth element - Pathavi Dhātu
2. Water element - Apo Dhātu
3. Fire element - Tejo Dhātu
4. Air element - Vayo Dhātu
5. Space element - Âkāsa Dhātu
6. Mind element - Mano Viññāna Dhātu

This enumeration is followed by a detailed explanation of their characteristics taking each element and identifying the constituent particles under two sub-divisions. Internal (Ajjhattika) and External (Bāhira).

The Mind Element is identified as comprising eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness.

The Second hexad comprises six elements of feeling

1. happiness joy - (sukha dhātu)
2. painful feeling - (dukkha dhātu)
3. glad mindedness - (somanassa dhātu)
4. sad-mindedness - (domanassa dhātu)
5. equanimity - (upekkha dhātu)
6. ignorance - (avijja dhātu)

The enumeration is followed by an identification of their characteristics with reference to their origins and other attributes.

The element of ignorance is identified from all possible angles.

The third hexad comprises the following elements

1. Sensuality - (Kāma dhātu)
2. Ill-will - (Vyapada dhātu)
3. Violence - (Vihimsa dhātu)
4. Renunciation - (Nekkhamma dhātu)
5. Hatelessness - (Avyāpāda dhātu)
6. Non-Violence - (Avihimsā)

This enumeration is also followed by a detailed explanation of the characteristics of each origin from a variety of angles.

The total of these elements numbering 18 comprise the Sutta Explanation.

Abhidhamma Explanation

The Abhidhamma Explanation comprises the following eighteen elements

1. Visual Organ (cakkhu dhātu)
2. Visible Object (rupa dhātu)
3. Eye-consciousness (cakkhu viññāna dhātu)
4. Auditory Organ (sota dhātu)
5. Audible Object (saddā dhātu)
6. Ear Consciousness (sota viññāna dhātu)
7. Olfactory Organ (ghana dhātu)
8. Olfactive Object (gandha dhātu)
9. Nose-Consciousness (ghana viññāna dhātu)
10. Gustatory Organ (jivha dhātu)
11. Gustative Object (rasa dhātu)
12. Tongue Consciousness (jivha viññāna)
13. Tactile organ (kāya dhātu)
14. Body Impression element (potthabbha dhātu)
15. Body Consciousness (kāya viññāna dhātu)
16. Mind element (mano dhātu)
17. Mind Object (dhamma dhātu)
18. Mind Consciousness (mano- viññāna dhātu)

This enumeration is also followed by an exhaustive explanation of the characteristic each of the elements viewed from a variety of angles.

The Summary (panha pucchaka) provides an analysis giving the elements that may be classified under an exhaustive list of categories. Only a select few can be mentioned as a representative sample in

this study such as (1) Wholesome (Kusala), Umwholesome (Akusala), Equanimous (Upekkha), Effective (Vipaka Dhamma), ineffective (Neva Vipaka Dhamma), Worldly (Lokiko).

As a general character it may be mentioned that Elements bear their own character or intrinsic nature exclusive to themselves. Each Element bears its own nature and no two Elements bear the same nature and no two characters are found in one Element.

4.4 Twenty two Faculties (Indriya Vibhaṅga)

The term Indriya literally means controlling power, controlling force or principle. The word has different applications in different contexts such as sense perceptibility, objective aspects of form and matter, mood and sensation or motives controlling cognition and insight.

Indriya Vibhana is the Fifth chapter of Vibhanga Prakarana. It is somewhat different from the rest in the sense that it present the subject matter with two Explanations. Abhidhamma Explanation and Panhapucchaka omitting a Sutta Explanation.

Abhidhamma Explanation presents a list of twenty two Faculties which can be sub-divided into five groups.

A. Sensorial Faculties - Bases (Āyatana)

1. Eye - Cakkhu Indriya
2. Ear - Sothindriya
3. Nose - Ghanindriya
4. Tongue- Jivhindriya
5. Body - Kayindriya
6. Mind - Manindriya

- B. Physical or Mental Faculties and Sex (Bhava)
- 7. Vitality - Jivtindriya
 - 8. Femininity - Itthindriya
 - 9. Masculinity - Purisindriya
- C. Moods of Sensation - Feelings - (Vedana)
- 10. Pleasure - Sukhindriya
 - 11. Pain - Dukkhindriya
 - 12. Joy - Somanassindriya
 - 13. Grief - Domanassindriya
 - 14. Hedonic indifference - Upekkhindriya
- D. Five spiritual or ethical faculties (Bala)
- 15. Faith - Saddhindriya
 - 16. Energy - Viriyindriya
 - 17. Mindfulness - Satindriya
 - 18. Concentration - Samadhindriya
 - 19. Wisdom - Paññindriya
- E. Ultra or Supramundane Faculties
- 20. The thought I shall come to know the unknown
 - Ananna tannassamitindriya
 - 21. Gnosis - Aññindriya
 - 22. One who knows- Aññātavindriya

Summary (Panha- Pucchaka)

Panha Pucchaka, Identifies the Various characteristics of the Faculties -

Faculties - 1 to 5 and 7 and 8 are physical 9 is either physical or mental. All the rest are mental 1 to 11 are karmically neutral 12 and 13 are karmically unwholesome 14 to 22 are karmically wholesome. The pentad of spiritual or ethical faculties form a Group under the Thirty-Seven Requisites of Enlightenment.

4.5 The Modes of Dependency (Paccayakara Vibhanga)

Paccayakara is the Sixth Topic analysed in this Treatise. Paccaya literally means ‘resting on falling back on foundation, cause condition or motive’. In this context it is used in the sense of condition on which something else is dependent and without which the latter cannot be. This principle is enunciated in the concept of Idhapaccayata succinctly expressed in the following formula.

When this is present, that is present

From the arising of this that arises

When this is absent that is absent

On the cessation of this, that ceases

This basic formula forms the core theme of a Cardinal Doctrine developed as Paticca Samuppada (Dependent Origination) and further elaborated as Paṭṭhana naya in the Abhidhamma Pitaka. These are enunciations of the Buddhist law of Causality at different level.

Paccayakara Vibhanga presents an enunciation of the Buddhist Law of causality designated as Paticca Samuppada rendered into English as the Law of Dependent Origination which when coupled with the Doctrine of Anatta while exemplifying the uniqueness of Buddhism forms an indispensable basis for the real understanding of the Buddhist Doctrines of phenomenality and conditionality. It shows how all phenomena are conditionally related with each other in the nature of a sequential chain.

Paccayakara Vibhanga titled as Paticcasamuppada Vibhanga opens with a citation of a chain of causality or conditionality of phenomena starting with Ignorance (Avijja) and ending with old age (jara) sorrow (soka) etc.

Sutta Explanation

1. Avijja paccaya sankhārā - Through ignorance are conditioned sankhārās – rebirth producing volitions or Kamma formations
2. Sankhārā paccayā Viññānam - Through Kamma formations is conditioned consciousness
3. Viññāna paccaya Nama Rupam – through consciousness are conditioned mental and physical phenomena.
4. Nāma – Rupa paccayā Salayatanam – through the mental and physical phenomena are conditioned the six bases.
5. Salayatana paccayā Phasso - Through the six bases is conditioned mental impression
6. Phassa paccayā Vedanā - Through mental impression is conditioned feeling

7. Vedana paccayā Tanha - Through feeling is conditioned craving
8. Tanha paccayā Upadanam - Through craving is conditioned clinging
9. Upadana paccayā Bhavo - Through clinging is conditioned the process of becoming
10. Bhava paccayā Jati - Through the process of becoming is conditioned rebirth
11. Jati paccayā Jaramaranam Soka Parideva Dukkha etc. Through rebirth are conditioned old age. Death Sorrow lamentation, Pain, Grief and Despair.

Thus arises the whole mass of suffering again in the future.

The paragraphs that follow this citation elaborate the concepts subsumed under the twelve conditions enumerating the doctrines constituting the concept.

1. Avijja (Ignorance) is non-awareness of Four Noble Truths
2. Sankhāra (Kamma formations) are the products of either wholesome consciousness or unwholesome consciousness or immaterial jhana consciousness volitional activities wholesome consciousness are wholesome thoughts arising from charity or morality. Unwholesome consciousness are sense sphere immoral thoughts.
3. Viññāna (consciousness) - are consciousness arising in the eye, ear, nose, tongue, body and mind
4. Nama (name) - are feeling, sensation, perception.
- and formation

5. Rūpa (form) - are forms born out of primary elements
6. Salāyatana (six bases) - Six bases are Eye –Ear – Nose –Tongue – Body and Mind
7. Phassa (sensorial and mental impressions – are sensorial and mental impressions of eye –ear – nose –tongue – body and mind
8. Vedanā (feeling) are feelings originating from the above sensorial and mental impressions
9. Tanhā (craving) – are craving for visual object, sound, smell, taste, tangibles mental objects
10. Upādāna (clinging) – clinging for sense pleasures, wrong views rites and ceremonies, views, doctrine of self
11. Bhavo (becoming) - rebirth process - wholesome and unwholesome acts
12. Jati (birth) - entry into mother’s womb, arising of Aggregates or sense bases
13. Jarā marana, soka, parideva, dukkha, domanssa, decay, death, sorrow, lamentation, pain, grief, respair, decay

Doctrine of Dependent Origination – An evaluation

From whatever angle one may evaluate the Law of Dependent Origination which is the Buddhist Theory of Causal Genesis it should be principally aimed at studying the ceaseless continuance of Beings in Samsara and through it a way of terminating that process. Only such action will make it one of religious action. The source of

material is its first introduction in the Buddhist Canon in Mahanidana Sutta (D.N. 15).

It opens with Venerable Ananda Thera's claim of being able to comprehend it despite its affirmed recondite character. Buddha cautions Ven. Ananda and outlines the Causal Process in reverse Order starting from "old age and death" (jara – marana) up to mentality and corporeality (Nama – Rupa) and thereafter proclaims the Causal process starting from Mentality and Corporeality terminating with Birth. Old age and Death. This Truth is encapsulated briefly in the dictum Becoming entails Birth (Bhava Paccaya Jati). This paradigm is logically presented in this chapter.

The pivotal position of this doctrine in the area of Buddhist Metaphysics is highlighted in Maha Hatthipadopama Sutta (M.N. 28) where Ven Saripatta is presented as quoting Buddha in a dictum where Buddha equates this Doctrine of Dependent Origination to the entirety of Dhamma declaring –

“Whoso understands Dependent Originations Understands Dhamma and whoso understands Dhamma understands Dependent Origination”.

QUESTIONS

1. Explain the Concept of Vibhanga in Abhidhamma?
2. Outline in brief the contents of Vibhanga Prakarana.
3. “Whoso understands Dependent Origination
4. Understands Dhamma – whoso understands Dhamma understands Dependent Origination” Clarify this evaluation of the Doctrine of Dependent Origination.

CHAPTER 5

PUGGALA PANNATTI – NIDDESA VARO

(I) EKAKA NIDDESA AND (II) DUKA NIDDESA

Introduction

Puggala Pannatti is the fourth Treatise out of the Seven Treatises of the Abhidhamma Pitaka. This Text is of a character different from the balance six texts in the nature of its contents and the style of presenting them. The subject dealt with in this text is not phenomena (Dhammas) as in all other Abhidhamma books but individuals (Puggala) which in a true sense, do not possess any reality apart from phenomena. It is also a catechism with questions pertaining to the individuals dealt with and the relevant answers. The questions relate exclusively to spiritual aspects and characteristic of individuals, the answers supplying the, relevant information. Considering these characteristic it can be described as a text closer to a Sutta Pitaka Text.

While it is somewhat different from the rest it shows some similarities with some of them. While Dhamma Sangani is analytical in the treatment of its subject matter Vibhanga is synthetical. Dhatu Katha and Puggala Pannatti are catechetical in the treatment of its subject matter. Yamaka is an insignificant collection of pairs of Concepts. Patthana is described as the most important Treatise which deals with conditionality and dependent nature of phenomena. Kathavattu (compiled by Ven. Moggali Putta Tissa Thera) is a collection of controversial subjects categorized as orthodox and unorthodox by the Third Buddhist Council.

Abhidhamma Treatises as a rule present succinct disquisitions of abstruse concepts or phenomena. The subjects of discussion in this text are not phenomena as in other Abhidhamma Texts but special individuals, as concepts which represent spiritual characteristics of individuals. Puggala Pannatti thus stands out as a collection of definitions or designations of individuals who are either endowed with high spiritual attainments or practise special virtues.

Definitions and Meanings

The Pali word “Puggala” literally means - individual, person or human being. ‘Paññatti’ means - description, designation, manifestation or concept. Judging by the concepts that form the subject matter of the Treatise it can be given the title “Book of Designations of Individuals”. Western writers have given the title ‘Designations of Human Types’.

The Individuals or Human Types that are the subjects of definitions are not ordinary human beings. They can be classified either according to their higher attainments, moral or immoral practices or special characteristics. A classification can be made as

- (a) Individuals who have realized higher spiritual attainments
- (b) Individuals who have developed or regularly practise moral virtues
- (c) Individuals who are vicious and immoral.
- (d) Individuals who are prone to socially or personally dishonourable practice.

It may thus be observed that the Text covers a comprehensive gamut of spiritual attainments, virtues and morals, as well as vices, immoral qualities and socially dishonourable practices.

Each of these types is defined appropriately, precisely and comprehensively.

Abhidhamma as a Canonical subject deals primarily with concepts (Dhamma). The style of presentation is principally analytical and in a few instances catechetical. Concepts classified as Duka (Diads) and Tika (Triads) in the First Treatise Dhammasangani are further elaborated in later Treatises. Vibhanga analyses them under Khandha (Aggregates). Dhatu Katha expands them into thirteen categories. The Fourth Treatise Puggala Pannatti gives a further analysis of concepts under six categories of Designations as follows:-

1. Khandha – Aggregates – Norm of Groups
2. Ayatana – Spheres - Norm of Sense Organs
3. Dhatu – Elements - Norm of Elements of cognition
4. Sacca – Truths - Norm of Truths
5. Indriya – Faculties - Norm of Sense Organs
6. Puggala – Individuals - Norm of Human Types

Pannatti (Functions) are analyzed under Four Categories

- (a) Acikkhati - tells – relates
- (b) Deseti - preaches
- (c). Paññapeti - declares
- (d). Paṭṭhapeti - establishes

In the Puggala Pannatti “Human Types” are discussed under ten headings based on the numerical order from one to ten headings the method adopted in other Texts such as Anguttaranikaya. But before the detail discussion “Matikas” or table of contents are given. Detail expositions commence with the first chapter dealing with single Individuals followed by pairs in the second chapter, triads in the Third chapter, in the same order up to Tenth chapter dealing with groups of ten. Chapters are designated as Niddesa. Coupled with Numerical adjective – ekaka niddesa, duka Niddesa etc.

Contents

As mentioned earlier the text begins with the introductory chapter 1 titled ‘Matika’ or Tables as usually found in Abhidhamma Texts. Initially the concept of Pannatti is amplified (see above). This is followed by lists of Types grouped in numerical order starting from Group of singles to Group of Tens. Grouping of Human Types giving the numbers of clusters listed under each Table are as follows.

1. Grouping by Singles (Ekaka Matika)	-	50
2. Grouping by Two (Duka Matika)	-	26
3. Grouping by Three (Tika Matika)	-	16
4. Grouping by Four (Catukka Matika)	-	29
5. Grouping by Five (Pancaka Matika)	-	10
6. Grouping by Six (Satka Matika)	-	06
7. Grouping by Seven (Sattaka Matika)	-	07
8. Grouping by Eight (Attaka Matika)	-	08
9. Grouping by Nine (Navaka Matika)	-	09
10. Grouping by Ten (Dasaka Matika)	-	10

The descriptions of Individuals listed under Matika are given in the chapters that follow titled Niddesa.

5.1 Ekaka Niddesa (Grouping of Human Types by One)

Ekaka Niddesa is the First Chapter of the Treatise Puggala Pannatti which gives a citation of designations of 50 Individuals listed in Ekaka Matika. The listing appears to follow a definite pattern though not uniform throughout as set out below.

1. A consecutive pair is mutually opposite in character. Examples
(1. Samaya Vimutta – 2. Asamaya Vimutta)
Other pairs are (3-4), (5-6), (11-12), (15-16)
2. Consecutive pairs unrelated (9. Puthujjano – 10. Gotrabhu)
Other pairs – (7-8)
3. Consecutive units of individuals stages in a group
Example – (different levels in the Sotapanna Stage)
(37 – 38- 39)
4. Consecutive units of individuals as stages in ascending order in the Spiritual Hierarchy.
(40 Sakadāgāmī – 41 Anāgāmī)

Out of the fifty individuals listed in the Ekaka Niddesaya the following are selected as relevant for the study of Dhamma deserving special attention.

The standard definition quoted in Dhamma Text Books are taken from this Treatise.

(a) 9 – Puhtujjana (Ordinary – Average Human Being)

When an individual has not yet annihilated the three Basic Fetters such individual is designated as Putujjana (Ordinary – Average Individual)

(b) 21 - Ariya (Noble Individual)

Eight Noble individuals are designated Ariya

(Eight Noble individuals are those who have attained one of Eight Noble planes (from Sotapanna Magga to Arahatta phala)

(c) 28 – Samma Sambuddha (Fully Enlightened one)

One individual who had comprehended by one's own intuitive wisdom Truths unheard of before and attains Omniscience in those Truths and acquires supremacy over knowledge of Ten Powers

(d) 29 – Pacceka Buddha (Silent Buddha)

One individual who comprehends by one's own intuitive wisdom Truths unheard of before but does not attain Omniscience or knowledge of Ten Powers

37 – Sattakkhattu parama (Limited to Seven Births)

If an individual of this (human) sphere having annihilated three Fetters, redeems himself from susceptibility to be reborn in purgatory and is fixed inexorably on the Right Path is destined to Enlightenment

has attained the stage of Stream Winner and would be reborn seven time either in human or celestial sphere (through re-linking process) and terminates suffering totally, such individual is designated Sattakkhattu parama.

39 – Ekabiji (Single Birth)

An individual after annihilating three Fetters is redeemed from the tendency to be consigned to purgatories is firmly established on the Path of Liberation deriving inspiration from Enlightenment attains the First Stage as a Stream Winner, and is certain to attain Nibbhana after one more Rebirth putting an end to suffering such individual is called Ekabiji (Single Birth)

41 – Anagami (Non- Returner)

An individual after exterminating the Five Fetters that bind the beings to the Lower Abodes is reborn instantaneously in the Pure Abodes (Suddhavasa Brahma Realms), departing from which he attains Nibbana is designated Non-Returner (Anagami)

50 – Arahat

An individual who has annihilated all Ten Fetters, namely

- (1) Personality belief
- (2) Sceptical doubt
- (3) Clinging to mere rules and ritual
- (4) Sensuous craving

- (5) Ill will
- (6) Craving for fine material existence
- (7) Craving for immaterial existence
- (8) Conceit
- (9) Restlessness
- (10) Ignorance

without residue is called an Arahat. Duka Matika (Tables of Human Types by Two)

Individuals in pairs listed under Duka Matika and designated in the Duka Niddesa are grouped under 26 Diads. Grouping in twos are made on analogous characteristics or common characteristics at different levels.

Examples:

- | | | |
|----|-------------------------|---|
| 1 | Kodhano, Upanahi | - Having Anger, having ill-will |
| 2 | Issaki – Macchari | - Jealous, Miserly |
| 5 | Ahiriko, Anottappi | - Shameless, reckless |
| 8 | Mutthassati, Asampajana | - Forgetful, Unattentive |
| 16 | Suvaco, Kalyanamitto | - of pleasant speech –
Virtuous & friendly |

Opposites of the above characteristics are also paired. A few couplings are made as representative of a human character illustrated in the Niddesa.

- 20 Two individuals are in society
- (i) First to help another
 - (ii) Repaying with gratitude

- 21 Two individuals eternally unsatisfied (i) Hoarder of wealth
(ii) Wasteful spendthrift
- 22 Two individuals always satisfied (i) avoids hoarding wealth
(ii) Not wasteful
- 26 (i) Which individual is satisfied and remaining so
(ii) Which individual is being satisfied satisfying others
- i. The silent Buddha is satisfied and remaining so
 - ii. The Fully Enlightened Buddha being satisfied satisfies others too.

The twenty six pairs of individuals can be roughly sub-divided as follows:-

- a) Ten pairs with cognate immoral qualities such as malice, jealousy, trickery, impudence, being misguided and stupidity.
- b) Nine with identified morally good characteristics Free from jealousy - free from miserliness
Free from trickery – Free from deception
- C) Seven – classified under a definite quality to be identified by explanation
Two individuals difficult to please
Two individuals whose cankers grow

5.2 Duka Niddesa

While Matika is a table of Titles, Niddesa is the Explanatory Commentary of Individuals listed in the Tables. The Units of Individuals in each pair are introduced with elaborate details emphasising where

relevant the similarities or the dissimilarities. The characteristic is first defined and later illustrated with practices, habits or tendencies.

Example:- Item, Kodhano – An individual subject to Anger

An individual subject to Anger which is induced in a person susceptible to Anger. If there be any anger, a feeling of ill-will, hatred, infuriation of the mind, antagonism, repeated antagonism, verbal onslaught mental displeasure, such feeling is Anger (Kodhana). If such feeling aroused in any person does not wane the person is affected by Anger (Kodhana)

7 (ii) Bhojane amataññu – Unawareness of the limits on food consumed

Which individual is identified as one unaware of the limit of consumption of food. What is the evidence of his unawareness of the Unit of consumption of food? An individual in this world without proper inquiry, without prudence, either for sport, for enjoyment, for improvement of one's figure, for beautifying the body. That practice of consuming food without proper circumspection, showing reluctance to make such inquiry, ignoring of the limit of consumption, failure to make a proper contemplation can be designated as the ignorance of the limit of consumption of food. A person prone to such habit is one Ignorant of the limits of consumption of food.

All twenty pairs of individulas are defined and designated with similar elaboration of the identifying characteristics.

By way of assessment of the value and importance of Puggala Panatti as an Abhidhamma Text a scholar has observed “The

Puggalapaññatti not only contains many useful contributions of Pali lexicography, but also most valuable in the light it throws on Buddhistic terms and phraseology and in this respect perhaps is by far the most interesting of Abhidhamma books”

QUESTIONS

1. “Puggala Pannatti resembles more a Sutta Text than an Abhidhamma Text” Discuss this evaluation.
2. Enumerate the Spiritual Qualities of
 - i. Stream Enterer (Sotapanna)
 - ii. Once Returner (Sakadagami)
 - iii. Silent Buddha (Pacceka Buddha)

CHAPTER 6

INCLUSION AND NON – INCLUSION (Sangaho – Asangaho – Pada Niddeso)

Dhatu - Katha Chapter One

Introduction

Dhatu-Katha is the third Book out of the seven books of the Abhidhamma Pitaka. As in the case of other Books of the Abhidhamma Pitaka it is believed and so recorded in the texts that it was expounded by the Buddha (in the human word) to Sariputta and communicated through the Thera. Scholars are of the view that it is pre-Asokan and was recited along with the Treatises – Yamaka and Puggala Paññatti at the Buddhist Council held during the reign of Asoka.

The full title of the Text is “Khandha Ayatana Dhatu Katha” “meaning Discussion with reference to Aggregates, Bases and Elements” which are Dhammas encompassed within the broader concept of Dhatu. In the treatment of the subject matter Dhatu Katha (in the style of Puggala Paññatti also) is, from beginning to end, written in catechism style, that is Question and Answer form. All conceivable phenomena are analysed under three categories

- i.e. Whether and in what measure they are
 - i. Included (Sangahita) or Not Included (Asangahita)
 - ii. Associated (Sampayutta)
 - iii. Dissociated (Vippayutta), in identified Groups.

The Treatise is divided into fourteen chapters classified into the above three categories in the following manner:-

Group I

- i. Inclusion and Non-Inclusion (Saṅgaho-Asaṅgaho)
- ii. Included and Unincluded (Sagahitena-Asangahitena)
- iii. Unincluded and Included (Asaṅgahitena-Saṅgahitam)
- iv. Included and Included (Saṅgahitena-Saṅgahitam)
- v. Unincluded and Unincluded (Asaṅgahitena-Asaṅgahitam)

Group II

- vi. Association and Dissociation (Sampayogo Vippayogo)
- vii. Associated and Dissociated (Sampayuttana Vippayuttam)
- viii. Dissociated and Associated (Vippayuttana Sampayuttam)
- ix. Associated and Associated (Sampayuttana Sampayuttam)
- x. Dissociated and Dissociated (Vippayuttana Vippayuttam)

Group III

- xi. Associated with, and Dissociated from the Included
(Asamgahitena sampayuttam vippayuttam)
- xii. Included and Unincluded in the Associated
(Sampayuttana Sangahitam Asangahitam)
- xiii. Associated with, and Dissociated from the Unincluded
(Asamgahitena sampayuttam vippayuttam)
- xiv. Included and Unincluded in the Dissociated
(Vippayuttana Saṅgahitam Asangahitam)

The text of Dhatu Katha consists of two parts

- (1) The Table of contents and
- (2) Catechetical Exposition.

It deals with 371 Dhammas under the three categories namely

- (i) Five Aggregates
- (ii) Twelve Bases and
- (iii) Eighteen Elements.

The purpose is to emphasise the supremacy of the concept of Dhatu and demonstrate the falsity of the belief in the concept of an enduring soul (atta)

The belief in a permanent enduring Soul was fundamental to the majority of Indian Religious Systems.

Although the term Atta occurs in the Discourses of the Buddha it is used in a phenomenal sense without implying the existence of a Soul. The analysis of phenomena under Elements (Dhatu) in Dhatu Katha in text is another avenue of asserting this view.

The subject area prescribed under the Syllabus in the First chapter of Dhatu Katha prakarana titled “Sangaha-Asangaha Pada Niddeso” ‘Sangaho’ (in Pali) means collection, inclusion or classification. Asangaho means Non-Collection Non-Inclusion or Non classification. Pada Niddeso means explanation of the terms.

Buddhist concept of Dhatu

The Vedic tradition which was the principal religious substratum of ancient India asserts the existence of a permanent immutable entity called Atman as the basis of sensory experience. Buddhism which unreservedly denies the existence of such an entity offers a system of analysis into five kinds as its alternative explanation. The five bases of analysis are the following.

- Group 1. Dhātu – elements
- Group 2. Khandha – Aggregates
- Group 3. Âyatana – Bases
- Group 4. Dhātu (with an extended meaning) – Elements
- Group 5. Dharmans – Principles.

The Six Dhatus or Elements under Group I are the following

- a. Pathavi - Earth element
- b. Âpo - Water element
- c. Tejo - Fire element
- d. Vayo - Air element
- e. Akasa - Space element
- f. Viññano - Mind element

The first four elements (Pathavi apo tejo and Vayo) are called Mahabhuta because they are the primary elements of matter. These four and akasa represent the material or physical elements of a living being while vinnana represents the psychological element. According to Buddhism these are not permanent or lasting entities but are subject to natural law of impermanence (Anicca). These

six Elements are also the primary elements which produce the phenomenon of Conception and Rebirth.

Pathavi Dhatu represents hardness and rigidity in matter. It gives the quality of hardness to matter. Water element represents fluidity having the characteristic of binding elements together. It serves as a support for other elements. Tejo dhatu represents the quality of heat. It imparts heat to other elements causing them to mature. Vayo Dhatu is the Air Element which signifies distension and buoyancy. It promotes the function of breathing which supports life. Akāsa is space element. It is what remains when space is not occupied by matter. It allows for the movement of matter. Vinnana Dhatu represents the mental element of Consciousness, the psychological element of living beings. It is the element that enters the mother's womb at the time of conception. This is also called "Bhavanga citta". This analysis into six elements is the foundation for refuting the view of existence of an entity called Atman. This view also promotes disgust and detachment leading to final release which represents attainment of Nibbana.

The term Dhatu is also used in a cosmological sense to represent the three planes of existence into which the entire universe is analysed from an ethical and spiritual point of view namely.

- (a) Sensuous sphere (Kāma Dhātu)
- (b) Material sphere (Rupa Dhātu and
- (c) Immaterial sphere (Arupa Dhatu)

Dhatu Katha Treatise – contents.

Literally the term “Dhatu Katha” means a Discussion on the Elements (Dhatu) but the text deals with other concepts outside the category of Dhatu identified in Abhidhamma such as Aggregates (Khandha) and Bases (Ayatana).

The Text consists of two parts –

- (i) A Table of Contents and
- (ii) Catechetical Expositum.

It deals with 371 Dhammas under the categories, comprising 5 Aggregates, 12 Bases and 18 Elements. The main purpose is to demonstrate the falsity of the belief in the concept of an enduring Soul (a person) Atta.

A belief in a permanent enduring Soul was fundamental to the majority of Indian Religious Systems (excluding Groups such as Materialists). Although the term Atta occurs in the Discourses of the Buddha it is used in a phenomenal sense without implying the existence of a Metaphysical Soul. The analysis of phenomena under Elements (Dhātu) in Dhatu Katha in the text is another means of asserting this view.

Inclusion and Non Inclusion
(Sangaho – Asangaho, Pada Niddeso)

The First chapter of Dhatu Katha titled Sangaho Asangaho Pada Niddeso presents a paradigm of Elements in groups of Ones, Twos, Threes, Fours and Fives indicating in detail how the Basic Aggregates, namely Matter (Rupa), Feeling (Vedana), Perception (Sañña) Formations (Sankhara) and Consciousness (Vinnana) are classified under

Groups (a) Aggregates (Kandha), (b) Bases (Ayatana) and Elements (Dhatu).

The classification is further sub-divided into Groups of Ones, Twos, Threes, Fours and Fives taking clusters of Elements. The classification is effected by means of Question and Answers Method. The First Group of Ones gives the classification of Basic Aggregates (Rupa, Vedana etc.)

(a). The First limb taking the Element of Matter raises the following Questions.

(i) Under how many Aggregates, Bases and Elements is the Aggregate of Matter (a) Included and (b) Not Included

(b). The Second Limb gives the Answer identifying the Elements under which it is (i) Included and (ii) Not Included

This scheme of Questions and Answers is continued covering all Five Aggregates. The chapter comprises 371 limbs including both Questions and Answers sub-grouped under Ones, Twos, Threes, Fours and Fives taking Groups of Elements containing such Numbers.

The Second Group (6 to 10) deals with Twos comprising the following limbs.

(a) Inquiring under how many Elements the Aggregates of Matter and Feeling are Included and Not Included

(b) Furnishing Answers to the Inquiry

Limbs 11 – 15 give Details of Inclusion and Non – Inclusion of Group of Three-Rupa. Vedana or Sañña

Limbs 16 deals with Group of Five Aggregates

Limbs 17-39 deal with Bases (Āyatana) in Ones

Limbs 40 deals with Group of Ten Bases

Limbs 41-76 deal with Elements (Dhātu)

Limbs 77-87 deal with Truths (Sacca)

Balance Limbs 88-371 give the classification of the Following Elements in Units and Groups

- (i) Faculties (Indriya)
- (ii) Steps of Dependent Origination (Paccaya)
- (iii) Spheres of Existence (Bhava)
- (iv) Roads of Power (Iddhi pada)
- (v) Wholesome and Unwholesome Actions (Kusala and Akusala)
- (vi) Mental concomitants (Dhyananga)
- (vii) Objects (Arammana)
- (viii) Multiple Groups of Norms (Dhammas)

In brief, Dhatu Katha is an All-Inclusive and Comprehensive scheme of classification of all Fundamental Elements identifying the groups in which they are included and not included. The specific purpose of the analysis and Discussion is to demonstrate the untenability of the concept of an enduring Soul or Person and that entire phenomenal existence comprises only a Mass of Elements.

QUESTIONS

1. Examine the Methodology of presentation of subject matter in Dhatu Katha.
2. Give the Definitions of the Concepts of
 - a. Khandha (Aggregates)
 - b. Ayatana (Bases) and
 - c. Dhatu (Elements) as presented in Dhatu Katha
3. Give the Definitions of
 - a. Wholesome Actions (Kusala Kamma) and
 - b. Unwholesome Actions (Akusala Kamma) according to Abhidhamma.

CHAPTER 7

KATHA VATTHU AND THE CIRCUMSTANCES THAT LED TO ITS COMPILATION

It would certainly appear somewhat irrelevant to speak of the circumstances leading to the compilation of a Canonical text traditionally acknowledged to have been in its present form, preached by the Buddha himself. However modern writers brought up in the critical tradition who are not prone to acquiesce with tradition unless supported by perceptive inquiry have presented views that do not support tradition.

In the case of Kathavatthu one has to take into consideration the following points:-

- (1). Kathavatthu is the only Theravada Abhidhamma book for which tradition acknowledges a separate author, namely Moggaliputta Tissa Thera.
- (2). The subject matter is a critical examination of wrong views that were examined and rejected at the Third Buddhist Council after which the approved views with details of the controversy were recorded in the Kathavatthu.

Commentary states that the Buddha had predicted that the Great Disciple Moggaliputta Tissa Thera would purge the wrong views that would come up for examination at the Council and make a compilation of the approved and rejected versions.

The division of the Buddha Sasana into sects originated with the rift caused by the Vajjiputtaka Bhikkus who having refused to abide by the Vinaya rulings on the ten practices of theirs broke away and formed a sect which they called Mahasanghikas. The crack which originated with a Vinaya matter developed later to areas of doctrinal interpretation and proliferation into sects once started continued unabated.

The Commentary to Kathavatthu Pancappakarana Atthakatha summarises the proliferation into sects thus when, one hundred years after the Passing away of the Buddha, the so-called Vajjiputtaka monks declared for laxer rules of the order and founded the Mahasanghika school in the second century after parinibbana five other schools sprang up making six in all. From the original school of Buddhism which by reason of its having been rehearsed by 500 Theras immediately after Buddha's Parinibbana was called Theravada there seceded 11 schools making a total of 12. Thus 200 years after Buddha's Parinibbana there were 18 different schools 17 of which were treated as unorthodox by the Tharavadins.

After King Asoka got attracted to Buddhism after the Kalinga war and meeting with young Bhikkhu Nigrodha he became a dedicated Buddhist. Since Asoka supported Buddhism with great ardour many other teachers and adherents of other faiths became pseudo-Buddhists for personal gains. On account of doctrinal differences, the pious Bhikkhus could not perform Vinaya rituals like Uposatha Kamma which required a common understanding. After many vain attempts to settle the troubled state of Buddhist monkhood and fix the correct word of the Buddha King Asoka convened the council at Patali putta where the whole Canon was rehearsed. The traditional accounts say that

non-Theravada schismatists were ex-communicated.

Many variant views came up for resolution at the council. They were carefully scrutinised by a committee headed by Ven Moggaliputta Tissa Thera.

The variant viewpoints were discussed and controversies were recorded in the Kathavatthu, the heretical views along with the accepted Theravada view. Altogether Kathavatthu contains 216 controversies divided into 23 chapters. The controversies give full details in the form of dialogues. Two methods have been employed according to the commentary in order to repudiate the views held by sectarian groups. They were as follows:-

- (1) The first method was the logical method used by analysing concepts, determining their limits and drawing logical conclusions.
- (2) The Second Method was to appeal to the authority of statements of the Buddha in order to show whether it is in conformity with the word of the Buddha.

It is observed that both parties had sought to support their view by quoting the word of the Buddha. The debates recorded are in the form of dialogues between parties. The Theravadi view is referred to as Saka Vādi (One's own view) and the opponent's view as Paravadi (others' view).

The subjects of the controversies are deeply philosophical. The subject of reality of "Pudgala" (person) has been analysed under eighteen aspects.

The controversies represent a very advanced and developed art of debate in which basic canons of logic universally accepted are seen to be emerging.

In the Theravada Buddhist Canonical literature Kathavatthu is significant both historically and philosophically. Historically it reports viewpoints of Buddhist traditions contributing to our understanding of various traditions of Buddhism but also Indian religions in general. Philosophically it represents a highly developed philosophical dialogue far ahead of the times.

QUESTIONS

1. What is the subject matter of Kathavatthu Prakarana?
2. Enumerate the historical and doctrinal circumstances that led to the the compilation of Kathavatthu Prakarana.
3. How would you justify the inclusion of Kathavatthu which has an external author as a Cononical Text?
4. Define the Concepts of (i) 'Saka Vada' and (ii) 'Paravada'.

CHAPTER 8

THE METHOD OF CONDITIONAL RELATIONS (*Paṭṭhānanaya*)

The method of Conditional Relations is a detailed exposition of how mental and material phenomena (*Dhammas*) arise dependent on several other *Dhammas* and the manner in which these various *Dhammas* contribute for the arising of new *Dhammas* and also how the *Dhammas* render support for the maintenance and upkeep of the existing *Dhammas*.

The method of Conditional Relations (*Paṭṭhānanaya*) demonstrate the inter relationship of all *Dhammas*, animate and inanimate as well as mundane and supra mundane. This profound and unfathomable teaching is explained in the seventh book of the Abhidhamma Pitaka titled “*Paṭṭhāna Prakarana*”.

In any particular Relationships there are three aspects to be understood.

- i. The conditioning state (*Paccaya Dhamma*) which assists in the arising of new *Dhammas* and also helps to maintain and support the existing phenomena.
- ii. The conditionally arisen state (*Paccayoppanna Dhamma*) These are the *Dhammas* that have arisen depending on *paccaya Dhammas* and
- iii. The conditioning power of the *Dhammas* (*Paccaya Satti*). It is the manner in which the conditioning state acts.

8.1 Three Groups (Three Râsi)

The Paramattha Dhammas involved in each conditioning factor can be categorized under three headings known as three groups (*Tri Râsi*). A fair knowledge of the *dhammas* falling under the three groups is required for a proper explanation of each condition. The three groups are as follows.

- I. The Conditioning State (*Paccaya Dhamma*)
- II. The conditionally arisen state (*Paccayoppanna Dhamma*) and
- III. The Dhammas left out of both groups mentioned above (*Paccanika Dhamma*)

In the following pages the conditioning *Dhammas* are enumerated and briefly explained and the *Dhammas* involved under the first and the second groups are shown. The reader is requested to visualize the *Dhammas* coming under the third group known as *Paccanika Dhammas*.

8.2 The Twenty Four Conditions

1. Root Condition - *Hetu Paccayo*
2. Object Condition - *Ârammana Paccayo*
3. Predominance Condition - *Adhipathi Paccayo*
4. Proximity Condition - *Anantara Paccayo*
5. Contiguity Condition - *Samanantara Paccayo*
6. Conascence Condition - *Sahajâta Paccayo*
7. Mutuality Condition - *Añña Mañña Paccayo*
8. Support Condition - *Nissaya Paccayo*
9. Decisive Support Condition - *Upanissaya Paccayo*
10. Prenascence Condition - *Purejâta Paccayo*

11. Post nascence condition - *Paccâjāta Paccayo*
12. Repetition Condition - *Āsevana Paccayo*
13. Kamma Condition - *Kamma Paccayo*
14. Result Condition - *Vipāka Paccayo*
15. Nutriment Condition - *Āhāra Paccayo*
16. Faculty Condition - *Indriya Paccayo*
17. Jhāna Condition - *Jhāna Paccayo*
18. Path Condition - *Magga Paccayo*
19. Association Condition - *Sampayutta Paccayo*
20. Dissociation Condition - *Vippayutta Paccayo*
21. Presence Condition - *Atthi Paccayo*
22. Absence Condition - *Natthi Paccayo*
23. Disappearance Condition - *Vigata Paccayo*
24. Non Disappearance Condition - *Avigata Paccayo*

8.2.1 Root Condition - *Hetu Paccayo*

Roots of a tree when well established and strongly grounded on, the tree thrives for a long time without much hindrance. Likewise there are six *Dhammas* which support the consciousness and the mental factors that arise when an object is perceived. The support is given to the material phenomena originated by consciousness.

The six *Dhammas* are:-

1. Greed – *Lobha*
2. Hatred – *Doso* Immoral (*Akusala*) Roots
3. Delusion – *Moha*
4. Non Greed – *Alobha*

5. Non Hatred – *Adoso Moral (Kusala) & Abbyākata* Roots

6. Wisdom – *Amoho*

(*Abyākata* means that which does not come under moral or immoral. Here it means that these three *dhammas* arise in *fruit (vipaka)* and functional (*kriya*) consciousness). Root *Dhammas* were well discussed in chapter 3 on *Hetu Sangaha**. Root *Dhammas* too are mental factors that arise along with other mental factors in consciousness supported by Roots, for example, we may take the first immoral consciousness of the *Lobha* Group, consciousness rooted in Greed. It is the consciousness accompanied by joy associated with wrong view and unprompted. In this consciousness there arise nineteen mental factors including Greed and Delusion. Together with the consciousness there are twenty *Dhammas*. The two *Dhammas* of Greed and delusion support the balance eighteen *Dhammas* in the form of Root condition. Any bodily action performed with that consciousness the movements of the body or arising of the *Cittaja Rupa* performing the act too are derived and supported by the Root condition. Similarly, in other consciousness.

Supported by Roots (*Sahetuha Citta*) the Roots provide the Root condition.

The Conditioning Dhammas (*Paccayo*)

The six Roots mentioned above.

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The Conditioning Dhammas (*Paccayoppanna*)

The seventy one consciousness supported by Roots, the fifty two mental factors except Delusion associated with the two immoral consciousness rooted in Delusion material phenomena originated by consciousness with Roots and the material phenomena born out of Kamma with Roots at the moment of re-birth-linking.

The Dammas left out

The Dammas left out (*Paccanika Dhamma*) are Eighteen Rootless consciousness, Greed – freed. Occasional consciousness twelve in number. Delusion based on two Delusion roots, Rootless consciousness- born corporeality, Rootless re-linking kamma born corporeality. Relinking Kamma-born corporeality, External corporeality, Nutriment-born corporeality, Heat-born corporeality Kamma-born corporeality in Asañña Satta Sphere. Manifest Kamma-born corporeality.

8.2.2 Object Condition – *Arammana Paccayo*

Every consciousness with its concomitants arise perceiving an object. Without an object there cannot be a consciousness. Therefore every consciousness is supported by an object. The characteristic feature of consciousness is the cognizance of *Dhammas*. (*Ārammana Vijānana Lakkhanam Cittam*). It is thus known as object condition.

Every consciousness (*cittas*) and the concomitants (*cetasikas*), all material phenomena (*Rupa*) Nibbāna and concepts and convention terms called *Paññatti* come under the object condition. There is nothing that is left out. *Dhammas* in any form are objects of *cittas* and *cetasikas*. Even the *citta* and *cetasikas* serve as object of

subsequent consciousness. When you summarize these objects they can be grouped under six headings.

Visible form	- <i>Rupārammana</i>
Sound	- <i>Saddārammana</i>
Smell	- <i>Gandhārammana</i>
Taste	- <i>Rasārammana</i>
Tangible Objects	- <i>Pothabbārammana</i>
Mental Objects	- <i>Dhammarammana</i>

- ◆ The visible form of the present moment (*paccuppana*) becomes the object condition of the two eye consciousness.
- ◆ The sound of the present moment becomes the object condition of the two ear consciousness.
- ◆ The smell prevailing at the present moment becomes the object condition of the two nose consciousness.
- ◆ The taste that you feel now with your tongue becomes the object condition of the two tongue consciousness.
- ◆ When any tangible object contacts the body it becomes the object condition of the two body consciousness.
- ◆ All these five objects mentioned above become the object condition for mind element triad or *Mano Dhatu*. Namely,
 1. Five sense door Adverting consciousness
 2. The two receiving consciousness of the Rootless Resultant consciousness group

- ◆ The above mentioned five objects and all other *Dhammas* which fall in to three periods of present, past and the future *Nibbāna* and *Paññatthi* which are timeless become the object condition of the rest of the six balance consciousness at the appropriate moments.
- ◆ The object condition of Kamma, sign of kamma (*Kamma Nimitta*) or sign of Destiny (*Gati Nimitta*) of the Death proximate thought process shall become the object condition at the Rebirth-Linking consciousness and the subsequent life continuum (*Bhavanga*) consciousness of the new life span.

Conditioning Dhamma (*Paccaya*)

Eighty Nine consciousness, the concomitant fifty two *cetasikas* and the twenty eight material phenomena of the three periods of past, present and future. Timeless *Nibbāna* and *paññatti*.

Conditioning Dhamma (*Paccayoppanna*)

Eighty Nine consciousness and the concomitant fifty two *cetasikas*.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are Corporeality born of consciousness Kamma-born Relinking Corporeality, External Corporeality Nutriment-born Corporeality, Heat-born Corporeality, Kamma-born Corporeality in *Asaññ Satta* sphere, Manifest Kamma-born Corporeality.

8.2.3 Predominance Condition – *Adhipati Paccayo*

The Ruler of a country in the olden days guided and protected his nation according to his wishes and plans and the citizens responded in conformity with the Ruler's intentions. Like wise there are certain mental *Dhammas* which guide and lead the other concomitant *Dhammas*. *Dhammas* that follow are guided by the *paccaya Dhammas*.

This *paccaya* is two fold.

- (1) Object Predominance and
- (2) Conascence Predominance

Object Predominance (*Ārammanādhīpati*)

We have already discussed the **Object Condition**. Here there is a slight variation. It is not simply an object but something which attracts the onlooker. It should be a special object which is capable of drawing one's immediate attention. For example, imagine that you are walking on the road. You may see many yellow coloured ripened leaves of the near by trees fallen along the road side. Would any body care to take notice of those leaves? But if by chance you see a currency note among the dried leaves, how strongly it would attract you. That object which is special may suspend your walk. You would not just leave the currency note on the road but collect it before any one else sees it. When you see a pretty nice flower or a handsome elegant dress you will wait for a while in front of it and at least you will touch it before you leave it. Many a thought processes may arise due to contact of such special object. This condition is known as the object predominance condition.

Conditioning Dhammas (*Paccaya*)

- (a) Eighteen concrete material phenomena (*Nipphanna Rupa*)
- (b) Eighty four consciousness excluding the two consciousness rooted in Hatred the two consciousness rooted in Delusion and the Body consciousness accompanied by pain and the forty seven *cetasikas* excluding hatred, envy, avarice, worry & doubt.

Conditioned Dhammas (*Paccayoppanna*)

- (a) Eight immoral *cittas* rooted in Greed.
- (b) Eight sense-sphere wholesome consciousness
- (C) Four sense-sphere function consciousness associated with knowledge

Eight Supra-Mundane consciousness, and

The concomitant forty five *cetasikas* excluding hatred, envy, avarice, worry doubt, compassion and appreciative joy.

Dhammas leftout (*Paccanika Dhamma*)

Dhammas leftout are the Eighty-Nine consciousness born at moments when no object is treated as Prominent, Fifty two Mental Factors, Seven material Elements born of consciousness.

Conscience Predominance – *Sahajātādhipati*

There are four Dhammas where each can exercise its dominating power over the other three dhammas and also the concomitant mental factors which arise simultaneously and the material phenomena originated by consciousness.

The four *Dhammas* are:-

(a) Desire (*Chanda*)

It is the desire to act and it is not to be involved with greed (*lobha*)

(b) Consciousness (*citta*)

It is one of the fifty two *javana* consciousness excluding the rootless *javana* and the two *javanas* of the immoral group with one root. (Delusion)

(c) Energy (*viriya*)

(d) Wisdom (*veemansa*)

The terms Reasoning and Investigation are also appropriate in this context.

At certain occasions one of these *Dhammas* may induce and influence in the performance of activities. At such moments the the *Dhamma* that leads, guides the other *Dhammas* that follow simultaneously.

Desire, Energy and consciousness become predominant only in the fifty two *javana* consciousness except the smile producing *citta* and the two immoral consciousness rooted in Delusion. When wisdom (*veemansa*) becomes predominant it has be in one of the thirty four *javana* consciousness having all three moral roots including wisdom (*paññā*)

Conditioning Dhamma (*Paccaya*)

The above mentioned three mental factors and the consciousness.

Conditioned Dhamma (*Paccayoppanna*)

Leaving the *Dhamma* that dominates as *paccaya* all other *Dhammas* that arise together which include the fifty two *javana* consciousness having two or three Roots and the fifty one mental factors (*cetasika*) except Doubt (*vicikiccā*). Also the material phenomena originated by the fifty two predominant *javana* consciousness.

Dhammas leftout (*Paccanika Dhamma*)

Dhammas leftout are the Fifty-four Sensuous consciousness when Predominance Condition does not prevail, Nine Developed, Resultant consciousness, Fifty two Mental Factors, Dhammas that predominate on each Occasion, Non-dominant consciousness-born Corporeality.

Relinking-Kamma-born Corporeality, External Corporeality. Nutriment-born Corporeality, Heat-born Corporeality. Kamma-born Corporeality in the Asanna Satta Sphere Manifest Kamma-born Corporeality.

8.2.4 Proximity Condition (*Anantara Paccayo*)

The state of consciousness (*citta*) together with the concomitant *cetasikas* that cease at any moment becomes the proximate condition. The conditioned *Dhamma* is the state of consciousness and concomitant mental factors that immediately follow after the cessation of the previous consciousness.

Proximity means the arising of a similar state of consciousness once the present consciousness ceases. Cessation of the present consciousness provides the opportunity for the emergence of the next similar state of consciousness. The consciousness that ceases does

not simply cease but promotes the arising of the next consciousness before it dies. There is no interval between the two consciousnesses.

8.2.5 Contiguity Condition (*Samanantara Paccayo*)

This condition is similar to the proximity condition discussed above. Here the conditioning *Dhamma* and the conditioned *Dhamma* are same for both conditions.

Samanantara paccayo is so called because of its very closeness of the conditioning *Damma* and the conditioned *Damma*. Arising of a consciousness immediately after the cessation of the previous consciousness makes one believe that the consciousness is permanent and everlasting. But it is not so. Contiguity means to provide room for the most appropriate consciousness to arise immediately after the cessation of the earlier consciousness.

The Conditioning Dhamma (*Paccaya Dhamma*)

All eighty nine preceding consciousness and the concomitant fifty two mental factors accept the death (*cuti*) consciousness of the Arahant.

The Conditioned Dhamma (*Paccayoppanna*)

All eighty nine succeeding consciousness including the death consciousness of the Arahant and the fifty two concomitant mental factors.

Dhammas left out (*Paccanika Damma*)

Dhammas left out are consciousness born Corporeality. Re-linking-Kamma-born Corporeality, External Corporeality. Nutriment-born Corporeality, Heat-born Corporeality. Kamma-born Corporeality in the Asañña Satta Sphere.

8.2.6 Conascence Condition – (*Sahajāta Paccayo*)

Conascence means arising simultaneously. There is not a single *Dhamma* that can arise all alone. The consciousness arises together with mental factors. The material phenomena too come into being in combination in groups called *Rupa Kalāpa*. Here the conditioning *Dhamma* arises along with the conditioned *Dhammas*. If one of the *Dhammas* of a group does not arise the whole group may not emerge. The *Dhamma* which serves as the conditioning *Dhamma* provides the conascence condition to the conditioned *Dhamma*.

Conditioning Dhamma (*Paccaya Dhamma*)

The eighty nine (89) consciousness (*citta*) and the concomitant fifty two (52) mental factors (*cetasikas*) arising at the moment of Rebirth and thereafter. Each conditions each other and the material phenomena originated by consciousness (*citta*) and Kamma at the moment of Rebirth.

- ◆ The four Great Essentials which support each other and derived matter
- ◆ The Heart Base at the moment of Rebirth in the five aggregate planes.
- ◆ The four mental aggregates at the moment of Rebirth in the planes of five aggregates.

Conditioned Dhamma (*Paccayoppanna*)

- ◆ The conditioned eighty nine (89) consciousness and the concomitant fifty two (52) mental factors at the moment of Rebirth and there after supported by each other.
- ◆ The conditioned material phenomena originated by consciousness and those originated by Kamma at the moment of Rebirth.
- ◆ The conditioned four Great essentials by each other and the derived matter conditioned by the four great essentials.
- ◆ The four mental aggregates at the moment of Rebirth Conditioned by the Heart Base.
- ◆ Heart Base at the moment of Rebirth conditioned by the four mental aggregates arising at the moment of Rebirth in the planes of five aggregates.

Dhammas left out (*Paccanika Dhamma*)

This Condition has no Dhammas left out.

8.2.6 Mutuality Condition – *Añña Mañña Paccayo*

As we are already aware the *citta* and *cetasikas* arise together and the material phenomena too arise in groups. Mutuality condition is that when an individual Dhamma of a group arises each Dhamma of that group arises each Dhamma of that group supports the other Dhammas of the same group. Here the Dhamma that conditions (*Paccaya*) becomes the conditioned Dhamma (*Paccayoppanna*) of another conditioning Dhamma of the same group. The Dhamma that conditions another Dhamma for its arising and existence

the conditioned Dhamma that receives the support of another conditioning Dhamma.

For example, imagine that there are three bundles of firewood sticks. When you place one end of the three bundles apart at the base on the three spots on the ground and place the other top end of the bundles to support each other the bundles of sticks would stand upright without falling having the support of each bundle. When one of the bundles is removed the balance two bundles may automatically fall apart. Mutuality condition is such that it provides a support for the arising and existence of the other Dhammas. This condition is similar to the conascence condition discussed above, but the two conditions function in two different aspects. One condition is simultaneously arising while the other supports each Dhamma.

Conditioning Dhamma (*Paccaya Dhamma*)

- ◆ The eighty nine (89) consciousness (*citta*) and the concomitant fifty two (52) mental factors (*cetasikas*) arising at the moment of Rebirth and thereafter. Each conditions each other.
- ◆ The four great essentials
- ◆ The Heart base at the moment of rebirth in the five aggregate planes
- ◆ The four mental aggregates at the moment of rebirth in the planes of five aggregates.

Conditioned Dhamma (*Paccayoppanna*)

- ◆ The conditioned eighty nine (89) consciousness and the concomitant fifty two (52) mental factors at the moment of Rebirth and thereafter.
- ◆ The four great essentials supported by each other.
- ◆ The four mental aggregates at the moment of Rebirth conditioned by Heart base in the planes of five aggregates.
- ◆ Heart base at the moment of Rebirth conditioned by the four mental aggregates arising at the moment of Rebirth in the plane of five aggregates.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are consciousness-born Corporealities drawing Sustenance from Mental Aggregates, Relinking Kamma-born Corporealities separate from Heart-Element consciousness born, Relinking Kamma born, External, Nutriment-born, Heat-born, Kamma-born in the Asañña Satta Sphere, Manifest, Kamma-born Derived Material Elements.

8.2.8 Support Condition – *Nissaya Paccayo*

All vegetation, animals and human beings are supported by the Earth. A painting is drawn on a canvas. Without a canvas there cannot be a painting. In similar manner *Dhammas* give support for the arising and upkeep of other *Dhammas*. This condition which is known as support condition is three-fold.

- a) Conasence Support (*Sahajāta Nissaya*)
- b) Base Prenasence Support (*Vattu Purejāta Nissaya*)
- c) Base-object prenasence Support (*Vattvārammana Vattu Purejāta*)

(a) Conasence Support

Each *Dhamma* of a group of a consciousness and the mental concomitants at a particular moment function as a support condition to each other. While all the *Dhammas* arise simultaneously each of them provides support to one another. The design on a mat emerges when the mat is woven. When the mat is completed the design too is concluded. Here the mat provides the conasence support for the design.

The conditioning *Dhamma* (*Paccaya*) and the conditioned *Dhamma* (*paccayoppanna*) are similar as in the conasence condition already discussed at number 6 above.

(b) Base Prenasence Support

The six bases, viz, Eye, Ear, Nose, Tongue, Body and Heart arisen earlier provides the prenasence support to the subsequent arisen mental aggregates. In the case of the five bases of Eye, Ear, Nose, tongue and Body it has to be the respective sensitivity phenomenon arisen at the moment of past *Bhavānga* of any of the five door thought processes.

It is known as the *Madyamāyuska Prasada Rupa*. It is also the birth moment of the object that is perceived.

With respect to the Heart Base, the mind element and the mind consciousness element arise with the support of the Heart Base arisen at the birth of previous consciousness. It is known as *Atitānantara Hadayavattu*. In both instances the base (*vattu*) happens to be one that is arisen prior to mental aggregates. Hence called *purejata*.

The Conditioning Dhamma (*Paccaya Dhamma*)

The aforesaid six bases. During the death proximate moment it shall be the Heart-Base arisen seventeen thought moments prior to the death consciousness. (*cuti citta*)

The Conditioned Dhamma - *Paccayoppanna Dhamma*

Excluding the four immaterial resultant consciousness the balance eighty five consciousness and the fifty two concomitant mental factors arising in the planes of five aggregates at the moment of Rebirth.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are the Eight Greed-rooted Consciousness originating in the Four-Aggregate Sphere, Two Delusion based consciousness, Mind-door advertent Consciousness. Eight Great wholesome consciousness, Eight Great Functional Consciousness, Twelve Fine-Material Sphere Consciousness, Seven Supramundane consciousness avoiding Stream-Entrance Path Consciousness, Forty-Six avoiding Hatred, Jealousy Miserliness. Wrongly-Performedness,

Manifest Relinking Mental Aggregates Fifteen Relinking Five-Aggregate consciousness, Thirty-five Mental Factors, Relinking Kamma-born Corporeality, External Corporeality, Nutrement-born Corporeality, Kamma-born Corporeality in the Asanna Satta Sphere, Manifest Kamma-born Corporeality.

(C) Base-object pre-nascence Support

Here the supporting Heart Base becomes the object of the thought process. The consciousness of the thought process reflects on the Heart Base which provides the pre-nascence support. It could be a very rare occasion. This situation may arise only at the Death proximate setting as there is only one Heart Base supporting every consciousness arising during the last thought process. It is the Heart Base which came into being seventeen thought moments prior to the death consciousness (*cuti citta*)

The students may note that a line of Abhidhamma teachers gives a slightly different interpretation with regard to this Base object pre-nascence support condition.

The Conditioning Dhamma (*Paccaya Dhamma*)

The Heart Base that came into being has seventeen thought moments preceding the Death consciousness.

The Conditioned Dhamma - *Paccayoppanna Dhamma*

- ◆ Mind door advertent consciousness
- ◆ Twenty nine sense sphere *Kāma-javana*
- ◆ Eleven Registration consciousness

- ◆ Two consciousness performing the direct knowledge and
- ◆ The forty four concomitant *cetasikas* excluding, Envy, avarice, worry the three abstinences and the two illimitables (*Appamañña*)

Dhammas lift-out (*Paccanika Dhamma*)

Dhammas left out are Eighty Nine Consciousness not receiving Base-Prenascence Support, Fifty two Mental Formations consciousness born Corporeality, Relinking Kamma-born Corporeality, External Corporeality, Nutriment-born Corporeality, Heat-born Corporeality, Kamma-born Corporeality in the Asanna Satta Sphere, Manifest Kamma-born Corporeality.

Decisive Support Condition – *Upanissaya Paccayo*

Very extraordinary and important state causes the arising of consciousness and the concomitant mental factors is called the Decisive Support condition. At a building construction site there are many workers and labourers. When the owner of the building that is being constructed is there the workers will pay more attention and render extra service. The owner of the house that is being built is like the decisive support condition.

The condition is three fold.

- I. Object Decisive Support (*Ōrammana Upanissaya*)
- II. Proximity Decisive Support (*Anntarāpanissaya*) and
- III. Natural Decisive Support (*Pakatāpanissaya*)

(i) Object Decisive Support

An extraordinary object or an important state which is capable of attracting your attention acts as the Object Decisive support condition. It is very similar to Object Predominance condition discussed above at number 3. There is no difference in the conditioning or Conditioned Dhammas.

(ii) Proximity Decisive Support

The conditioning *Dhammas* and the conditioned *Dhammas* of the earlier discussed Proximity condition at number 4 above are identical with this Proximity Decisive Support Condition. Many conditions are necessary for the arising of consciousness. But the most important factor is the cessation of the current consciousness. Without the passing away of the current consciousness the succeeding one cannot arise. The cessation of the current consciousness provides the Proximity Decisive Support Condition for the consciousness that follows.

(iii) Natural Decisive Support

The consciousness and the concomitant mental factors and the material phenomena of the past, present and future and also certain *paññatti* can be Natural Decisive Support Condition for the arising of certain suitable present consciousness and the mental factors.

Dhammas like Confidence, Non-greed etc, or factors like Hatred or Envy that have already arisen in the past could be a condition for the arising of good kamma or bad kamma respectively.

For instance, the beautiful mental factors like Non-greed and Non-hatred that one develops will provide the Natural Decisive Condition for the performance of social services.

In like manner bad kamma one has already done may become a condition for the accomplishment of good deeds while good kamma already performed may provide Natural Decisive Support for the arising of immoral consciousness.

The Conditioning Dhamma (*Paccaya*)

Powerful eighty nine consciousness the concomitant fifty two mental factors the twenty eight material phenomena and certain paññatti (concepts)

The Conditioned Dhamma – (*Paccayoppanna*)

Subsequent eighty nine consciousness and concomitant fifty two mental factors.

Dhammas left out (*Paccanika dhamma*)

Dhammas left out are material phenomena born of Consciousness, Material phenomena born at the Rebirth linking, External Material Phenomena, Nutriment, Fire Element, Material Phenomena born out of Kamma in the element, Material Phenomena born out of Kamma in the Asañña Satta Sphere, Material phenomena born of Kamma during the Course of existence.

8.2.10 Prenascence Condition – (*Purejāta Paccayo*)

A flower plant which is already there gets blossomed afterwards in the proper season. In like manner material phenomena that had arisen earlier will provide the necessary condition for the arising of mental phenomena of consciousness and the concomitant *cetasikas*. It is like the parents who look after their children. The Pali term “*pure*” means “*earlier*” and *jāta* means “*Born*”. It refers to material phenomena that last for seventeen thought moments after its birth. Such phenomena during its presence (*tithi*) provide the condition of pre-nascence (*Purejāta*) for the arising of mental phenomena.

This condition is three fold.

- I. Base Prenascence (*Vattu Purejāta*)
- II. Base Object Prenascence (*Vasthvārammana Purejāta*)
- III. Object Prenascence (*Ōrammana Purejāta*)

Out of these three, the first and the second conditions are similar to the two conditions under support condition (*Nissaya Paccayo*) at number eight (8) above.

Object Prenascence Condition - *Arammana Purejāta*

It is the already arisen eighteen concretely produced material phenomena which become the object of consciousness and the *conjoined cetasikas*.

The Conditioning Dhamma (*Paccaya Dhamma*)

The present now existing eighteen concretely produced material phenomena.

Conditioned Dhamma – (*Paccayoppanna Dhamma*)

The fifty four sense sphere consciousness and the fifty mental factors (*cetasikas*) excluding the two illimitable and the two direct knowledge consciousness arising in the *Panca-Vokara Bhumi*.

Dhammas left-out (*Paccanika Dhamma*)

Seventy six Consciousness avoiding Double-Five Mental Elements at the Pre-nascence stage, Fifty two Mental Factors, Consciousness-born Corporeality, Relinking Kamma-born Corporeality, External Corporeality, Nutriment-born Corporeality, Heat-born Corporeality, Kamma-born Corporeality in the *Asañña Satta* Sphere, Manifest Kamma-born Corporeality.

8.2.11 Prenascence Condition – *Paccājāta Paccayo*

Paccājāta means “born later”. Here the phenomena born later provide a support to phenomena already arisen. Mental phenomena which arise afterwards upon the material phenomena are maintained by the arising of *cittas* and *cetasikas*. This situation is very clear at the Death Proximate moment. When the stream of consciousness comes to an end with the Death consciousness (*cuti citta*) the Kamma born material phenomena fully cease. Material phenomena originated by consciousness, temperature and nutriment too are supported by mental phenomena arising later. It is like the rain that falls on already existing vegetation. It makes the vegetation grow well and flourish.

The Conditioning Dhamma (*Paccaya Dhamma*)

Commencing from the first life continuum (*Bhavanga*) the later eighty five consciousness excluding the four Immaterial Resultant Consciousness and the concomitant fifty two mental factors (*cetasikas*) in the five aggregate planes.

The Conditioned Dhamma – (*Paccayoppanna Dhamma*)

Mental phenomena born at every former consciousness commencing from the moment of Rebirth-Linking consciousness and which has come to the state of being (*Thiti*)

Here the material phenomena of the body are explained in the following manner under four groups.

- (1) ***Ēkaja Kāya*** – Material phenomena of the body born by a single cause which is kamma. Here it is the three groups of matter originated by Kamma, born simultaneously along with the Rebirth Linking Consciousness. At the first sub moment of the *patisandi citta* you encounter with *Kāya*.
- (2) ***Dvija Kāya*** – Material phenomena of the body caused by two modes of origin namely kamma and the temperature. It is the second sub moment of the Rebirth Linking Consciousness when material phenomena born of temperature commences its process.
- (3) ***Thija Kāya*** – Material phenomena of the body produced by three modes of origin Kamma, Temperature and the third consciousness itself. Arising of *cittaja Rupa* commences at

the first sub moment of the first life continuum consciousness and continues at every first sub moment of every citta except at *Dipanca Viññāna* and Immaterial Resultant Consciousness. This *Thija Kāya* exists until the fourth cause Nutriment commences producing the material phenomena.

(4) ***Catuja Kāya*** – Once the production of material phenomena caused by Nutriment commence in the body it is termed as *catuja kaya*. In the fine material Brahma worlds you find only a *Thija Kāya* since there is no material phenomena caused by Nutriment. In the *Asañña Satta* Brahma world only a *Dvija kaya* is found. It is the Kamma born and the material groups caused by Temperature.

Dhammas left out (Paccanika Dhamma)

Dhammas left out are Manifest-relinking, Eighty Nine Consciousness, Fifty two Mental Factors, Consciousness-born Corporealities arising with latter Mental Aggregates, External Corporealities, Nutriment-born Corporealities, Heat born Corporealities, Kamma-born Corporealities in the *Asañña Satta* Sphere, Manifest Kamma-born Corporealities.

8.2.12 Repetition Condition - *Ōsevana Paccayo*

Pali term *Ōsevana* means “Association in Succession”. When a student keeps repeating a verse in succession for several times he becomes capable of reciting it by heart. Here each recital enhances the successive recital and the student becomes proficient in his endeavour. When an artist does a painting he keeps on applying the colours over and over again to get a clear and brighter picture. In like manner when

a good meritorious act done is repeated later, again and again the successive acts become more and more powerful and wholesome.

Repetition Condition is exercised only in similar mental phenomena in the *Javana* Process. There is no Repetition Condition from one type of consciousness to another type of consciousness and the feeling too has to be same.

Here each *javana* except the seventh *javana* bestows its power to the successive *javana*. This condition does not take place in the supramundane fruition consciousness as these are resultant consciousness. Similarly there is no repetition condition in the life continuum series. Difference in the object and the sphere (*Bhumi*) of the consciousness does not obstruct this condition.

The Conditioning Dhamma - *Paccaya Dhamma*

The forty seven mundane former *javana* consciousness excluding the last *javana* and the eight path and fruition supramundane consciousness, are the conjoined fifty two mental factors.

The Conditioned Dhamma – (*Paccayoppanna Dhamma*)

Later fifty one *javana* consciousness except the first *javana* and the supramundane four fruition consciousness and the concomitant fifty two mental factors.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are the Thirty One Sensuous *Javana* Consciousness in the First *Javana*, Thirty Six Resultant Consciousness, Fifty two Mental Factors Consciousness born Corporeality, Relinking

Kamma-born Corporeality, External Corporeality, Nutriment-born Corporeality, Heart-born Corporeality, Kamma-born Corporeality in the Asañña Satta Sphere, Manifest Kamma-born Corporeality.

8.2.13 Kamma Condition – *Kamma Paccayo*

What is the force that makes any one to perform bodily actions or make verbal statements? What induces any one to offer pooja to the exalted one or to help others who are in need? It is the Dhamma known as volition (*cetanā*) that guides and engages us in various activities. In other words the mental factor of volition drives the consciousness, its concomitant mental factor excluding volition and also the material phenomena. Here the consciousness embraces all immoral, moral, resultant and functional consciousness. Out of these more powerful volition in the immoral and moral consciousness evolve into producing mental and material phenomena in future lives.

This condition falls under two types as:-

- (i) **Conascent Kamma Condition** (*Sahajāta Kamma Paccaya*)
and
- (ii) **Asynchronous Kamma Condition** (*Nānākkhanika Kamma Condition*)

(i) Conascent Kamma Condition

The *Dhamma* that functions as the conascent Kamma condition is mental factor named Volition (*cetanā*). Volition is the main mental factor in the aggregate of mental formations (*Sankhāra Skhanda*). As it is one of the universal factors is found in every consciousness. Volition guides the concomitant

consciousness and the other mental factors and also the material phenomena that arise along with it. This function of volition is called the conascent Kamma Condition. It takes place with the arising of volition in every consciousness.

The Conditioning Dhamma (*Paccaya*) Conascent Kamma Condition

The eighty nine volitions of the eighty nine consciousness.

The Conditioned Dhamma (*Paccayoppanna*)

The eighty nine consciousness, the concomitant fifty one mental factors excluding volition and matter originated by consciousness (*cittaja*) and by Kamma (*kammaja*) at the moment of birth.

Dhammas left out (*Paccanika Dhamma*)

Twenty Nine First Javana Sensuous Javanas, Two Advertances, Thirty Six Resultant Consciousness Thirty Six Mental Factors, Consciousness-born Corporeality, Relinking Kamma-born Corporeality, External Corporeality, Nuterment born Corporeality, Heart-born Corporeality, Kamma-born Corporeality in the The Asanna Satta. Manifest Kamma-born Corporeality.

(ii) Asynchronous Kamma Condition

The popularly known interpretation of Kamma is that which causes your next birth after your death. It is a continuous process of death and birth until you become an Arahant. Beings are born in various planes according to Kamma performed by each individual. Such Kamma are explained as Asynchronous Kamma Condition.

Take for an example a meritorious act such as offering meals to Mahā Sangha. The wholesome consciousness through which this act is being done together with the concomitant mental factors that arise at this offering and also the groups of material phenomena (*Rupa*) originated by those wholesome consciousness in the act of offering were the outcome of the donor's volition of generosity. When this act is performed and completed the whole episode becomes an act of the past. But it creates a kind of energy that could give results in the future by giving birth in a celestial abode or *Kāma Sugati*. This good Kamma becomes the Asynchronous Kamma condition.

The Conditioning Dhamma (*Paccaya*)

The thirty three past wholesome and unwholesome volitions.

The Conditioned Dhamma (*Paccayoppanna*)

The thirty six Resultant Consciousness, the thirty eight mental factors and material phenomena originated by Kamma at the moment of Rebirth and thereafter.

Dhammas left out (*Paccanika Dhamma*)

The Dhamma that are left out are twenty one wholesome Consciousness, Twelve Unwholesome Consciousness, Twenty Functional Consciousness, Fifty two Mental Factors, Material phenomena born of Consciousness, Material phenomena born out of at re-birth liking, External Material phenomena, Nutriments, Fire Element, Material phenomena born out of Kamma in the *Asañña Satta*

Sphere, Material phenomena born of Kamma during the course of Existence.

8.2.14 Result Condition – *Vipāka Paccayo*)

A Kamma that is performed can be classified under four stages.

The arising of wholesome or unwholesome consciousness when performing good or bad actions are dependent on volition. It is the first stage of Kamma which is called **Volition Stage**. (*Cetanā Samangitā*)

When action is done and everything is over, volition that arose too has lapsed, then comes the **stage of kamma** (*Kamma Samangitā*). It is the young or undeveloped state of Kamma not ripened enough to offer results.

Once the Kamma is well matured it will present itself as a sign of Kamma or as a sign of destiny at the time of death. This third stage is called *Nimitta stage or Upatthāna Samangita*.

Thereafter come the fourth **stage of resultant** (*Vipaka Samangitā*). Out of thousands of Kamma one has performed what ever Kamma that emerges at the Death Proximate thought process and that which the dying person grasps on to will give results by giving birth to a new Being.

The Result Condition which is discussed here is the fourth stage of a Kamma as explained above. The Resultant Consciousness and the concomitant mental factors (*cetasikas*) are the result of a previous Kamma that came up at the death proximate thought process of the preceding life. These resultant mental phenomena arise

effortlessly and bear the characteristic of quietude and calmness. The function of the Result Condition is to accord such calmness to each other mental phenomena and to the material phenomena originated by such resultant *cittas* simultaneously.

The Conditioning Dhamma (*Paccaya Damma*)

The thirty six (36) Resultant Consciousness and the concomitant thirty eight (38) mental factors which support each other and the Kamma originated material phenomena at the moment of birth and the *cittaja rupa*.

The Conditioned Dhamma – *Paccayoppanna Dhamma*

The thirty six (36) Resultant Consciousness and the concomitant thirty eight (38) mental factors which receive support from each other at Rebirth linking moment and during existence. Also consciousness originated material phenomena excluding the two bodily and vocal intimations.

Dhammas left out (*Paccanika Dhamma*)

Twenty One Wholesome Consciousness. Twelve Unwholesome Consciousness, Twenty Functional Consciousness, Fifty two Mental Factors, Consciousness born Corporealities, generated by the afovesaid Mental Aggregate,s External Corporeality, Heat-born Corporeality, Kamma-born Corporeality of the *asañña Satta* Sphere, Manifest Kamma born Corporeality.

8.2.15 Nutriment Condition - *Ôhâra Paccayo*

The Pali word *Ôhâra* also carries the meaning of “to bring”. In like manner the condition of Nutriment brings forth and enables the

growth and maintenance of mental and material phenomena of every being, for example, a seed can produce a plant but it cannot make it grow. There are other conditions like water, sunshine etc. That make the plant grow. Being are born and nourished by several nutriment.

This condition is classified under two headings as:

1. Material Nutriment (*Rśpāhāra*) &
2. Mental Nutriment (*Nāmāhāra*)

(1) Material Nutriment

In Pali it is named as *kabalikāra Ahārō*. It is the essence which is produced from the edible food. This essence gets combined with nutriment produced by the other modes of origin of material phenomena and bring forth new matter born of Nutriment. (*Ōhāraja Rupa*). These *Aharaja Rupa* also maintain material phenomena born of Kamma, consciousness and Temperature.

Conditioning Dhamma (*Paccaya Damma*)

External Nutritive essence found in edible food. Also Nutritive essence found in internal material groups born of four cases.

The Conditioned Dhamma (*Paccayoppanna Dhamma*)

Material phenomena originating from Nutriment (*Āhārasamutthānika Rūpa*) material phenomena born of four causes except nutriment which is the conditioning Dhamma.

Dhammas left out (Paccanika Dhamma)

Nutriment Condition is two-fold

- (a) Mentality Nutriment Condition and
- (b) Corporeality Nutriment Condition

Dhammas left out under Mentality Nutriment Condition are External Corporeality, Nutriment-born Corporeality, Heat-born Corporeality, Kamma-born Corporeality in the Unconscious Sphere, Manifest Kamma-born Corporeality.

Dhammas left out under Corporeality Nutriment Condition are Eighty nine Consciousness, Fifty two Mental Factors, Consciousness-born Corporeality, Rebirth-linking Kamma-born Corporeality, External Corporeality, Heat-born Corporeality, Kamma-born Corporeality in the Unconscious Sphere.

(2) Material Nutriment

These fall under three categories.

- I. The Nutriment Contact (*Phassāhāro*)
- II. Mental Volition (*Manosancetanāhāro*)
- III Consciousness (*Vīññānā hāro*)

(I) Nutriment Contact

It is the first mental factor of the universals-contact (*phassa*) through which the object is initially associated with the faculty. The instantaneous result of contact is the feeling. Feeling is dependent on contact (*phassa paccayā vēdanā*). Therefore contact is a nutriment generating feeling.

(II) Mental Volition

It is none other than volition which evolves into Kamma. The popular quotation reads as *cetanāham bhikkhave kammam vadāmi*. Whether it may be moral or immoral, kamma brings forth in a suitable abode in any of the three worlds. It supports the incessant arising of the aggregates (*khandhas*)

(III) Consciousness

Here consciousness refers to Re-birth linking consciousness which supports the arising of material and mental phenomena (*Nāma and Rūpa*). Mind and matter are dependent on consciousness (*Viññāna Paccayā Nāma Rūpam*)

These three mental Nutriment lend support to the consciousness mental and material phenomena.

Conditioning Dhamma (*Paccaya Damma*)

Contact, Volition and Consciousness

Conditioned Dhamma (*Paccayoppanna Dhamma*)

The eighty nine (89) consciousness, fifty two (52) concomitant mental factors, material phenomena originated by consciousness (*cittaja rupa*), mental phenomena originated by Kamma at the moment of Re-birth.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are Eighty-Nine Consciousness, Fifty two Mental Factors, Consciousness-born Corporeality, Rebirth-Kamma born Corporeality, External Corporeality, Heat-born Corporeality, Kamma-born Corporeality in the Asañña Satta Sphere, Manifest Corporeality.

8.2.16 Faculty Condition – *Indriya Paccayo*

Every Paramattha Dhamma carries its own intrinsic characteristic. Out of these certain *Dhammas* have the ability to guide the other *dhammas* according to their individual nature. In other words these *dhammas* are capable of exercising their control over the concomitant *dhammas*.

Out of the twenty two faculties explained in an earlier chapter only twenty faculties except the two sexual faculties function as faculty condition. The femininity and masculinity, though they are faculties do not become conditions since these are incapable of producing supporting or maintaining other *dhammas*.

The faculty condition is of three types

- I. Conascence Faculty (*Sahajātindriya*)
- II. Prenascence Faculty (*Purejātindriya*) and
- III. Material life Faculty (*Rupajivitindriya*)

(I) Conascence Faculty Condition

Here the mental phenomena each having its faculty condition provide the associated mental *dhammas* and the conascent material phenomena with conascence faculty condition.

(II) Conditioning Dhamma (*Paccaya Damma*)

The eight immaterial *dhammas* of the Life faculty, Mind faculty, Feeling (five fold) faculty, Faith faculty, Energy faculty, Mindfulness faculty Concentration faculty and Wisdom faculty (four fold)

Conditioned Dhamma (*Paccayoppanna Dhamma*)

Eighty nine (89) consciousness, the concomitant fifty two (52) mental factors material phenomena originated by consciousness and kamma born material phenomena at the moment of Rebirth linking.

Dhammas left out (*Paccanika Dhamma*)

Dhammas left out are External Corporeality, Nutrement-born Corporeality, Heat born Corporeality, Kamma-born Corporeality in the Asañña Satta Sphere. Manifest Kamma-born Corporeality.

(II) Prenascence Faculty Condition (*Purejāti Indriya*)

The word prenascence is now familiar to us we have already discussed it as a separate condition. Since the prenascence *dhammas* or the five sensitivities of eye, ear, nose, tongue and body are equipped with the faculty condition it is again considered as a separate condition.

Conditioning Dhamma (*Paccaya Damma*)

The five sensitivities of eye, ear, nose, tongue and body which arise at the Past Bhavāṅga moment of a five sense door thought process.

Conditioned Dhamma (*Paccayoppanna Dhamma*)

The two types of five fold sense consciousness (*Dvipanca Viññāna*) and the concomitant seven universal *cetasikas*.

Dhammas left out (Paccanika Dhamma)

Dhammas left out are Eighty nine Consciousness separate from the two Groups of Five fold sense Consciousness, Fifty two Mental Factors, consciousness born Corporeality, Relinking Kamma born Corporeality, External Corporeality, Nutriment-born Corporeality. Heat-born Corporeality, Kamma-born Corporeality in the Asanna Satta, Manifest Kamma-born Corporeality.

(III) Material life Faculty

Material life faculty itself is a faculty condition for the conascence material phenomena.

Conditioning Dhamma (*Paccaya Damma*)

Material life faculty found in every group of matter born of Kamma at the moment of Rebirth and thereafter during existence.

Conditioned Dhamma (*Paccayoppanna Dhamma*)

All Material phenomena found in every Kamma born material group except material life faculty.

Dhammas left out (Paccanika Dhamma)

Dhammas left out are the Eighty-nine Consciousness, Fifty-two Mental Factors, Consciousness-born Corporeality, External Corporeality, Nutriment-born Corporeality. Heat-born Corporeality, Life-Organic Corporealities in the Kamma-born Manifest Corporealities in the Asañā Satta. Satta.

8.2.17 Jhāna Condition (*Jhāna Paccayo*)

The general characteristic feature of consciousness and the concomitant mental factors is to perceive the object that comes in contact with the respective base. However there are five mental factors capable of cognition of objects in an exceptional manner.

These mental factors are,

- I. Initial Application (*Vitakko*)
- II. Sustained Application (*Vicāro*)
- III. Zest (*Piti*)
- IV. One-pointedness (*Ekaggatā*) &
- V. Feeling (*Vedanā*)

Feeling is experienced in three forms. Viz,

- I. Pleasant Feeling (*Sukha Vedanā*)
- II. Painful Feeling (*Unpleasant - Dukkha Vedana*)
- III. Neutral Feeling (*Adukkhamasukavedanā*)

These mental factors take the object firmly associated with the respective consciousness and the other concomitant factors. Taking the object firmly in this manner is called *Jhāna* Condition and these mental factors are called *Jhāna* factors or *Jhānāṅga*.

The term *Jhāna* carries two meanings, as:

- (i) Grasping the object in a firm manner and
- (ii) Thwarting the Hindrances (*Nivaranani*)

Jhāna condition discussed here refers to the first meaning.

The seven *dhammas* mentioned above arising in all consciousness whether moral, immoral resultant or functional excepting the two fold sense consciousness (*Dvipanca Viññāna*) perform the function of *jhāna* condition by grasping or getting hold of the object firmly.

The Conditioning Dhamma (*Paccaya Damma*)

The Jhāna factors of

- a. Initial Application
- b. Sustained Application
- c. Zest
- d. One-pointedness
- e. Pleasant-feeling
- f. Painful Feeling and
- g. Neutral Feeling

Arising in the seventy nine (79) consciousness excepting the ten two fold sense consciousness (*Dvipanca Viññāna*)

The Conditioned Dhamma (*Paccayoppanna Dhamma*)

The seventy nine (79) consciousness except the two fold sense consciousness (*Dvipanca Viññāna*), the concomitant fifty two (52) mental factors, material phenomena born of consciousness and also material phenomena originated by Kamma at the moment of Rebirth linking.

Dhammas left out (Paccanika Dhamma)

Ten Twice-Five fold consciousness, Seven Universal Mental Factors. External Corporeality, Nutriment-born Corporeality. Heat-born Corporeality, Kamma-born Corporeality in the Asanna Satta Sphere, Manifest Kamma-born Corporeality.

Path Condition – *Magga Paccayo*

Actions performed bodily (*Kāyadvāre*) or verbal utterance made by speech (*Vāgdvāra*) or thoughts developed in the mind (*Manodvāra*) with intention may fall into either immoral Kamma or moral Kamma. These Kammas eventually lead the doer to woeful destinations or blissful abodes. Some of the wholesome Kamma may guide the person to final deliverance Nibbāna.

Who actually decide the destination of beings or guide them to the different states? It is none other than a set of *Dhammas* totaling to twelve called path factors that escort you to various destinations of existences.

Path factors are as follows:-

- | | |
|-------------------------|----------------------------|
| (i) Right view | (ii) Right intention |
| (iii) Right speech | (iv) Right action |
| (v) Right livelihood | (vi) Right effort |
| (vii) Right mindfulness | (viii) Right concentration |
| (ix) Wornng view | (x) Wornng intention |
| (xi) Wornng effort | (xii) Wornng concentration |

As these factors were discussed in a previous chapter no details are added. Out of the last four wrong path factors, wrong view is exclusively unwholesome. The other three dhammas namely wrong intention, wrong effort and wrong concentration are the three mental factors of Initial Application, Energy and One pointedness which are also wholesome path factors. Therefore the twelve path factors can be reduced to nine mental factors (*cetasikas*) which function as path condition.

The Conditioning Dhamma (*Paccaya Damma*)

The Path factors of:-

- (i) Wisdom (*Paññā*)
- (ii) Initial application (*vitakko*)
- (iii) Right speech (*Sammāvācā*)
- (vi) Right action (*Sammā kammantha*)
- (v) Right livelihood (*Sammāvājīva*)
- (vi) Energy (*viriyam*)
- (vii) Mindfulness (*sati*)
- (viii) One pointedness (*Ekaggatā*) And
- (ix) Wrong view (*ditthi*)

The Conditioned Dhamma (*Paccayoppanna Dhamma*)

The seventy one (71) consciousness with roots, fifty two (52) concomitant mental factors, material phenomena originated by consciousness with roots and matter originated by Kamma at the moment of Rebirth.

Dhammas left out (Paccanika Dhamma)

Dhammas left out are the Eighteen Rootless Consciousness, Twelve Occasional Mental Factors **avoiding desire**, Rootless Consciousness-born Corporeality, Rootless Relinking Kamma-born Corporeality, External Corporeality, Nutriment-born Corporeality. Heat-born Corporeality, Kamma-born Corporeality in Asanna Satta, Manifest Kamma-born Corporeality.

8.2.18 Association Condition – *Sampayutta Paccayo*

Mental phenomena, namely the consciousness and the concomitant mental factors or in other words the four mental aggregates do arise together simultaneously and also cease together in the next moment. These *dhammas* when arising hold on to a particular common base and all *dhammas* dwell on a single object. This association of *dhammas*, is the state of *sampayutta* which is prevalent only in between mental phenomena. If any of the *dhammas* that associate does not arise the rest of the *dhammas* too shall not appear. The manner in which each *dhamma* supports one another is called Association Condition.

The Conditioning Dhamma (*Paccaya Damma*)

The eighty nine (89) consciousness and the concomitant fifty two (52) mental factors arising at the moment of Rebirth and during existence.

The Conditioned Dhamma (*Paccayoppanna Dhamma*)

The conditioned eighty nine (89) consciousness and the concomitant fifty two (52) mental factors at the moment of Rebirth and during existence.

Dhammas left out (Paccanika Dhamma)

Dhammas left out are Consciousness-born Corporeality, Re-linking Kamma-born Corporeality, External Corporeality, Nutriment-born Corporeality. Heat-born Corporeality, Kamma-born Corporeality in Asanna Satta Sphere, Manifest Kamma-born Corporeality.

8.2.20 Dissociation Condition – *Vippayutta Paccayo*

The word *Vippayutta* is the opposite of *sampayutta*, the previous condition which we have discussed. Here the conditioning *Dhammas* and the conditioned *Dhammas* support each other by not getting mixed up or absorbing into each other. Material phenomena on the one hand and the mental phenomena on the other hand support each other at the moment of arising and during existence without getting intermingled. This support which is called Dissociation condition (*Vippayutta Paccayo*) is found only where five aggregates exist.

Dissociation condition is of four types,

- I. Conascence Dissociation
- II. Base pre-nascence Dissociation
- III. Base-object pre-nascence Dissociation
- IV. Post-nascence Dissociation

(I) Conascence Dissociation – *Sahajāta Vippayutta* The Conditioning Dhamma (*Paccaya Damma*)

Seventy five (75) consciousness in the five aggregate planes excepting the four (4) immaterial sphere Resultant Consciousness, the two fold sense sphere consciousness (*Dvipanca Viññāna*), the Death Consciousness (*Cuti Citta*) of the Arahant and the fifty two (52) concomitant mental factors arising during existence.

The Heart-Base at the moment of Rebirth in the five aggregates planes. The four mental aggregates at the moment of Rebirth in the five aggregates planes.

The Conditioned Dhamma (*Paccayoppanna Dhamma*)

- Material phenomena born of consciousness
- Kamma born material phenomena at the moment of Rebirth
- Four mental aggregates born at Rebirth moment in the five aggregate planes supported by Heart Base
- Heart Base supported by four mental aggregates born at Rebirth moment in the five aggregate planes

(ii) Base prenatalence Dissociation Condition

The conditioning *Dhamma* and the conditioned *Dhamma* are same as in Base Prenalence Support Condition

(iii) Base – Object Prenalence Condition

The conditioning *Dhamma* and the conditioned *Dhamma* are same as in Base Prenalence Support Condition

(iv) Postnatalence Dissociation Condition

The Conditioning *Dhamma* and the conditioned *Dhamma* are same as in postnatalence condition.

8.2.21 Presence Condition – *Atthi Paccayo*

The existence of the Earth provides the necessary support for the arising and growth of plants and trees. All creations by man on Earth too are supported by Earth. Similarly *Dhammas* which are arisen and in existence support each other and assist in arising of mental and material phenomena by being present.

The conditioning *Dhammas* are the eighty nine consciousness, the concomitant fifty two mental factors and the twenty eight material phenomena which are present now.

This condition is manifold and is explained under the following headings.

(1) Conascence Presence (*Sahajātātthi*)

The conditioning *Dhammas* and the conditioned dhammas are same as in conascence condition (No 6 above)

(2) Base Prenascence Presence (*Vattu Purejātātthi*)

The conditioning *Dhammas* and the conditioned Dhammas are same as in support condition (No 8 (b) above)

(3) Base-object prenascence Presence – (*Vastvārammana Purejātātthi*)

The conditioning *Dhammas* and the conditioned *Dhammas* are same as in support condition (No 8 (c) above)

(4) Object pre-nascence Presence (*Ārammana Purejātātthi*)

The conditioning *Dhammas* and the conditioned *Dhammas* are same as in object pre-nascence condition.
(No 10 (iii) above)

(5) Post-nascence Presence (*Paccajātātthi*)

The conditioning *Dhammas* and the conditioned *Dhammas* are same as in Post-nascence condition
(No 11 above)

(6) Nutriment Presence (*Āhārātthi*)

The conditioning *Dhammas* and the conditioned *Dhammas* are same as in Material Nutriment Condition
(No – 15 (i) above)

(7) Faculty Presence (*Indriyātthi*)

The conditioning *Dhammas* and the conditioned *Dhammas* and the *Dhammas* left out are same as in Material Life Faculty Condition (No – 16 (iii) above)

8.2.22 Absence Condition – *Natthi Paccayo*

When the sun sets in the western horizon darkness gradually creeps in. The setting of the sun creates the environment for the night fall. When the night leaves off the sun appears in the eastern sky bringing light and happiness to the world. In a similar way mental states that come into being and cease, provide the opportunity for

the arising of new mental states. Here the support is bestowed by being not in existence.

The conditioning *Dhammas* and the conditioned *Dhammas* and the Dhammas left out are same as in proximity and contiguity Conditions.

8.2.23 Disappearance Condition – *Vigata Paccayo*

Vigata in Pali means ‘gone away’ or ‘ceased’. Mental phenomena which have ceased create the opportunity for the arising of new mental phenomena. A consciousness with mental factors that comes into being in the sub moments of *uppada* and *tithi* ceases at the moment of *Bhanga* giving room for the next consciousness. Cessation of the existing consciousness thus becomes the Disappearance Condition.

Disappearance Condition is similar to the Absence condition mentioned at No (22) above. The conditioning *Dhammas* and the conditioned *Dhammas* and the left out Dhammas are as in the proximity and contiguity conditions.

8.2.24 Non-Disappearance Condition -*Avigata Paccayo*

Avigatha is the opposite word of *vigata*, the previous condition. Here the support is provided by being in existence. It is at the stages of *uppāda*, *Tithi* and *Bhanga* of mental phenomena.

This condition of Non-Disappearance is similar to the condition of presence (*Atthi Paccayo*) discussed at No (21) above. The conditioning *Dhammas* and the conditioned *Dhammas* and the Dhammas left out are same as in presence condition (No – 21).

QUESTIONS

1. Give a detailed explanation of the Law of Dependent Arising (*paticcasamuppada*)
2. What is the immediate cause according the Law of Dependent Arising for someone to get involved in seeking pleasure and happiness? Discuss.
3. “The Law of Dependent Arising explains the existence and continuance of being in Sansara” Clarify.
4. Write down the Twelve – fold Law of Dependent Arising and explains its relevance in understanding the flow of birth and death (re-birth) of a being.
5. “Buddha Dhamma differs from all other religious thoughts in view of the teaching on the ‘Law of Dependent Arising’. Discuss and give a brief explanation of the twelve factors of *Paticca Samuppada*.
6. Explain “*Hetu Paccaya*”. Describe how it works.
7. Enumerate the twenty four laws of Causal Relations and write a short note on the “Object Condition” (*arammana paccaya*)
8. Name the twenty four laws of Causal Relations (*patthana naya*) and explain any one of them in detail.
9. Enumerate the twenty four conditions of the law of causal Relations (*patthana naya*) and explain difference, if any, in the method of ‘*patthana naya*’ and Dependent Arising (*paticca samuppada naya*).

10. Give a brief explanation of “*Patthana naya*” and describe one of the following:
- (i) Object condition (*arammana paccaya*)
 - (ii) Kamma condition (*Kamma paccaya*)
 - (iii) Conascence condition (*sahajata paccaya*)
11. Compare and Contrast the methods of presentation of the subject matter of Dependent Origination (Paticca Samuppada) in Sutta Pitaka and Patthana in Abhidhamma Pitaka.
12. Distinguish between
- (i) Dependent Relations (Paticca Dhamma and
 - (ii) Causal Relations (Pattana naya)