

Guide to the Study of Theravada Buddhism

Book 5

Dhamma and Abhidhamma

Published by

The Colombo YMBA Sri Lanka

2562/2018

PRESIDENT'S MESSAGE TO THE THIRD EDITION

We, at YMBA are committed to provide facilities for, and to foster the Study and propagation of Buddha Dhamma an important objective of our Mission. In achieving this noble objective we engage in enriching the Dhamma Education through encouragement, facilitation, study and dissemination of Buddha Dhamma, through valuable publications and Teacher Training. YMBA approaches this objective from many angles the most prominent of which is stimulating the students in the study of the Dhamma by providing necessary text books.

Colombo YMBA has been conducting Dhamma Examinations in the English medium mainly targeted at Dhamma since 1948. A series of text books covering the prescribed syllabuses was introduced in 2004. This series titled "**Guides to the study of Theravada Buddhism**" was concluded in 2011 with the publication of the first edition of this Book numbered Book 5. We are happy to note that the teachers and students have patronized our text books with enthusiasm and given us the opportunity to bring out this Third Edition in barely Five years.

It is encouraging for us to note that the number of students sitting our Examinations is increasing rapidly. We urge that students truly and correctly understand the sublime Message of our Supremely Enlightened Buddha and not terminate their endeavours with the academic exercise of learning and passing Examinations, but absorb the principles, and practice them throughout their lives.

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

Deshabandu Tilak de Zoysa

President

01/08/2018

AUTHOR'S NOTE ON THE DHAMMA SECTION

I consider it an honour to be invited by the Colombo YMBA to make a humble sacrifice by collaborating in the task of producing a series of Text Books on Buddha Dhamma to serve as compact and comprehensive Study Guides to students preparing to sit the English medium Dhamma Examinations conducted by the Colombo YMBA both locally and internationally, and as Handbooks for Dhamma School teachers who had hitherto, to resort to a variety of sources to prepare the Lessons. The Series was titled "Guides to the study of Theravada Buddhism" segmented into six Books meant for the Six Examination Levels from the Basic to Diploma.

I was privileged to compile the texts of the Section on Dhamma of Books 3, 4, and the publication, Book 5 which covers the subject areas prescribed for the Final Examination, the Diploma. I acknowledge with humility that the material for this compilation was garnered from a vast variety of publications produced by erudite scholars, too many to be identified individually. I am greatly indebted to the Encyclopaedia of Buddhism which served me as the most prolific source. I also owe a personal debt of gratitude to Dr. K. Arunasiri, Deputy Editor of the Encyclopaedia of Buddhism for perusing the text on Dhamma of the present publication and suggesting many improvements.

This being the Third Edition, there could be considerable room for improvement. Any observations, suggestions and recommendations for the qualitative improvement of the text, are most welcome.

01 August 2018

P. Wattegama

PREFACE TO THE THIRD EDITION

I was glad to have the opportunity in January, 2011, to launch the First Edition of this Text Book on Theravada Buddhism, being Book No. 5 in the series of text books covering the syllabus prescribed for the Final Level of the Examinations in Buddha Dhamma, conducted in the English medium, by the Colombo Young Men's Buddhist Association.

I am once again happy to present the Third Edition of this text book within a period of Five years. We are encouraged by the fact that our text books are proving to be useful guides to both teachers and students of the Buddha Dhamma.

We acknowledge that there may be room for improvement in the contents of these text books. Studies are under way to identify the shortcomings and update the texts where necessary. We welcome any suggestions for improvement from teachers of the Dhamma and others interested in the subject.

We are grateful both to the teachers and students for their enthusiastic patronage of our text books, and wish them success in their worthy endeavours in disseminating and learning the sublime Teachings of the Buddha.

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

Nalin J. Abeysekere
Secretary,
Dhamma Examinations Branch
01/08/2018

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Dhamma Section

For

Diploma Level

**English Medium Dhamma Examinations
of the
Colombo YMBA**

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CHAPTER I

MAHA SATIPATTHANA SUTTA (DISCOURSE ON THE FOUNDATIONS OF MINDFULNESS)

Satipatthana Sutta (Discourse on the Foundations of Mindfulness) appears as Sutta No. 10 of Majjhima Nikaya, and Sutta No. 22 of Digha Nikaya. The latter is called *Maha Satipatthana Sutta* and includes a detailed treatment of the Four Noble Truths in the section on the contemplation on Mental Objects (*Dhammānupassana*).

The title of the Sutta is a compound word '*Satipatthana*'. Though '*Sati*' literally means 'memory' as a psychological term it means 'attention' or 'awareness'. *Patthāna* means establishing. In the Buddhist doctrine 'Attention' (*Sati*) is a wholesome (*Kusala*) exercise. Hence the Sutta is called the Discourse on Foundations of Mindfulness'. (Variant titles are in use).

The Sutta provides in the words of scholars "the most simple and direct, the most thorough and effective, method for training and developing the Mind for its daily tasks and problems as well as for its highest aim, Mind's own unshakeable deliverance from Greed (*Lobha*). Hatred (*Dosa*), and Delusion (*Moha*)"

In the sphere of Mental training the Sutta presents two stages, an initial stage of 'Bare Attention' (*Sati*), and a more advanced stage of Clear Comprehension (*Sampajañña*). Bare Attention is the clear and single minded awareness of what actually happens to us and in us at the successive moments of perception. It is detached observation free from exertion. It is concerned only with the "Present". It teaches one to live with full awareness "Here" and "Now"

Clear Comprehension is concerned with Active life. It is the regulative force of all activities, bodily, verbal and mental. *Satipatthāna* is culture of the Mind in its highest sense. This training is not simply intellectual. The Buddha has emphasized on many occasions that higher Mental development should necessarily be on a high Moral foundation.

The overwhelming spiritual significance of *Satipatthāna* is self-evident. In this background an aspect that has remained unobserved is its applicability to modern life as a way of solace and relief from mundane problems.

When the modern world with its strength of science and technology is sliding down a hedonistic slope abandoning higher values of life, which is a dangerous drift from true progress, the need for a counter-drift towards a noble ideal is very great. This is where the practice of Mindfulness is important and relevant. By giving the modern man the wisdom to discriminate good from evil *Satipa.thāna* provides a drive in the correct direction. Modern life is subject to immense stress resulting from unrelenting endeavour for material progress. Material progress alone does not ensure true satisfaction. Mental training from meditation alone can provide the Tranquillity that promotes real peace and happiness.

Satipatthāna Sutta

Satipatthāna Sutta (Discourse on the Foundations of Mindfulness), was delivered by the Buddha while He was living among the Kurus at Kammasadhamma, a market town of Kuru people. It was addressed to the Congregation of Bhikkhus.

The Buddha opens the Sutta with a striking declaration of its unique significance thus :

"This is the sole way O Monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pain and grief, for reaching the right path, for the realization of Nibbana namely the Four Foundations of Mindfulness."

The Buddha identifies the Four Foundations of Mindfulness, thus:

1. The Contemplation of the Body (*Kāyānupassanā*)
2. The Contemplation of Feelings (*Vedanānupassanā*)
3. The Contemplation of Mind (*Cittānupassanā*)
4. The Contemplation of Mind Objects (*Dhammānupassanā*)

Contemplation (*anussati*) is the exercise in concentration that is undertaken with meditative insight, not the form of concentration which leads to Tranquillity or Absorptions (*jhana*) but the realization of the true nature of things, the intuitive knowledge of the three characteristics of phenomena, impermanence (*anicca*), unsatisfactoriness (*dukkha*) and insubstantiality (*anattā*).

Contemplation of the Body (*Kāyānupassanā*)

Contemplation of the body is meditating focussing attention on organs, constituents, productions and functions of the Body. The Sutta treats Contemplation of the Body under six groups comprising fourteen topics as follows:

1. Mindfulness of Breathing (*Ānāpana Sari*)
2. Postures of the Body (*Iriyapathi*)
3. Mindfulness with Four kinds of clear comprehension (*Sampajāna*)
4. Reflection on the Repulsiveness of the Body (*Patikkūla manasikāra*)
5. Reflection on the Material Elements (*Dhātumanakāra*)
6. Nine(9) Cemetery Contemplations (*Nava sivatika*)

Mindfulness of Breathing (*Ānāpāna sati*)

Advice on the Contemplation of the Body begins with a prescription for Mindfulness of Breathing which is recommended as a convenient starting point. The Sutta suggests a number of environmental factors, such as a serene environment (forest, foot of a tree) appropriate bodily posture (cross-legged) as conducive factors. Mindfulness of Breathing is a Meditation, and not a Breathing exercise (as in Yoga). The breath should be the normal and natural flow without interference, strain or rigidity, the meditator should observe the nature of the breath, whether long or short, inward or outward, and the effect on the body and achieve calmness, tranquility and deepening of the entire life rhythm.

Mindfulness of the Bodily Postures (*Iriyāpathi*)

In this exercise the meditator should contemplate on the bodily postures in which he abides, whether, walking, standing, sitting or reclining, the purpose being to increase the awareness of momentary bodily behavior. It will bring about an awareness of the impersonal nature of the body.

Four kinds of Clear Comprehension (*Catu sampajañña*)

Clear Comprehension is "knowledge according to every way intensively". The meditator should practise clear comprehension through every physical activity, walking, bending, stretching, wearing the cloth, eating, drinking not excluding even defecating and urinating. Commentaries mention four kinds of Clear Comprehension which are;

1. *Sāttḥaka sampajañña* - prior investigation of contemplated activities (purpose)
2. *Sappāya sampajañña* - Investigation into the suitability of the objects (suitability)
3. *Gocara sampajañña* - Vigilance as to whether meditation would be disturbed by other activities (Resort)
4. *Asammoha sampajañña* - Directing undeluded attention (Non - delusion)

Clear Comprehension, unlike previous exercises which enjoined general attention, exercises a directing influence upon various bodily activities.

Contemplation on the repulsiveness of the Body (*Patikkula manasikāra*)

The meditator is instructed to contemplate on the various parts of the body in their true perspective which is repulsiveness, an aspect of impermanence and decay. The enumeration of the parts (hair, nails,

teeth, skin, flesh, fibrous thread, etc.) is meant to dissolve the notion of one-ness of the body and remove the delusion of body's beauty, revealing its impurity so as to induce alienation from attachment without a violent revulsion.

Contemplation on the Material Elements (*Dhatu manasikara*)

The meditator is enjoined to contemplate on the four basic elements that constitute the body namely, the earth element - solidity (*pathavi*), the water element - cohesion (*āpo*), the fire element heat (*tejo*) and air element - motion (*vāyo*).

The purpose is to dissect the body into elements (which are common to inanimate matter as well) in order to accentuate the impersonal and non substantial nature of the body and to intensify the awareness of its egolessness.

Nine Cemetery Contemplations (*Nava sivatika*)

Nine Cemetery Contemplation is taking the decomposing human carcass as the object of reflection. The Sutta prescribes contemplation taking as the object, nine stages of decomposition of a dead body dumped at a Cemetery and not disposed, either in actual form or by visualization, from three days after death through progressive deterioration till reduction of the skeleton to powder.

The objective is to arouse a disgust of the body which is ordinarily passionately treasured, and to impart a lesson on impermanence by the observation of the dissolution of the composite body and thereby to reflect thus: "Truly my body too is similar and is destined to the same inescapable fate of decay."

CONTEMPLATION OF FEELING (*Vedananupassana*)

Feeling in Buddhist psychology is pleasant, unpleasant or indifferent sensation free from any sense of emotion or empathy. The meditation method stipulates reflecting on such sensations whether physical or mental as they arise or are experienced. The Sutta enumerates

nine modes of contemplation of Feeling, clearly comprehending, initially, whether any feeling is pleasant, painful or neutral and at each stage whether such identified feeling is worldly or spiritual adding up to nine modes of feelings.

Since according to the *paticca samuppāda* chain, Feeling is conditioned by sense Impression (*phassa*), and conditions Craving (*Tanhā*) which conditions Clinging (*upādāna*) (all of which are passionate desires), by proper mastery over Feeling, one is able to break the chain of Causation. The meditator reflects on the origination and dissolution of Feelings. His mindfulness is established with the thought there is feeling (but no individual who feels), his mindfulness is present to the extent necessary for realization and self - reflection, he lives independent and clings to nothing in the world.

CONTEMPLATION OF CONSCIOUSNESS (*Cittānupassanā*)

Citta (consciousness) in Buddhist psychology is the active element in mind and mentation, that which cognizes an object (*arammanam cinteti ticittam*). The meditator is advised to reflect on states of consciousness as and when they arise with clear comprehension. The Sutta lists sixteen such states of consciousness, eight pairs of contradictories (barring One)

The meditator knows whether the Mind;

1. is in a state of lust or free from lust
2. is in a state of hatred or free from hatred
3. is in a state of ignorance or free from ignorance
4. is in a state of torpor or distraction
5. is in a state developed consciousness with *jhāna* or is without *jhāna*
6. is in a state of consciousness at sensuous level or above sensuous level
7. is concentrated or not concentrated
8. is released or not released

Contemplation of the Mind is prescribed as an effective way of self examination leading to greater self-knowledge. Bare attention to a state of Mind while it lasts is said to be more efficacious than subsequent introspection which can lead to complications.

Contemplation of Mental Objects (*Dhammānupassanā*)

The Mental Objects meant for contemplation are subjects of thought or doctrines embodying the Buddha's teaching of reality and liberation. Five doctrinal topics are recommended under this section.

1. Hindrances (*Nivarana*)

Hindrances (*Nivarana*) are passions (*kilesa*) that hinder the attainment of mental calmness, tranquillity and wisdom. They obstruct the origination of wholesome thoughts (*kusala*). According to texts there are five hindrances.

1. *Kāmachchanda* - desire for sense pleasures
2. *Vyāpāda* - ill- will or hatred towards objects which are unpleasant and disagreeable.
3. *Thina - middha* - sloth and Torpor, sickness of mind and mental States.
4. *Uddhacca - kukkucca*- agitation or confused state of mind and worry and indecision over one's actions
5. *Vicikicchā* - Doubt about the Buddha, Dhamma, and Moral training. Contemplating on Hindrances, the meditator, taking each Hindrance should know whether it is present in him, absent in him, how it arises, how it vanishes and how future arising may be averted.

Five Aggregates of Clinging (*Panca Upādānakkhandhā*)

Upādānakkhandhā (Aggregates of Clinging) are the constituent elements of a Being comprising all the physical and psychological phenomena which, when they come together form the conventionally so - called Being. There are five such Aggregates according to texts :

1. *Rûpakkhandha* - Aggregate of matter, totality of matter including material element and qualities of matter.
2. *Vedanakkhandha* - Aggregate of Feeling, all affective sensations, bodily or mental, agreeable, painful or neutral.

3. *Saññākkhandha* - Aggregate of perceptions, comprehension through sense organs including the mind.
4. *Sankharakkhandha* - Aggregate of Mental formations, the driving force of the mind, volitions.
5. *Viññanakkhandha* - Aggregate of the Consciousness, sense and sense reactions arising in the sense bases in relation to corresponding objects.

The meditator, in respect of each Aggregate of Clinging, becomes aware of its arising, its disappearance; and avoids clinging to any of them.

3. Factors of Enlightenment (*Bojjhanga or Sambojjhanga*)

*Bojjhanga*s are factors or Constituents of Enlightenment or supreme wisdom. Texts mention seven such Factors of Enlightenment which are as follows :

- I. *Sati sambojjhanga* - Factor of Mindfulness
- II. *Dhamma vicaya sambojjhanga* - Factor of Investigation of law
- III. *Viriya sambojjhanga* - Factor of Energy
- IV. *Piti sambojjhanga* - Factor of Rapture
- V. *Passaddhi sambojjhanga* - Factor of Tranquillity,
- VI. *Samadhi sambojjhanga* - Factor of Concentration
- VII. *Upekkha sambojjhanga* - Factor of Equanimity

(For a detailed explanation of the Factors of Enlightenment please refer to Chapter One of Book 4)

Contemplating on Factors of Enlightenment, the meditator, in respect of each of the seven Factors, should know, with clear comprehension, whether he has the Enlightenment Factor, when the Factor is absent, the arising of the Factor that has arisen and comes to be.

5. Four Truths (*Catusacca*)

The Four Truths meant for contemplation are the Four Noble truths proclaimed by the Buddha in the *Dhammacakkappavattana* Sutra Noble and amplified and elaborated in many subsequent Suttas. The Four Noble Truths are :

- I. *Dukkha sacca* – The Noble Truth of Suffering
- II. *Dukkha samudaya sacca* - The Noble Truth of the cause of Suffering
- III. *Dukkha Nirodha sacca* – The Noble Truth of the Cessation of Suffering.
- IV. *Dukkha Nirodha gamini patipadā sacca* – The Noble Truth of path leading to the Cessation of Suffering

(For a detailed explanation of the Four Noble Truths please refer to the Nineteenth Chapter of Book 2).

Contemplating on the Noble Truths, the meditator should understand according to reality, what is Suffering, the Origin of Suffering, the Cessation of Suffering, and the Path leading to the Cessation of Suffering.

The Sutta concludes with the declaration that anyone who continues the practice of the Four Foundations of Mindfulness for seven years would attain Arahantship or otherwise at least the state of the Non-Returner (*Anāgāmi*). While seven years of continued practice would suffice for the attainment of the full result, depending on the skill of the individual disciple, even seven days would suffice. The system of meditation prescribed in the Sutta is "the one way" (*ekāyano maggo*) sufficient in itself for the attainment of Enlightenment. The Sutta is equally pre-eminent both in *Mahayāna* and *Theravada* doctrines as the Supreme Spiritual Highway to Enlightenment.

QUESTIONS

1. Explain "Mindfulness" as presented in *Satipatthana Sutta*.
2. Discuss the importance of *Satipatthāna Sutta* in the Buddhist system of meditation.
3. "The Way to Nibbana is through the development of the Mind." Explain this statement by reference to the *Satipatthana Sutta*.
4. Discuss the importance of "Breathing Meditation" (*Ānāpāna Sati*) in the Buddhist system of meditation.
5. Explain any given Contemplation.

CHAPTER 2

CULLAKAMMA VIBHANGA SUTTA

An obvious phenomenon in the human world that perplexed and baffled many a discerning observer was the disparity or inequality of human beings in their many attributes and dimensions. Theists of all complexions offered a simplistic yet inconclusive explanation by attributing such phenomenon to the unquestioned and absolute wish of the 'God Creator' while materialists attributed it to fortuity.

A young Truth - seeker of the Buddha's day named Subha, victim of this perplexity approached the Buddha and questioned thus:

"What is the reason, What is the cause, O' Lord, that we find amongst mankind, the short-lived (*appāyuka*), and the long-lived (*dighāyuka*), the diseased (*bahvabādha*), and the healthy (*appābādha*) the ugly (*dubbanna*), and the beautiful (*vannavanta*), the powerless (*appesakka*), the powerful (*mahesakka*), the poor (*appabhoga*), and the rich (*mahābhoga*), the low-born (*nicakulina*), and the high-born (*uccakulina*), the ignorant (*duppañña*) and the wise (*paññāvanta*)?"

Buddha's reply was :

"All living beings have actions (*kamma*) as their own, their inheritance their congenital cause, their kinsman, their refuge. It is *Kamma* that differentiates beings into low and high states."

(*Kammassakā mānavā sattā, Kammadāyadā, Kammayoni, Kammabandhu, Kammapatisaranā, Kammam satte vibhajjati yadidam hinappanitāyāti*)

The above dialogue and the Buddha's detailed explanations of the Kammic factors that caused the human beings to be born amongst mankind either subject to the disabilities or endowed with the positive attributes mentioned in the question form the subject matter of *Cullakamma vibhanga Sutra* (Majjhima Nikaya No. 135)

A basic concept of the law of *Kamma* is moral responsibility, the liability of an individual to experience the effect of his past *kamma*, which would be pleasurable if the *kamma* was wholesome, and painful

if the kamma was unwilolesome, the test of wholesomeness being the character of the thought that impelled the action (including thought and speech). One problem that the Buddha had in explaining the law of *kamma* and effect, having rejected the hypothesis of an enduring metaphysical self was to establish the ownership of *Kamma*. The Buddha accordingly identified the different ways *kamma* relates to the person *CullaKamma Vibhanga Sutta* is an illustration of this exercise.

The aspects of *Kamma* adverted to in the Buddha's reply to Subha (quoted above) may be identified as follows:

1. *Kammassakä* - *Kamma* as their own'. This means that the experiencer is author of the *kamma*. Since the human person is only a grouping of aggregates (*khandha*), the ownership is established by relating *Kamma* to one of the Aggregates namely, dispositions (*Sankhāra*).
2. *Kammadāyādā* - *Kamma* as inheritance means *Kamma* vests the beings with the congenital characteristics.
3. *Kamayoni* - '*kamma* as the source - origin' means that *kamma* is one of the factors that determine the nature of the personality, the source from which the nature of personality springs.
4. *Kamma bandhu*- *kamma* as kin' means *kamma* when wholesome can establish a beneficial relationship and bring about welfare of the individual.
5. *Kamma patisarana*- '*kamma* as refuge' means that *kamma* protects those who perform good acts and would lead them to Enlightenment and liberation

Kammaṃ satte vibhajjati yadidaṃ hinappanīyati -

Kamma differentiates beings into high and low states. This is the most important and crucial of the relationships providing a straight forward answer to the query, asserting that it is *kamma* that determines the individual character of the person differentiating them into 'high' and 'low' states, happy or miserable, strong or disabled, etc.

The Buddha offers the following explanations in reply to the specific queries raised by Subha identifying the wholesome act and the unwholesome act that will cause the person to be born with the 'high' or 'low' quality; as the case may be, if born among mankind:

- 1) A person who destroys life and bears a violent disposition towards living beings when born amongst mankind will be short-lived.
- 2) A person who avoids harming living beings and bears a merciful disposition if born from amongst mankind will be long-lived.
- 3) A person who harms others with fist, cudgel etc. when born from amongst mankind will suffer from various diseases.
- 4) A person who avoids harming others when born among mankind will enjoy good health.
- 5) If a person is wrathful, and turbulent, irritated by a trivial word such person when born from amongst mankind will bear an unpleasant appearance.
- 6) If a person is not wrathful and turbulent and not irritated even by a torrent of abuse, when such person is born amongst mankind, will possess physical charm.
- 7) If a person is jealous, such person when born amongst mankind will be powerless.
- 8) If a person is not jealous, such person when born among will be powerful.
- 9) If a person is parsimonious, and greedy, when such person is born amongst mankind, will be poor.
- 10) If a person is charitable, when such person is born amongst mankind will be rich.
- 11) If a person is haughty, does not honour those who are worthy of honour, when such person is born amongst mankind will be of low-birth.

- 12) If a person is not haughty, and honours those who are worthy of honour, when such person is born amongst mankind will be of high-birth.
- 13) If a person does not seek advice from the wise regarding what is right and wrong, and makes no effort to lead an ethical life, he, as a result of his non-inquiring mind, when born amongst mankind, will be dull witted and ignorant.
- 14) If a person seeks advice from the learned and follows such advice, he, on account of his inquiring mind, when born amongst mankind will be intelligent.

Cullakammavibhanga sutta summarizes the Buddha's explanation of the occurrence of variations in personal characteristics (*puggala vemattata*) of human beings at birth which are not adequately explained by science. Genetics and heredity would certainly play a role in the configuration of the nucleus of the foetus. It is the *kammic* energy that activates the potential germinal compound into full development. *Kamma* accordingly is an indispensable ingredient in the conceptive process of a being. This phenomenon is the maturation of *Kamma* at conception (*patibandhi vipāka*).

QUESTIONS

1. Write a brief account of the Buddhist Law of *Kamma*
2. What was the Buddha's explanation of the diversity of inborn characteristics of individuals?
3. "Volition, I say monks, is the *Kamma*" (*cetanāhaṃ hikkhave kammam vadāmi*). Explain this statement of the Buddha.
4. Specify the seven aspects of *Kamma* mentioned in the *CullaKamma Vihanga Sutta*.
5. Is *Kamma* the only factor that produces an effect? If not what are the other factors (*niyāma*)?

CHAPTER 3

VIPASSANA BHAVANA - INSIGHT MEDITATION

According to Canonical text, the ideal spiritual training of the Buddhist Disciple is a Triad of Trainings (*tividha sikkhā*) comprising Morality (*Sila*), Concentration (*Samādhi*) and wisdom (*Paññā*). The Noble Eightfold path forms the highest development of this Training.

According to *Culla Vedalle Sutta* (Majjhima Nikāya 44), Right Understanding and Right Thought comprise the Training of Wisdom (*Paññā sikkhā*), Right Speech, Right Action and Right Livelihood comprise the Training of Morality (*Sila sikkhā*), and Right Effort, Right Mindfulness and Right Concentration comprise the Training of Concentration (*Samādhi Sikkhā*).

In the very first Discourse, Buddha identified the Noble Eightfold Path as the way to Cessation of Suffering which was Nibbana. Although the three forms of Training may be developed simultaneously, considering the support that one form of Training can lead to another Morality is treated as the indispensable foundation for Concentration which leads one to the threshold of Nibbana and unfolds wisdom through which alone one can enter the Realm of Nibbana.

While morality is the foundation of the spiritual path Buddha's exhortation regarding the effective way to Nibbana is clearly enunciated in the *Satipatthāna Sutta* that concentration (based on the Four Foundations of Mindfulness) is the sole way to all spiritual attainments culminating in the realization of Nibbana. Mindfulness and concentration are exercises that are included in the Comprehensive Scheme of mental cultures called, in Buddhist Psychological Ethics, "*Bhāvana*" (Meditation).

The word "*Bhāvanā*" is derived from the Pali verb '*bhaveti*' meaning 'producing', 'developing' by means of thought or cultivating the mind. Meditation includes all methods of mind culture including subjects/objects of contemplation (*kammatthāna*).

The Buddhist Meditation is a comprehensive and elaborate system of mental culture and practice consisting of two branches, called, respectively Tranquillity Meditation (*Samatha bhāvanā*), and Insight Meditation (*Vipassanā bhavana*).

Samatha (sometimes called *Samādhi*) is one-pointedness of mind (*cittassa ekaggatā*) on one Object to the exclusion of all other thoughts. Tranquillity Meditation aims at achieving utmost one-pointedness of the Mind on a selected subject and elevating one's conception of the subject to an abstraction. In this process one attains states of mental serenity and tranquillity called Absorptions (*jhāna*), destroying defilements which are hostile to spiritual progress, develops factors that are salutary (*jhānānga*), and attains intuitive awareness. As one attains the Five Absorptions one after another, one destroys hindrances (*Nivarana*) by means of salutary factors (*jhānānga*) at each stage. Tranquillity Meditation is practiced by concentrating on a selected Object or Subject. Visuddhi Magga gives a list of Forty Object of Meditation (*Kammatthāna*)

(Refer to the 13th chapter of Book 4 for details)

Tranquillity Meditation is not an end in itself but a means to an end. The stillness of Mind established on the purity of thought provides a stable and conducive foundation for the development of Insight (*Vipassana*) which consists in "seeing all phenomena in their true perspective."

INSIGHT MEDITATION (*Vipassanā Bhāvanā*).

The term '*Vipassanā*' is purely a Buddhistic term unlike *Jhāna* which had a pre-Buddhist origin. It is derived from the Pali verb '*vipassati*' which means to see and penetrate an Object thoroughly. The closest English equivalent for '*Vipassanā*' is 'Insight'. The term *Vipassanā ñāna* is applied to "full knowledge acquired by discerning the three characteristics of phenomena namely, Impermanence (*anicca*), Suffering (*dukkha*), and Non - self (*anatta*)." When applied to meditation '*Vipassana*' signifies mental culture that induces the knowledge of

'Insight' with or without the practice of Tranquillity meditation.

A method of practising 'Vipassana' meditation is described in the *Rathavinita Sutta* (Majjhima Nikaya 24), where the development of the Seven Stages of Purity (*Satta Visuddhi*) is treated as a process of developing Vipassana. *Abhidhammatta Sangaha* treats the Seven Stages of Purity as subjects of Insight meditation. The Seven Stages of Purity are the following:

- I. Purity of Morality - *Sila Visuddhi*.
- II. Purity of Mind - *Citta Visuddhi*.
- III. Purity of Right Views - *Ditthi Visuddhi*.
- IV. Purity consisting in overcoming Doubts - *Kankhā vitarana Visuddhi*.
- V. Purity by knowledge and Vision as to what is the path and what is not the path - *Maggāmagga Nānadassana Visuddhi*.
- VI. Purity by knowledge and vision of the way - *Patipada Ñānadassana Visuddhi*.
- VII. Purity by knowledge and Vision - *Ñānadassana Visuddhi*.

Vipassana meditation should be continued in the Three Contemplations which are ;

- I. Contemplation of Impermanence - *Aniccānupassanā*
- II. Contemplation of Suffering - *Dukkhānupassanā*
- III. Contemplation of Non - ego - *Anattānupassanā*

Twenty five Subjects are to be focussed on under each of the above Contemplations They are: Aggregates, sense-cognitions, sense-objects, sense-contacts, sense-feelings, sense-perceptions, volitions, sensory

desires, sensory reasoning, sensory investigations, sense-elements, kasinas, 32 parts of the body, sense spheres , 18 elements, 22 faculties, planes of existence, becoming (*bhava*), threefold existence, three stages of Becoming, 4 *Jhānas*, 4 Illimitables, Formless attainments, 12 Nidanas, (Dependent- Origination).

At the end of each Contemplation, the disciple should reflect:

- a) All is impermanent in the sense of being extinct
- b) All is suffering in the sense of being fearful
- c) All is non-self in the sense of being void for essence.

The path of Tranquillity Meditation is set forth along reflection on Objects of Meditation (*Kammatthana*), the path of Insight Meditation set forth along the Seven Stages of Purity, and True knowledge of phenomenal existence (*yathābhūta ñānadassana*).

Tranquillity Meditation leads to the attainment of Absorption (*Jhāna*), and Superior Intellects (*Abhiñña*) of the Absorptions, the Neither perception nor Non - perception (*Nevasaññānāsaññayatana*), and of the Superior Intellects. Knowledge of the Destruction of Cankers (*Āsavakkayati Nana*) can be attained only through Insight Meditation.

Tranquillity Meditation and Insight Meditation are both exercises in the development of Concentration (*Samādhi*). Concentration, itself does not mark the culmination of the Path leading to Liberation. Concentration must be developed to its fullness to realize Wisdom which elevates the disciple to Four Noble Paths, and Fruits which culminate in liberation at two levels, liberation through Mental Development (*Samādhi*) (*cetovimutti*), and liberation through Full Knowledge (*Paññā*

Vimutti). This is the end of the long course of Meditation practice when the disciple attains his goal of eternal happiness of Nibbana.

QUESTIONS

- 1) Discuss the main differences between Tranquillity Meditation (*Samatha Bhāhanā*) and Insight Meditation (*Vipassanā Bhāvanā*)
- 2) Describe the methods of contemplating 'Five Aggregates' (*Pancakkhandha*) in developing Insight Meditation.
- 3) Explain the concept of "Seeing things in their true perspective" (*Yathābhutananadassana*) in Insight Meditation.
- 4) Discuss the importance of Insight Meditation (*Vipassanā Bhāvanā*) as the culmination of the path to Nibbana.

CHAPTER 4

THE SEVEN STAGES OF PURITY (SATTA VISUDIHI)

The Pali word '*Visuddhi*', in a general sense, means brightness'or 'splendour', and in an ethical sense 'purity',holiness' or 'virtue'.

The word *Visuddhi* is used, in its precise sense, in the Suttas (e.g. *Satipatthāna Sutta*) and *Visuddhi Magga* to signify the 'highest purity' beings can attain (*Sattānaṃ Visuddhi*) - Nibbana - realizable only after eradicating without residue, the taints of lust, hatred, and delusion (*lobha, dosa and moha*) . By an extension of the application, the term '*Visuddhi*' in the context of the Seven Stages of purity (*Satta Visuddhi*) is used to signify the preliminary profound and comprehensive development of Morality, Mental concentration, and Wisdom classified into seven which lead to the realization of the 'Highest purity' - Nibbana.

Nibbana as the ultimate goal of Buddhism is the highest spiritual attainment realizable only through sustained endeavour and determination accompanied by a process of moral training. Discourses of the 'Tripitaka' mention many clusters of Factors, Constituents, Requisites and Perfections which cover substantially the ground for reaching the goal of Nibbana. Perfections (*Paramitā*), Requisites of Enlightenment (*Bodhipakkiyā Dhammā*), Three-fold Training (*tisso sikkhā*) contained in the Noble Eight-fold Path are the better known of such clusters.

The Seven Stages of purity (*Satta Visuddhi*) are another such cluster of factors which are described in the text as attainments which lead the disciple to the goal of release in Nibbana (*Anupada Parinibbana*). In the *Rathavinīta Sutta* (Majjhima 24) Venerable Punna Thera in reply to a question of Venerable Sariputta Thera states that the seven stages of purity (*Satta Visuddhi*) are a scheme of seven factors of

moral culture such that the disciple can progress sequentially by mastering each stage and proceeding to the next until he reaches the final goal.

The progress along the Seven Stages is compared to a person travelling from one city to another using a train of seven coaches harnessed with well trained horses changing from one to another successively after some distance, and reaching the destination in the seventh coach. Each stage of purity is, accordingly not an end in itself but a means to the attainment of the next higher stage which together with other six constitutes the means to the final goal, the attainment of absolute freedom (*anupādā Parinibbana*).

The Seven Stages of Purity, as explained in the *Rathavinīta Sutta* and *Visuddhi Magga* are the following :

1. *Sīla Visuddhi* - Purity of Morality
2. *Citta Visuddhi* - Purity of Mind
3. *Ditthi Visuddhi* - Purity of View
4. *Kankha Vitarana Visuddhi* - Purity by overcoming Doubt.
5. *Maggāmagga nānadassana Visuddhi* - Purity by knowledge and vision of what is Path and Not-Path.
6. *Patipadā nānadassana Visuddhi* - Purity by knowledge and Vision of the Path Progress.
7. *Nānadassana Visuddhi* - Purity of] Knowledge and Vision.

SILA VISUDDHI

Sīla (Morality) is a fundamental virtue in the Buddhist practice towards liberation from Sansara. It provides the ethical foundation that frees the mind from the roots of defilements which warp the mind of the individual and induce him to vicious behavior. *Sīla* begins with

abstinence from vices such as cruelty to living beings, dishonesty, carnal misconduct and mendacity, and should be developed by fostering positive and healthy traits such as love, charity, honesty, integrity and restraint of the senses.

Purity of Morality comprises four kinds of Morality namely :

- a) *Pātimokkha - samvara sila* - Morality consisting in restraint with regard to codified rules of monastic discipline
- b) *Indriya - samvara sila* - Morality consisting in restraining of the sense faculties
- c) *Ājīva pārisuddha sila* - Morality consisting in purity of livelihood
- d) *Paccaya - sannissita sila* - Morality with regard to the four requisites (of a Bhikkhu)

Patimokkha - samvara sila

With the growth of the Buddhist Sangha as an organization where discipline was treated as the life-blood Discipline (*Sila*) became an indispensable virtue of priesthood. The moral precepts assumed the form of injunctions with penalties for breach which eventually got codified into a compendium called 'pātimokkha'. *Pātimokkha -samvara sila* accordingly, is the Morality resulting from the compliance with the codified laws of *Pātimokkha*.

Indriya - samvara Sila

By '*Indriya-samvara*' is meant restraint of the five sense faculties. Sense faculties have an innate tendency to seek gratification. This tendency could develop into immorality if left unguarded. Guarding of the senses calls for mental alertness (*sati sampajañña*) and a sense of contentment. (*santutthi*).

Âjiva pârisuddha Sila

The word 'Âjiva' means livelihood, mode of living or occupation. 'Ajiva Pârisuddha Sila' in the context of monastic discipline is life of purity totally free from wrong livelihood. Wrong livelihood is explained in the texts as seeking support for life by unethical means such as :

1. scheming (*kuhana*) - indirectly inducing gains.
- II. talk(*lapana*) - indirect persuasion of gains by flattery, Ingratiating .
- III. hinting (*nemittika*) - give a sign inducing a benefit.
- IV. belittling (*nippesikata*) - disparaging, tale bearing.
- V. pursuing gain with gain (*labhenam labhm nijigimsaṅ*) - going in search of gain.

A number of activities generally pursued by other recluses (such as soothsaying, palmistry) are specifically prohibited for monks. A person who practises Right Livelihood is expected to cultivate positive qualities such as charity and pleasant speech.

Paccayasannissita sila

(a) The morality relating to the use of the four requisites (*catu paccaya*) obliges the recluse (a) to practise continence in the enjoyment of the four requisites limiting the enjoyment of the items to the extent just sufficient to satisfy the physical need without deriving a sensuous delight therefrom, and;

(b) To contemplate, on each occasion when any item is enjoyed, the limitation of the satisfaction to be derived therefrom.

Additionally, the recluse avoids solid food from meridian till day - break of the following day, rejects ornaments and perfumes, does not use comfortable seats, and refrains from fraud and deception. Purity of Morality is abstemious use of the requisites of life.

2. CITTA VISUDDHI

Citta Visuddhi (Purity of Mind) as a general concept signifies the eight Attainments (*Attha samā patti*) together with Neighbourhood concentration (*Upacāra samādhi*). The mental Attainments are a means

of suppressing Hindrances (*Nivarana*). *Citta Visuddhi* is accordingly an endeavour to purge the mind of the Hindrances by means of Ecstasies attained through Tranquillity Meditation (*Samatha Bhāvanā*). *Visuddhi Magga* gives a well structured list of Forty Subjects of Meditation (*Kammatthāna*) for developing Tranquillity Meditation.

Of the forty subjects, 29 including 10 kasina subjects, Perception of Loathsomeness of food, and Analysis of Elements, produce, Neighbourhood Concentration (*upacara samādhi*). *Citta Visiddhi* is an intermediate stage of the Path to *cetovimutti* which is the emancipation of the Mind in the highest sense, the liberation from all passions, sense pleasures (*kamā*), continued existence (*bhava*), ignorance (*avijja*) which when complemented by *paññā vimutti* (liberation attained by Insight) represents the Fruit of Arahatsip. Purity of the Mind is a step eading to the next stage, Purity of View (*Ditthi Visuddhi*).

DITTHI VISUDDHI

The word '*Ditthi*' means 'Views'. Purity of view means seeing or determining correctly the true nature of the mind-matter or psychophysical complex of the individual (*nāma-rupa*) represented by the Five Aggregates (*Khandha*), (*nāma rupa yathā dassana*). Although '*Ditthi*' etymologically means unqualified religious views, by usage it has in some contexts acquired a derogatory connotation, as heretical or unorthodox view. Right View (*Sammā Ditthi*) is undamental and forms the basic foundation of the moral edifice of Buddhist practice. The Right understanding of the Five Aggregates (corporeality, feeling, perception, mental formations, and consciousness) enables one to get a Right understanding of the whole world.

According to *Abhidhammattha sangaha*, Purification of View is the discernment of Mind and Matter with respect to their characteristics (*lakkhana*), functions (*rasa*), manifestations (*paccupatthāna*), and proximate causes (*padatthāna*).

The Right understanding of the five Aggregates enables the understanding of the Truth of 'Suffering' (*panca upādanakkhandhā*). Understanding of the Egolessness of the Aggregates prevents the arising of the illusion of the "Ego". The Purity of View dispels the

web of Wrong Views and enables one to see things in a process of arising (*uppāda*), and passing away (*vaya*), which is true reality.

KANKHĀ VITARANA VISUDDHI

Kankhā Vitarana Visuddhi is the 'Purity achieved by overcoming Doubt'. According to Abhidhammattha Sangaha, it is the discernment of the conditions of (the same) Mind and Matter. It is founded on Wisdom and consists in the knowledge of the causes and conditions of the complex of mind and matter, its occurrence, and its continuity due to Kamma which dispels Doubts. This knowledge enables One to realise the second Truth, the Cause of Suffering more analytically explained by the Law of Dependent Origination (*Paticca Samuppada*). Who clearly 'understands Dependent Origination is freed from Doubt with regard to things that have come into existence.

MAGGĀMAGGA NĀNADASSANA VISUDDHI

'*Magga*' is 'Path' and the word '*maggamagga*' as a combination means what is the (Right) Path, and what is not the (Right) Path. It is based on Wisdom and consists in the understanding which knows the right path from the wrong path, and which leads one to the realization of the Noble Truth of the Path leading to the Cessation of Suffering (*Dukkha Nirodha Gamini Patipada Ariya Sacca*) abbreviated as '*Magga sacca*' (Truth of the Path).

According to Abhidhammatta Sangaha, the meditator comprehends the formations (*sankhāra*) in terms of the Three Characteristics (*tilakkhana*) by way of duration, continuity and moment, and as he contemplates with the knowledge of 'rise and fall', there arise in him ten conditions including an aura characteristic of Supreme Enlightenment. The meditator, unless he is discerning, is prone to misconceive that he has reached the ultimate Path and Fruit. With discrimination he understands that those are really imperfections of Insight and he has not yet reached the Ultimate goal. The discrimination between the ten imperfections as not being the Path, and the practice of contemplation as being the correct Path is called the, Purity by knowledge and vision of what is the Path and what is not the Path. (*Maggā magga nana dassana visuddhi*).

PATIPADA NANADASSANA VISUDDHI

The word '*Patipada*' means the Path or the means to reach a goal or destination. Hence *patipadā ñāna dassana visuddhi* is the purity by Knowledge and Vision of the way, meaning the 'Way to the realization of the goal of Nibbana'.

According to *Abhidhammattha sangaha*, this purity comprises a succession of Special knowledges called Insight knowledge (*Vipassanāñāna*) which may be enumerated as follows:

1. Knowledge of Rise and Fall (*Udayabbayanāna*)

This is the knowledge in contemplating the arising (*udaya*) and cessation (*vaya*) of formations. Rise and fall is discerned in terms of conditionality, understanding how formations arise through causes and conditions and how they cease with their Cessation.

2. Knowledge of Dissolution (*Bhanganāna*)

Bhanga means dissolution '*Bhangānupassanā*' is contemplation of Dissolution. As the meditator's knowledge becomes keen, he withdraws attention from arising and focuses on Cessation and Destruction of formations. Knowledge thus gained is knowledge of Dissolution.

3. Knowledge of the Fearful (*Bhayatupatthāna Ñāna*)

As the meditator contemplates the Dissolution of formations at all three periods of time, he recognizes that all such dissolving formations are fearful. The knowledge thus gained is knowledge of the Fearful.

4. Knowledge of Danger (*Ādinavañāna*)

This is knowledge consisting in the Recognition that all formations are Fearful and bereft of any core and security lies only in the Unconditioned state (*Nibbāna*).

5. **Knowledge of Disenchantment (*Nibbidāñāna*)**

This is the knowledge contained in the Disenchantment that one engenders on being convinced that all formations are fraught with Danger, taking no delight in them.

6. **Knowledge of desire for Deliverance (*Muñcitukāmyatānāñña*)**

This is the knowledge born of the desire for being Delivered from the whole field of Formations and for Escaping from it.

7. **Knowledge of Reflective Contemplation (*Patisankhānana*)**

This is the knowledge derived by the meditator from Reflective Contemplation of the Formations in his examination of them while seeking Deliverance from the whole field of Formations.

8. **Knowledge of Equanimity towards Formations (*Sankhāra upekkhānana*)**

This is the knowledge born of Equanimity towards all Formations developed by the meditator(through reflective meditation) , after abandoning both terror and delight at which stage he sees nothing in the Formations to be taken as 'I' or 'Mine'.

1. **Knowledge of Conformity (*Anulomanana*)**

This knowledge is called Adaptation to Truth (or Conformity with Truth) since while contemplating on the characteristics of formations it adapts itself to the preceding eight Insight Knowledges and to the immediately following stages of the Supramundane Path.

PURITY OF KNOWLEDGE AND VISION (*Nāna dassana Visuddhi*)

Purity of Knowledge and Vision is the knowledge associated with any of the four Supra Mundane Path Consciousness (*Lokuttara magga citta e.g. Sotapatti Magga Citta*, etc).

Immediately upon the Adaptation knowledge, there arises,

the Maturity knowledge (*Gotrabhu nana*) taking as its object the unconditioned (*Nibbana*) transcending the rank (*Gotra*) of the worldling (*Puttujjana*), and entering the rank of Noble Ones (*Ariya*) being the first turning towards Nibbana. As the immediate continuation following upon that Maturity knowledge, there arises the First Path Consciousness (*Stream Entrance*) destroying 3 out of 10 Fetters (*sanyojana*).

This process continues until all the 10 Fetters are destroyed (in one stroke or successively) , when the Fourth Path Consciousness (*Arahatta Magga Citta*) arises.

Nāna dassana Visuddhi is the knowledge of the four Paths (Stream entrance, Once-return, Non-return, and Arahant), which constitute the means to the attainment of Final Deliverance (*Anupādā parinibbana*) as enunciated in the *Rathavinitha Sutta*.

The seven Stages of Purity are to be attained in sequence each being the support for the one that follows. The first purity relates to the Factor of Morality of the ‘Three Trainings’ (*tisso sikkha*), the second to Concentration,’ and the last five to Wisdom. The first six(6) are Mundane (*lokiya*) in character, and the Seventh Supra Mundane (*lokuttara*).

QUESTIONS

1. Explain the concept of Purity (*Visuddhi*) and specify the Objective of Purities.
2. Explain the four components of the Purity of Morality (*Sila Visuddhi*).
3. Discuss how the Morality consisting in the Purity of Livelihood (*Ajiva parisuddha sila*) may be practised by the Bhikkhu and the Householder.
4. Explain a given stage of Purity (*Visuddhi*).

CHAPTER 5

UNIQUENESS OF THE BUDDHA

The Buddha was a historic person, an Eminent Teacher, who on proclaiming to the world as the "Awakened One", propagated the Knowledge and Wisdom that he discovered, during a period of 45 years and passed away in 543 B.C.E at the age of 80, having established a system of Religious Philosophy which came to be recognized as "Buddhism" which is observed in many countries of Asia.

Buddha was a unique religious dignitary in human history who exercised a great influence on the life and thought of the people of India during his life time. This influence diffused to South, South East and East Asia with the propagation of his teaching by his disciples after His parinirvana. The uniqueness of the Buddha can be viewed from many standpoints.

The Buddha as a Unique Personality

The spiritual and intellectual supremacy of the Buddha was of such eminence that He dominated the contemporary society in Wisdom and Morality like a tower. These qualities sufficed to elevate the Buddha to a super human level in the eyes of His followers. In his own words the Buddha declared that He was not an ordinary human being who is subjected to human frailties, taints and defilements. The Buddha soon came to be recognized as an extraordinary human being Possessed of super Powers and special knowledges.

The special powers and knowledges of the Buddha according to texts are the following :

Tisso Vijjâ (Three fold knowledge)

1. *Pubbe nivasanussati ñâna* - Retrocognition - Ability to recall one's own past births.
2. *Cutûpâpata ñâna* - the knowledge of the passing away and re-appearance of others.
3. *Âsavakkhava ñâna* - knowledge regarding the total eradication of passions.

Chaltibhinnâ (six - fold super knowledge)

Three fold knowledge as above and the following;

- iv. *Iddhividha ñâna* - Psychic powers.
- v. *Dibba sota* - Divine ear - ability to hear voices of a distance.
- vi. *Cetopariya ñâna* - Ability to penetrate the minds of others.

Dasa bala - Ten powers

Three - fold knowledge as above and the following :

- iv. *Thânatthâna ñâna* - knowledge of what is causal and what is not causal.
- v. *Kamma vipâka ñâna* - knowledge of actions and their results
- vi. *Subbattha gâmini patipada ñâna* - knowledge of the course that leadsto all planes of existence.
- vii. *Anekadhâtu nânâdhâtu ñâna* - knowledge of the world with its various diverse elements.
- viii. *Nânâdhimuttika ñâna* -knowledge of the diverse characters of beings
- ix. *Indriya paropariyatti ñâna* - knowledge of the spiritual nature of beings.
- x. *Jhâna-vimokkha-samâdhi-* - *samâpattiṃ-sankilesaṃ- vodanaṃ*
- *vutthânaṃ nâna* - knowledge of all forms of contemplations and meditations.

***Catu vesarajja* - Four - fold self - confidence**

- i. *Sabbadhammâbisambodhi* - *vesârājja* - Confidence in the Buddha's own Enlightenment.
- ii. *Sabbâsavakkhaya ñâna* - *vesarajja* - Confidence in his total eradication of passions.
- iii. *Antarâyika dhammanam yathâbhuta niccita-vyâkarana vesarajja*
- *Confidence in his exposition of the hindrances of the path.*
- iv. *Sabba sampadhighamâya - nesaggika patipada tathâ bhuta vesarajja*
- *-Confidence in the Path he has shown to attain the 'All Completeness'. Other special attributes of the Buddha according to the texts are the following :*

1. *Pânca cakkhu* - Five eyes
2. *Catuddasa Buddha nâna* - Fourteen items of the Buddha Knowledge.
3. *Catu Patisambidhâ* - Four Analytical Knowledges.
4. *Sabbaññuta Nana* - Omniscience.

(Details are left out in order to avoid excessive elongation of the text)

By way of summation, it may be mentioned that the Buddha was an extraordinary human being possessed of a wide range of Super -normal powers, Super knowledges, and Superior wisdom.

The Buddha as a Teacher

The Buddha was undoubtedly a Great Teacher in the broadest sense of the term. The Buddha's prowess as a Teacher was manifestly the strongest factor that contributed to the rapid increase of the new converts many of whom abandoned their former faiths through conviction.

The Buddha was possessed of a percipient sagacity to penetrate into the minds of listeners (many of whom were meeting the Buddha for the

first time), and modulate the themes so as to suit their individual levels of understanding and their social background. The Buddha's persuasive acumen was so sharp and appealing that many arrogant disputants who came vaunting to vanquish the Buddha in debate, became the most faithful followers on being convinced regarding the fallacy of their belief, after listening to the Buddha.

The Buddha was indisputably a Model Teacher. The following special features of His Teaching Methodology are clearly evident in His Teachings.

- I. The Buddha had organised the discourses with meticulous care.
- II. The opening statements in discourses are so articulated as to be particularly striking.
- III. The Buddha had resorted to the use of similes, analogies and illustrations profusely and it is noteworthy that all of them had been drawn from day to day life of the people so as to facilitate understanding.
- IV. The Buddha had not over-rated brevity and had elaborated at length many themes with repetitions whenever such repetition proved to be an asset to understanding.
- V. The Buddha listened to dissenting views with patience and controverted them whenever necessary without ridiculing them.
- VI. The Buddha answered all questions so long as they were relevant and meaningful and remained discreetly silent when the questions were irrelevant or merely speculative.
- VII. The Buddha was versatile in converting any situation to an occasion for teaching.

THE BUDDHA AS A SOCIAL REFORMER

The Buddha had clearly declared His spiritual mission in the words "I am awakened; I awaken others. I am liberated; I make others liberate themselves." But the Buddha did not confine the mission to the spiritual task of enabling the worldlings to liberate themselves from the bonds of existence. The Buddha deliberately directed considerable attention to the task of uplifting the society in ethical standards, and reducing the evil of inequalities, discriminations and repressions that plagued the society

of the day.

One social malaise that engaged the immediate attention of the Buddha was the institution of caste, according to which an individual's position in society, his privileges, and even his occupation were determined by birth. The Buddha used the medium of discourses to enlighten the society regarding the evils of the social stratification based on caste.

The Buddha emphasised in the *Vâsettha Sutta* the equality of humankind. In the *Vasala Sutta*, The Buddha gave a new interpretation to the concept of the outcaste. *Esukari Sutta* and *Assalâyana Sutta* are two other discourses where The Buddha had denounced the caste system.

Teachings of the Buddha have contributed to a significant degree to elevate the position of women in the contemporary society. The Buddha saw the innate potential of women, whom he called mother-folk (*mâtugâma*) to play a dynamic role as character builders for the young generation. The Buddha sought to bring women out of the seclusion to which they were confined by the weight of Brahmanic conservatism so that they could play a more meaningful role in society. The establishment of the order of Nuns (*Bhikkunis*) was a bold step taken by the Buddha in recognition of the spiritual potential of women notwithstanding the prevailing social antipathies towards such a measure.

UNIQUENESS OF THE BUDDHA AS A RELIGIOUS PHILOSOPHER

Arising in a society teeming with a multitude of divergent religious ideologies, some of which had matured over centuries, and having proclaimed a religion which radically differed from the prevailing faiths and cults whose followers became the new disciple-s of the Buddha, it became a formidable task for the Buddha to maintain cordial relationships with contemporary religious groups and their leading proponents. The Buddha's attitude to other religions has been described as one of "critical tolerance."

Buddha states thus in the *Brahmajala Sutta* (DNI) addressing the

monks :

"If anyone were to speak ill of Me, my Doctrine or my Order, do not bear any towards him, be upset or perturbed at heart; for if you were to do so, it would only cause you harm. If, on the other hand, any one were to speak well of Me, My Doctrine and My Order, do not be overjoyed, thrilled or elated at heart; for if you were to do so, it would only be an obstacle in the way of forming a realistic judgment as to whether the qualities praised in us are actually found in us."

This is a clear indication of The Buddha's attitude of tolerance and equanimity towards others' comments concerning the Buddha The Buddha's Teaching, and the Order, either in denunciation or commendation.

The Buddha states (in *Samyutta Nikaya*) that the law of conditionality exists at all times, and the "*tathâgata* only discovers, comprehends, teaches, analyses and clarifies" it. The Buddha never claimed monopoly of the Truth. The Buddha cautioned against bigotry and dogmatism. He warned the Bhikkhus against asserting in respect of their beliefs, "This alone is Truth; rest is fallacy" (*Idameva saccam - mogohamaññaṃ*).

The Buddha encouraged open investigation of His Teachings. In the *Maha Parinibbana Sutta*, The Buddha exhorted the Bhikkhus to accept the truth of a doctrine heard from a source, however venerable, only if it conforms to the parameters of the Dhamma and Vinaya.

The Buddha did not demand of the disciples, servile loyalty on implicit faith. In the *Vimansaka Sutta* (M.N. 47), the Buddha enjoined the Bhikkhus to investigate even the Buddha's own accomplishment of Enlightenment (*Vimansakena bhikkhave bhikkhave bhikkunâ parassa cetopariyayaṃ ajânantena tathâgate samannesanâ katabbâ sammâsambuddho vâ no va iti vinnânayânṃ*).

When householder Upali, a prominent patron of Nighanta Nataputta being convinced of the truth of the Buddha's Teaching supplicated to be a devotee of the Buddha, the Buddha cautioned him to 'investigate before taking a decision (*Anuviccakaraṃ kho gahapati karohi- Upali Sutta M.N. 56*).

Another unique feature of the Buddha's religious mission is the happy balance between the weightage given to spiritual objectives and to mundane considerations. While keeping foremost the spiritual objective of propagating the sublime teaching to the humankind so as to promote their liberation from the woes of existence, the Buddha devoted considerable attention to promote the material welfare of the people which He considered to be an indispensable requisite for spiritual progress, if achieved righteously.

The Buddha as a religious teacher avoided actions that served self glorification. He reduced His image to a nonentity and highlighted the sanctity of His teaching. The Buddha practised what He preached, and preached what He practised (*Yathâ vâdi tatha kâri tathâ vâdi*).

The Buddha played a role as a conciliator of political disputes, a pacifier of wars, a promoter of conjugal harmony, equalizer of social disparities, and a sedator of social turmoil.

QUESTIONS

1. Identify the special qualities, abilities and aptitudes that contributed to make the Buddha a great Teacher.
2. Discuss the role of the Buddha as a Social Reformer.
3. Identify the supernormal Intellectual Powers of the Buddha.
4. What lessons can you draw from the life of the Buddha to achieve efficiency in the management of your daily affairs?
5. Indicate how the Ministry of the Buddha served to elevate the status of women in society.
6. What was the attitude of the Buddha to the social institution of caste?

CHAPTER 6

MAHAYANA BUDDHISM - A BRIEF INTRODUCTION AND A COMPARISON WITH THERAVADA

The term 'Mahâyana' means Great Vehicle ('*maha*' meaning, great and '*yâna*' meaning vehicle). The followers of Mahayana aim at Buddhahood as their goal of emancipation while others aim at either 'Arahathood' or 'Pacceka-buddhahood' as their goal. Mahayana view is that the latter goals do not ensure complete emancipation and hence are inferior goals. Mahayanists called themselves followers of the 'Great Vehicle' and others disparagingly, followers of the 'Lower Vehicle' (*Hinayana*). Theravada is the most prominent of the *Hinayana* sects.

Following the dispute over ten allegedly irregular practices of the monks of the Vajjian territory which led to the convening of the Second Buddhist Council at Vesali, one hundred years after the parinibbana of the Buddha, the refusal of the concerned monks to accept the ruling of the council re-affirmed at a rival council called Mahasangiti convened concurrently some distance away from the venue of the Theravada council), with a larger gathering and their breakaway from the mainstream with the support of the lay patrons calling themselves 'Mahasanghikas' is considered, in Buddhist history, to be the first schism in the Buddhist Order which led eventually to the proliferation of sects.

Historical records differ regarding the reasons for the Second Buddhist Council. While the Southern tradition (Theravada) attributes the event to disagreement over the allegedly 'Un-Vinayik' practices of the Vajjian monks, records of the Northern School, mention a number of controversial doctrinal propositions put forward by one monk by the name of Mahadeva as the cause. A rationalization of the reasons has been made by scholars who impute a composite ground of disputes. In course of time, differences in doctrinal interpretations have superseded questions of discipline. Vinaya had remained substantially free from open dispute thereafter.

Following the Second Buddhist Council, the success of the dissentient monks to assert their standpoint on matters of doctrine and discipline is treated as opening the flood-gates for more liberal interpretations of the teachings of the Buddha.

One subject that was developed by the liberal interpreters was the concept of the Buddha. Non-Theravada teachers were the first to compile the biography of the Buddha. In their misconceived and boundless fervor for glorification of the Buddha they elevated the personality of the Buddha from one of humanity to a state of transcendental absolute. This trend culminated in the conception of the Trikaya doctrine (*Dharmakâya* - embodiment of the teaching, *Nirmanakaya* - image of appearance in the world, and *Sambhogakâya* - Universal Buddha).

The segmentation of the Buddhist Order into sects which originated simultaneously with the Second Buddhist Council proceeded gathering momentum. The split widened in course of time and several sects came into existence after a succession of schisms and within nearly 200 years there had come into being eleven sub-sects under Theravada wing, and seven under Mahasanghika wing. Despite the efforts of Emperor Asoka to strengthen the Theravada wing, Non-Theravada sects developed gaining strength from many historical events and circumstances.

The Fourth Buddhist Council under the patronage of Kanishka (about 100 A.D.) provided an incentive to the Non-Theravada sects. Mahayana as a distinct school came into prominence with the contribution of the great philosopher Nagarjuna (2nd Century A.D.). The Council made Sanskrit the vehicle of Mahayana Scriptures. A lineage of Sanskrit scholars produced a series of learned texts to explicate the Mahayana doctrines. Famous Universities (Nalanda, Vikramasila, etc) became seats of Mahayana Buddhist learning in later times.

The development of Mahayana as a distinct religious system evolved on two levels. While certain concepts which existed in the early Buddhism in germinal form were developed into fully-blown doctrines with a new emphasis, new doctrines were developed as new accretions.

The Bodhisatva Ideal is a notable distinguishing characteristic of the Mahayana System. The Bodhisatva, by definition, is an aspirant to Buddhahood. Mahayanists converted Bodhisatvas into divine beings and personifications of rare virtues and thereafter The Bodhisatva worship became a ritual of the Mahayanists.

Scholars of Buddhist History have identified a number of factors as possible causes of the origin of Mahayana Buddhism.

- (i) **Influence of some elements of Early Buddhism as found in the Nikayas:** It has been pointed out that some concepts that were later developed as discrete doctrines were already found in germinal form in Early Buddhism. The Bodhisatva concept, wisdom as the path of Access to Nibbana, miraculous powers of the Buddha are a few of the concepts which were developed into discrete doctrines by the Mahayanists.
- (ii) **Popular appeal of rites and ritual :** Early Buddhism did not encourage the practice of ritual and worship of sacred objects, a feature that captures the imagination and religious fervour of the ordinary folk. The development of this feature at the hands of Mahayanists attracted new adherents.
- (iii) **Monastic parochialism of Theravada monks :** The development of Mahayana tradition is also presented as a reaction against the proneness of Theravada monks who were dedicated to meditation in solitude to lead a cloistered, placid and inert monastic life, cut off from the currents of social interaction abandoning the lay devotees who had no spiritual mentors to guide them.

The appellations 'Mahayana' and 'Hinayana' were invented by the Sects under 'Mahayana' umbrella for their self-glorification and derogation of others whom they baptized as 'Hinayana'.

The Mahayana view was that the '*Sravakayâna*' (the vehicle of the Disciples-Arahantship) and *paccekabuddhayâna* (the vehicle of the Silent Buddhas) can take one up to a milestone short of the final goal and thereafter they have necessarily to follow the Mahayana path which is the path of the Bodhisatva to reach the final goal. The Mahayana goal of Nibbana was a new spiritual goal (see below).

While the Theravada tradition basically represented the Buddha as a Supreme historical being certain references in the Theravada texts which highlight the exceptional virtues and super knowledges of the Buddha have been utilized and developed by the Mahayanists to invest the Buddha with a divine docetic character. Utterances of the Buddha by which Buddha sought to highlight the supremacy of the Dhamma over and above the person of the Buddha have been magnified by the Mahayanists to convert the personality of the Buddha to a transcendental figure manifesting through the Dhamma as embodied in the concept of the 'Dharmakaya'.

In addition to the transcendental Buddha, Mahayanists created a multitude of Bodhisatvas who even after fulfilling the requirements for Buddhahood remain in Sansara, out of their altruistic sentiment to serve humanity and promote their spiritual progress. The development of the concept of the Bodhisatva to a universal ideal was a special task of the Mahayanists. Bodhisatvas should perfect their self-development through selfless service. Bodhisatvas are held in greater esteem than Arahats in the Mahayana system. According to both systems, the Buddhas appear at appropriate epochs in human history for the common weal of beings. While the role of the Buddha in Theravada remained as that of a Supreme Teacher (*satthâ*), "A pointer of the Way" (*akkhâtaro*), a Torch Bearer (*Ukkâdharo*), the Mahayanists elevated the Buddha to the position of a "Saviour."

The main differences between the Theravada and Mahayana systems of Buddhism, may be summarized as follows :

(i) The goal of liberation from Sansara :

While the Theravadins seek liberation from Sansara mainly through the goal of Arahantship, though paccekabuddhahood

and Buddhahood are not excluded, Mahayanists seek liberation from Sansara exclusively by attaining Buddhahood.

(ii) Appearance of Buddhas in the world :

According to Theravadins, a single Buddha appears in the world at the appropriate time, while according to Mahayana there is no limit to the number of Buddhas that can appear in the world at a time.

(iii) The personality of the Buddha

The Gotama Buddha according to Theravada was a natural human being, a human person who was born, who lived, and who passed away as a human being, subject to all human experiences possessing certain super knowledges while according to Mahayana, the Buddha was a transcendental superhuman (divine) being, a projection of the Absolute. Mahayana Buddhas are immortal and they appear in the human world and simulate as human beings to win the confidence of human beings.

The Buddha was supramundane, infinite and eternal always withdrawn into a trance, never asleep. The Buddha can address a multiplicity of audiences simultaneously. Expressions of a temporal or worldly nature are inapplicable to the Buddha.

(iv) The character and status of the Arahant

The Arahant in Theravada is morally, ethically and spiritually perfect, and Arahant hood is tantamount to Nibbana, final and irreversible. Mahayana sects held that Arahant hood is a temporary repose, and Arahants are subject to imperfections and defilements and could fall away from their attainments. They are not fully emancipated, had doubts and a residue of ignorance and are subject to temptation.

(v) The role of the Arahant

Mahayanists accused Arahants of selfishness because they were concerned with their own liberation only. The Mahayana counterpart of the Arahant was the Bodhisatva who was the embodiment of selflessness dedicated to the service of all beings at all times, even undergoing tortures.

The enlightenment of the Arahant which came to be designated as the '*Srāvaka bodhi*' (the cessation of *Āsavas*), was rated lower than the Supreme and perfect Enlightenment, (*Anuttara samyak sambodhi*) of Buddhahood attained by the Bodhisatva. Arahants should continue their spiritual development till they attain Buddhahood.

(vi) The path of Spiritual Development of the Bodhisatva to full Enlightenment.

The Bodhisatva in the Theravada tradition attains Enlightenment after the fulfilment of the Ten Perfections (*Pârami*). In the Mahayana the fulfilment of '*pâramita*' should be followed by the fulfilment of ten additional requirements called '*Bhûmi*' (Stages). The stages of spiritual growth represented by '*Bhumi*' are a feature which distinguishes Mahayana from Theravada. They are stages of progress towards the attainment of perfect knowledge.

A being must first develop a Thought of Enlightenment (*Bodh citta*), become a Bodhisatva and commence the Bodhisatva career which comprises the ten *Bhumis* which are the following ;

1. *Pramudita* - the stage of great rejoicing due to freedom from low birth and enjoying the company of Bodhisatvas.
2. *Vimala* - 'Freedom from impurity' by the cultivation of wholesome mental dispositions.
3. *Prabhâkari* - 'Luminous stage' gaining penetrating insight into the nature of things.
4. *Archismati* - Brilliant stage.
5. *Sudurjayâ* - Stage of 'Hard to conquer'.
6. *Abhimukhi* - Perfectly pure steady and turning to the knowledge of Buddhahood.

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| 7. <i>Durangama</i> | - | leading to the only path - Morality |
| 8. <i>Acala</i> | - | 'Immovable' Acquisition of the highest knowledge of the realities of phenomena. |
| 9. <i>Sâdhumati</i> | - | Comprehends the true nature of all Dhammmas. |
| 10. <i>Dharmamega</i> | - | Acquires all virtues and gains Omniscience |

(The '*Bhumi*' in the Mahayana System are profound concepts signifying the highest spiritual attainments leading to full Emancipation. The explanations given above are extremely brief indications of their meaning).

(vii) Transference of Merit

According to Mahayana merit acquired by one can be transferred to another without limitation and the Bodhisatva can acquire the effects of unwholesome deeds (*Pâpa kamma*) of others in order to redeem them of the woeful consequences. According to Theravada merit can be transferred to certain classes of 'Ghostly beings' (*petas*). The concept 'Sharing of Merit' (*Punnânûmodana*) to 'Departed relatives' and Celestial Beings is a generally accepted ritual of popular Buddhism.

(viii) The nature Of Nibbana

Nibbana in the Theravada School is the final deliverance from sansaric suffering, whereas in the Mahayana School, Nibbana is becoming conscious of the Absolute Nature, the blossoming of the Buddhahood which is always within oneself (*Tathagatagarbha*). A further distinction is that while the Theravada views Nibbana as the final deliverance from the 'Veil of Defilements' (*Klesavarana Vimutti*), Mahayana has included a further refinement as 'Liberation from the Veil of Non-knowledge' (*Ñeyavarana Vimutti*).

(ix) The Role of the Bodhisatta

The Bodhisatta in Theravada is an Aspirant to Buddhahood who is engaged in a sustained endeavour to fulfil the requisite perfections for attaining Buddhahood over a countless sequence of births, He is an ethical being seeking his perfection. His service to humanity is incidental to his own objective. The Mahayana Bodhisatva is a supreme embodiment of selflessness overflowing with compassion dedicated to serve humanity with absolute altruism. Bodhisatvas eventually become "Saviours". The perfection of Bodhisatvahood is, in itself, a goal to be achieved before the realization of Buddhahood.

(x) Perfections (*Pâramitâ*)

Fulfilment of perfections (*Pâramita* in Mahayana and *Pârami* in Theravada) is a feature common to both systems but their significance differs in each system. In the Theravada the fulfilment of perfections leads to Full Enlightenment, whereas in the Mahayana the fulfillment of perfections should be followed by a further system of training called *Bodhisatva Bhumis* (see above).

Both systems have a Scheme of Ten Perfections with a common core of five which are the following ;

Dana(Charity),*Sila*(Morality),*Khanti*(Patience),*Viriya*(Energy), and *Pannâ* (Wisdom) The five perfections specific to Theravada are *Nekkhamma* (Renunciation), *Sacca* (Truthfulness), *Adhitthana* (Resolution), *Metta* (Loving kindness), and *Upekkha* (Equanimity).

The five perfections specific to Mahayana are *Dhyâna* (Ecstasy), *Upâya Kausalya* (Skillfulness in converting others), *Pranidhâna* (Aspiration), *Dala* (Power), and *Jnâna* (Knowledge).

It may be seen that both systems have a common core of basic virtues. Differences lie in the additional subjects. A noteworthy perfection found in the Mahayana - specific segment is '*Upaya kaushalya*', which means skillfulness or wisdom in the choice of means and expedients for converting, a strategy useful to a teacher or preacher engaged in missionary activity.

It is evident that the two schools are not doctrinal polarizations in a fundamental sense. This is borne out by the acceptance by both schools, of the central themes of the Buddha's teaching. While Early Buddhism foreshadowed the origination of Mahayana, a variety of factors contributed to its later development into a distinct system. It stands to the credit of both schools that they developed in an atmosphere of utmost harmony, free from rancour and rivalry, a feature rare in the segmentation of world religions.

The segmentation of the Buddhist Order which originated with the second Buddhist Council proceeded gathering momentum. Historical records indicate that the split was triggered not only by disputes on rules of Discipline, but also by differences in matters of Doctrine.

Within a period of 200 years eleven sub-sects had appeared under Theravada Wing (which Mahayanists christened as Hinayana), and seven had appeared under Mahayana Wing. Notwithstanding the efforts of Emperor Asoka to strengthen the Theravada Wing, Mahayana sects developed gaining strength from a variety of historical factors and circumstances.

The Fourth Buddhist Council (held about 100 A.D. in Jalandhar according to one authority, in Kashmir according to another) provided an impetus to the Mahayana movement. The Council decided to adopt Sanskrit as the vehicle of Mahayana texts. The lineage of Sanskrit Scholars that appeared with the literary resurgence of later times produced scholarly texts to explicate Mahayana doctrines. Famous Indian Universities (Nalanda, Vikramasila, Jagaddala, etc.) became seats of Mahayana learning in later times.

While the extent of agreement between the two schools on the cardinal doctrines of the Buddha's teaching is sufficient to displace any view that they are two distinct religious systems, poles apart in character, it should be noted that Mahayana has developed a number of religious ideals and doctrines specific to itself. Scholars have identified that the creation of the Bodhisatva Ideal and the elaboration of the doctrine of "Emptiness" (*Sunyata*) as the two great contributions of Mahayana to human thought, (Details of these doctrines are not relevant to the present discussion).

Buddhism underwent changes in doctrinal content even in the land of its birth leading to segmentation into sects. As Buddhism spread far out from the land of birth, the geographical separation, the ethnic and cultural identities of the new adherents and the blending of the new faith with the religio-ritualistic fabric of each country, promoted the evolution of each segment into a new religion with an identity of its own. As the Encyclopaedia of Buddhism observes "This meant that apart from its success in introducing its new spiritual culture into the new environment, each form of Buddhism also gathered a local identity because of which it became identifiable as the 'national religion' of each country, while at the same time conforming to a regional identity and also to a broader identity between the two principal schools of Buddhism, the Theravada and the Mahayana, all accepting the same Teacher and the same fundamental teachings".

QUESTIONS

1. Set out the main differences between the Theravada and Mahayana doctrines.
2. Trace the events that led to the division of the Buddha Sasana into different sects.
3. Trace the developments that led to the emergence of Mahayana doctrine as a separate school of Buddhism.
4. "Theravada and Mahayana accept the same Teacher and the same fundamental Teachings" Comment.
5. Evaluate the contribution of the Mahayanists to global Buddhism.
6. Explain the concept of "Bodhisatva Bhumi" in the Mahayana School.

CHAPTER 7

DHAMMAPADA

Introduction

'Dhammapada' is one of the fifteen 'Books' of the Khuddaka Nikaya of the Sutta Pitaka. '*Dhamma*' means 'Law' or (religion). '*Pada*' signifies 'path', 'part of a verse or base. Term "Dhammapada" can therefore be translated as either 'Base of religion' or 'Utterances of religion'.

Dhammapada is an Anthology of 423 pali verses grouped into 26 chapters classified and titled according to their subject matter. The subject matter embodied in the verses covers mainly themes ethical in character but includes, at the same time, some fundamental doctrines of the Buddha's teaching.

The opening verses are striking as an exposition of a feature of the Law of Kamma and a characteristic of the human Mind. A whole chapter is devoted to amplify the quality of Heedfulness (*Appamada*), a virtue repeatedly extolled by the Buddha in many Suttas. The chapter on the Mind (*Citta Vagga*) is a detailed study of the nature and functioning of the human Mind from the standpoint of the Suttas.

Other important doctrinal subjects within the Dhammapada verses are the following,

- I. The qualities of the Arahant - (Arahatta Vagga)
- II. Impermanence and Decay of the human body - (Jara Vagga)
- III. The Noble path to Deliverence - (Magga Vagga)
- IV. Danger of Craving as a cause of Suffering - (Tanha Vagga)
- V. Holy Being - (Brahmana Vagga)
- VI. The Concept of Self - (Atta Vagga)
- VII. Ideal Life of the Recluse - (Bhikkhu Vagga)
- VIII. The qualities of the Buddha- (Buddha Vagga)
- IX. The qualities of the wise person- (Panditha Vagga)

The over-all concern remains the didactic exhortation on subjects of ethical significance. Importance of Morality as a virtue highlighted in great detail, bane of addiction to evil, benefits of virtuous conduct, living according to the tenets of the Dhamma, correct observance of Precepts, upholding the sanctity of life, avoidance of hatred, detachment from lust, evils of subservience to passions, the frailties that make a Fool, are some of the themes that are dealt with in the ethical exhortations. Universal truths such as the value of health, strength of unity, evils of rivalry, occur as themes of some of the verses. The Chapter on the Holy Man (Brahmana Vagga) presents the Buddha's interpretation of the concept of the 'Brahmin' as one possessing noble and sublime qualities, and not one who derives such identity by accident of birth.

The verses are self-contained statements on a diversity of topics defeating a generic description. According to scholars they address the three-fold Objectives of the Buddha's teaching , to wit ; (1) human welfare here and now. (ii) favourable rebirth in the next life and (iii) attainment of the ultimate good. From the standpoint of literary assessment Dhammapada is an anthology of elegant poetry embodying a profusion of symbolic imagery and making free use of simile as a pedagogical device.

All verses are utterances of the Buddha made on different occasions in accord with the subject in issue , and the temperament of the listener, the audience or the interlocutor (where the utterance is a reply to a specific question). The background episode of every verse is narrated in the Commentary to Dhammapada (Dhammapadatthakata) compiled by Venerable Buddhaghosa.

DHAMMAPADA STANZAS

(The Pali text, English translation and a brief summary of the moral content of the stanzas).

75. *A nnâ hi labhupanisa - a nnâ nibbanâgamini*
Evaṃ etaṃ abhiññâya - bhikkhu Buddhassa savako
Sakkaraṃ nabhinandeyya - vivekam anūbruhaye

The path that leads to worldly gain is one and the path that leads to Nibbana is another. The Bhikkhu should understand this distinction and should not find delight in worldly patronage and should cultivate detachment.

Comment

The path to Nibbana is one of renunciation and spiritual development, fundamentally different from the path to gain worldly benefits. The disciple of the Buddha who is a renunciate should understand this difference. He should avoid rejoicing in receiving worldly benefits and dedicate himself to a life of detachment.

89. *Yesam sambodhi angesu - sammā cittaṃ subhāvitam*
Ādānapatinissagge - anupādāya ye ratā
Khinaśavā jūtimanto - te loke parinibbutā

Those whose minds have developed the Factors of Enlightenment, who have forsaken clinging, who take delight in Nibbana, who are free from cankers and who glow with wisdom, have attained Nibbana in this very life.

Comment

The Buddha's concept of the Wise man is one who can discern the Right from the Wrong path, practise detachment and renunciation and is free from corruption. The stanza enumerates a number of qualities of the Wise Man.

123. *Vanijo va bhayaṃ ,maggaṃ - appasattho mahaddhano*
Visaṃ jīvitukamo va - pāpāni parivajjaye

Just as a merchant with great wealth but small escort avoids a perilous route and as one desiring to prolong life, avoids the risk of poison, so should one avoid evil deeds.

Comment

The ethical teaching of the Buddha can be reduced to two limbs with the exhortations "avoid all evil" and "cultivate good" (*sabba pāpassa akaraṇaṃ - kusalassa upasampada*). The stanza emphasizes the need for eternal vigilance to withstand tendencies and temptations towards evil.

The circumspection of the Caravan leader should be the standard of the Buddhist disciple in avoiding lapsing to evil.

135. *Yathā dandena gopālo - gāvo pācenti gocaraṃ*
Evam jarā ca maccu ca - āyuaṃ pācenti pāninaṃ

Just as a cowherd drives his cattle to pasture with a goad, even so do old age and death drive the life force of beings.

Comment

This stanza focuses our attention to a universal truth that disease and death are inescapable destinies of all. It is the fear of disease and death that drives all beings to find an escape.

146. *Konu hāso kimānando - niccaṃ pajjalite sati*
Andhakārena onaddhā - padipaṃ na gavesatha

Why this laughter, why this jubilation, when the world is eternally ablaze? Being shrouded in darkness, why do you not seek the light?

Comment

The stanza accentuates the Buddhist concept of the sensuous world where all sensuous enjoyments are really attractions to ruin like blazing fires. Beings are shrouded by the darkness of delusion. The message is that beings should not remain in the darkness but endeavour to see the light of reality.

190. *yo ca buddhaṃ ca dhammaṃ ca - sanghaṃ ca saranam gato*
Cattāri ariya saccāni - samāpannāya passati

191 *Dukkhaṃ dukkha samuppādaṃ - dukkhassa ca atikkamaṃ*
Ariyancatthangikaṃ maggaṃ - dukkhu pasamagaminaṃ

He who has gone, for refuge, to the Buddha, Dhamma and Sangha understands with true knowledge, the Four Noble Truths which are, the Truth of Suffering, Cause of Suffering, Cessation of Suffering and the Noble Eightfold Path.

Comment

Taking refuge in the Buddha, Dhamma and Sangha with irrevocable devotion is the perfection of Right Understanding (*Sammâ ditthi*). The true knowledge born of such conviction enables the disciple to comprehend ultimately the Four Noble Truths including as the fourth Truth, the Noble Eightfold Path.

202. *Natthi rāgasamo aggi - natthi dosasamo kali*
Natthi khandhasamā dukkhā - natti santiparaṃ sukhaṃ

There is no fire comparable to lust, no crime equal to hatred and no suffering like suffering originating from the Aggregates. There is no bliss surpassing the bliss of Peace (Nibbana).

Comment

Lust is likened to a foe since unsatisfied lust torments beings like a raging fire. Lust is the first of the three root defilements. Hatred is the second. Hatred is directed against a person and has the characteristics of a crime derided by society. Nibbana by all standards is the supreme, incomparable bliss. The symbolic representation of conceptual entities is a favourite style of Dhammapada.

216. *Tanhāya jāyati soko - tanhāya jāyati bhayaṃ*
Thanhaya vippamuttassa - natthi soko kuto bhayaṃ

From craving springs grief, from craving springs fear, for him who is totally free from craving there is no grief. Whence fear?

Comment

According to the analysis of the Four Noble Truths, Craving is the cause of suffering and grief. Such potentiality of Craving is a source of fear. For the person who overcomes craving there is no cause for grief. There is no fear either, since the source of fear is no more.

239. *Anupubbena medhāvi-thokathokaṃ khan khane
Kammāro rajatassa eva - niddhame malaṃ attano*

Progressively, little by little, from moment to moment, the wise person should remove his impurities just as a smith removes the dross off the silver.

Comment

The Buddha has repeatedly emphasised the need to be heedful regarding one's tendency to degenerate into mental depravity. The Buddha recognized individual variations of persons and the practical difficulty of an average person to efface all mental impurities in a single stroke. Hence He recommended 'Gradual Training' (*Anupubba sikkhā*) according to which one may discard mental impurities in stages. However one should not slacken but remain heedful and progress little by little and reach perfection.

240. *Ayasa vā malaṃ samuṭṭhitaṃ - taduttāya taṃ eva khādati
Evaṃ atidhonacariṇaṃ - sakakammāni nayanti duggatiṃ*

Just as rust springing from iron erodes the iron itself, even so misdemeanours lead the transgressors of rules to misery.

Comment

Wrongful deeds lead the wrongdoers themselves to their own misery in the same way as the rust that springs from the surface of a piece of iron erodes the iron itself. It is the law of *kamma* that harmful effects flow from evil acts.

276. *Tumhehi kiccaṃ ātappam - akkhātāro tathāgatā
Patipannā pamokkhanti - jhāyino mārabandhanā*

You yourselves must exert on your task; *tathāgatas* only point the way. The meditative ones who enter the Path are delivered from the bonds of Mara.

Comment

The stanza embodies a profound doctrine fundamental in the teaching of the Buddha. The Buddhas unlike other religious prophets, are not Saviours who redeem the faithful votaries from sin and grant them eternal felicity in paradise. The Buddhas appear in this world only to show the Path to Deliverance and guide the disciples to their goal. Disciples have to follow the guidance of the Buddha, fulfil the requirements with their own exertion in order to attain the goal of Enlightenment and emancipation. Buddhas are only 'showers' of the way,

277. *Sabbe sankhārā aniccā ti - yadā paññāya passati
Atha nibbindhati dukkhe - esa maggo visuddhiyā*

The three characteristics of existence are Impermanence (*Anicca*), Suffering (*dukkha*), and Non-Self (*Anattā*). Expanded they mean that all conditioned things are impermanent, and subject to suffering and all phenomena (*Dhamma*) are without self. The stanza states the first of the three universal Truths, that all conditioned things are impermanent. When one discerns this fact with Wisdom, one gets disgusted with the Aggregates that are impermanent. This realization is the Path of purity leading to Insightful Knowledge (*Vipassanānāna*).

338. *Yathā pi mu-le anupaddave dalhe
Chinno pi rukkho punareva rūhati
Evampi tanhanusaye anūhate
Nibbanti dukkhaṃ idaṃ punappunaṃ*

Just as a tree with roots and firm, though cut down, sprouts up again, even so, until the latent craving remains not rooted out, sorrow springs up again and again.

365. *Salābham natimaññeyya - n' annesam pihayam care
Annesam pihayam bhikkhu - samādhim nādhigacchati*

366. *Appalābho pi ce bhikkhu - Salābhaṃ nāti maññati
Taṃ ve deva pasansanti - suddha-jivim atanditaṃ*

365. One should not despise what one has received, nor envy the gains of others, the Bhikkhu who envies the gains of others does not attain meditative concentration.
366. If a monk does not despise what he receives even though it may be little, if he is pure in livelihood and not slothful, even the gods praise him.

Comment

The stanza highlights a behaviour expected of a Bhikkhu, in terms of the prescribed rules of conduct to be abstemious in the use of material requisites of life. He should appreciate even the little he receives without being petulant, and refrain from envying the gains of others. Such conduct will be praised even by the deities.

QUESTIONS

1. Discuss the importance of Dhammapada as a 'Handbook of Buddhism'.
2. Briefly outline five doctrinal themes dealt with in the Dhammapada.
3. "Dhammapada is a perfect compendium of the Buddha's teaching comprising all the essential principles elaborated at length in the Pali Canon." Elucidate this statement.
4. Examine how skilfully the Buddha uses similes to explain abstruse doctrinal principles in the Dhammapada stanzas.
5. Signify the Moral embodied in a given stanza.
6. Writers and translators have given the Dhammapada the sub title 'The Buddha's Path of Wisdom.' State whether this sub - title is appropriate.

BOOKS RECOMMENDED FOR FURTHER READING

- Ven. Narada - The Buddha and His Teachings. Buddhist Missionary Society, Malaysia. hamma-pada
- English Translation Mirror of the Dhamma
- Buddhist Cultural Centre, Dehiwala, Sri Lanka.
- Ven. Soma Thera - The Way of Mindfulness, Buddhist Publications Society, Kandy, Sri Lanka.
- Ven. Walpola Rahula - What the Buddha Taught - Buddhist Cultural Centre, Dehiwala, Sri Lanka.
- Ven. Ledi Sayado - Requisites of Enlightenment - Buddhist Publications Society, Kandy, Sri Lanka.
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Abhidhamma Section

for

Diploma Level

English Dhamma Examination

of the

Colombo YMBA

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PREFACE

This volume marks the completion of the series of text books intended to provide comprehensive study guides to prospective candidates preparing to present themselves for the Dhamma-Abhidhamma examinations conducted by the Colombo YMBA. It covers the syllabus prescribed for the Diploma Level.

The Abhidhamma section of Book 4 of this series targeted for Senior Part II Level of the examination covered the following subjects contained in Chapter IV and Chapter V of the principal source book *Abhidhammattha sangaha*:

- I. Analysis of Thought - processes (*Citta viti*), originating from the Five sense doors and mind door (Chapter IV)
- II. Compendium of the process freed (*Viti mutta sangaha* -Chapter V)

This volume which forms Book 5 of the series presents with necessary explanatory details appropriate for the targeted students, the following subjects contained in Chapter VII and Chapter VIII of the *Abhidhammattha sangaha*:

- I. Abhidhamma Categories (*Samuccaya sangaha*- Chapter VII)
- II. The Law of Dependent Arising (*Paticca samuppada*) and the Law of Causal Relations (*Patthana*) - 24 Conditional Relations (*Paccaya*- Chapter VIII)

We are indeed happy that we have succeeded in satisfying a long felt need of students who are seriously devoted to the study of Buddhism, both in Sri Lanka and abroad, for a series of comprehensive study guides to prepare for the Dhamma-Abhidhamma examinations. We admire and appreciate the keen interest shown by youngsters, youth and even seniors to enrich themselves with a knowledge of this sublime teaching. Colombo YMBA is actively dedicated to the task of propagating the Buddha Dhamma both in Sri Lanka and abroad by providing facilities for its study.

We are thankful to the Colombo YMBA for inviting us to compile the Abhidhamma sections of this series of Study Guides. ~~For~~ our part, we consider this humble sacrifice as a labour and an opportunity to engage in an act of "Gift of Dhamma" (*Dhamma dana*).

We wish our students success in their endeavours with the Blessings of the Noble Triple Gem.

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ABBREVIATIONS

C. M. A.	- Comprehensive Manual of Abhidhamma by Ven. Bhikkhu Bodhi
V. M.	- Visuddhi Magga

INTRODUCTION

This section of Book 5 covers the subject matter of the syllabus on Abhidhamma prescribed for the Diploma Level of the Dhamma Examinations. The Diploma Level Examination signifies the culmination of the graduated scheme of Dhamma Examinations programmed into six levels (from Basic to Diploma). At the Diploma Level, candidates are mature students who have either progressively followed Dhamma School instruction or pursued their own studies independently. In this background, candidates are expected to possess not simply a theoretical grasp of the Dhamma based on an accumulation of factual data but a penetrative acumen and a capacity to understand and interpret more profound concepts of the Dhamma.

The Abhidhamma syllabus of five levels of the Examination is structured according to the arrangement of chapters of Abhidhammattha Sangaha which is the standard text book on Abhidhamma used in pirivenas and other Centres of Buddhist Learning in Sri Lanka and abroad. Abhidhammattha Sangaha is described by scholars as a "Compendium containing in one volume the whole subject matter of Abhidhamma which is contained in seven books on psychological ethics." This book, however, is not one of exposition but one, embodying, in the author's words summaries, concise of things in Abhidhamma lore. The categories dealt with in the compendium are Consciousness (*Citta*), Mental Properties (*Cetasika*), Material qualities (*Rupa*), and Emancipation (*Nibbana*).

Students who reach the Diploma Level would have mastered the contents of the Abhidhamma syllabus from Junior Part I to Senior Part II which covered the subjects; (1) Consciousness (*citta*) (2) Mental factors (*cetasika*) (3) Compendium of the Miscellaneous, Feeling (*vedanā*), Roots (*hetu*), Functions (*kicca*), Doors (*dvāra*), and Bases (*vatthu*). (4) Cognitive Process (*Vithi*), (5) Process-freed categories (*vithi mutta*) and (6) Material phenomena (*rupa*) (which formed the subject matter of chapters I to VI of the Abhidhammattha Sangaha).

The Abhidhamma syllabus is a cumulative one. Hence the syllabus of the Diploma Level comprises the syllabus of all previous levels and the Following additional subjects:

- (i) Abhidhamma Categories (*Samuccaya sangaha* - Chapter VII).
- (ii) The Law of Dependent Arising (*Paticca samuppāda*), and the Law of Causal Relations (*Patthāna*) 24 Conditions (*Paccaya*)(Chapter VIII).

(The references to Chapters are of the Abhidhammattha Sangaha).

Chapter I

COMPENDIUM OF CATEGORIES (*Samuccayasangahavibhaga*)

(Chapter VII of Abhidhammattha Sangaha)

Introduction

In this Chapter titled Compendium of Categories, the Realities (*Paramattha Dhamma*) explained in terms of their characteristics in the previous chapters are re-classified in a synthetic form into four Groups consisting of 72 categories. The 89 consciousness (*Citta*) are treated as a single Category. The 52 Mental Factors (*Cetasika*) are treated as Ultimate entities since each factor possesses its intrinsic nature. Of the 28 Material Phenomena, 18 Concretely Produced elements (*Nippannaharupa*) are treated separately as individual categories since each of them too possess their intrinsic nature. Nibbāna being in essence an Ultimate Reality is treated as a single Category.

The Categories are thus classified into four Groups:

- (1) The Compendium of the Unwholesome (*Akusalasangaha*).
- (2) The Compendium of Mixed Categories (*Missakasangaha*).
- (3) The Compendium of Requisites of Enlightenment (*Bodhipakkhiyasangaha*).
- (4) The Compendium of the Whole (*Sabbasangaha*).

PART I

The Compendium of the Unwholesome (*Akusalasangaha*)

'*Akusalasangaha*' deals with immoral categories (*AkusalaDhamma*). The term '*Akusala*' literally means 'unskillful' because they produce

undesirable results including re-birth in a woeful state. In Buddhist Ethics 'Akusala' represents all 'Kammical volitions (*kamma cetana*) and the consciousness (*citta*) and Mental Factors (*Cetasika*) that are associated herewith which are rooted in one or two of the three Unwholesome Roots (*Akusalahetu*) namely, Greed (*Lobha*), Hatred (*Dosa*), and Delusion (*Moha*).

i Immoral Categories (*Akusala dhamma*)

Immoral Categories are nine-fold, thus

- (a) Taints (*Āsava*)
- (b) Floods (*Ogha*)
- (c) Bonds (*Yoga*)
- (d) Bodily knots (*Gantha*)
- (e) Clingings (*Upādāna*)
- (f) Hindrances (*Nivarana*)
- (g) Latent Dispositions (*Anusaya*)
- (h) Fetters (*Samyojana*)
- (i) Defilements (*Kilesa*)

(a) Taints (*Āsava*)

'*Āsava*' literally means 'intoxicating secretions'. Hence they present mental intoxicants that flow in and defile the mind hence called synonymously, 'Defilements' (*kilesa*). They flow up till one attains the stage of Arahantship which represents the stage of 'annihilation of *Āsavas*' (*Āsavakkhaya*). An *arahant* is called a '*Khinasava*' (one who as annihilated the Intoxicants or Cankers). Cankers are of four types:

- (i) Sense desire (*Kāmasavo*)
- (ii) Desire for (eternal) existence (*Bhavāsavo*)
- (iii) Speculation (wrong) views (*Di.t.hāsavo*)
- (iv) Ignorance (*Avijjāsavo*)

While '*kama*' and '*bhava*' are derivatives of the Cetasika '*Lobha*'. *Avijja* is a derivative of Cetasika '*Moha*'.

- (i) '*Kāma*' denotes either 'objects of sense gratification' (*vatthu kama*) or 'desire for sense gratification' (*kilesa kama*). Sensual pleasures

are a necessity of the day to day life of the lay person but are an obstacle to the realization of Nibbana.

- (ii) '*Bhava*' literally means becoming, process of change, development or growth'. In a moral sense '*bhava*' signifies continued existence which is a development through action (*kamma bhava*). As an '*asava*', '*bhava*' means not simply existence but attachment to continued existence in *Rûpi* and *Arûpi* Brahma worlds.
- (iii) '*Ditthi*' literally means philosophical standpoint, religious belief or guiding principle unqualified as either 'right' or 'wrong'. In a moral sense '*ditthi*' is a dogmatic view held with a fanatical adherence generally derisive of other views. In this sense it is an obstacle on the path to Salvation.
- (iv) '*Avijjā*' literally means 'ignorance or not knowing'. In a moral, sense '*avijjā*' is not knowing things as they truly are,- More explicitly not knowing the existence and the nature of the past, the future and both, and the law of Dependent Origination. It is the Delusion that causes one to deem things that are Impermanent, subject to Suffering and Self-less as otherwise. In an ultimate sense it is ignorance of the Noble Truths.

(b) Floods (*Ogha*)

Floods are so-called 'in the sense of sweeping away into the ocean of becoming, and in the sense of being hard to cross' (V.M. ChXXII - 56). They are passions that have to be overcome if one were to attain emancipation. Floods are terminologically the same concepts as the Cankers. Hence the four, Floods, are:

- (1) the Flood of sense desire (*Kāma ogha*)
- (2) the Flood of (attachment to) existence (*Bhava ogha*)
- (3) the Flood of wrong views (*Diṭṭhi ogha*), and
- (4) the Flood of Ignorance (*Avijjā ogha*)

Under each cluster the designation is varied in order to highlight the relevant aspect.

(c) Bonds (*yoga*)

Bonds are so-called because they do not alter disengagement from an object and disengagement from suffering (V.M. XXII - 58). Terminologically Bonds too are identical with the Cankers and Floods, designation varying with the relevant aspect highlighted. Hence the Bonds are:

- (1) the Bond of sensual desire (*Kāma yoga*)
- (2) the Bond of (attachment to) existence (*Bhava yoga*)
- (3) the Bond of wrong views (*Ditthi yoga*), and
- (4) the Bond of Ignorance (*Avijjā yoga*)

(d) Bodily knots (*Kāya gantha*)

'*Gantha*' literally means a bond or fetter. It is used figuratively to enumerate the four 'bodily ties' or knots which are synonymous with defilements (*kilesa*). They are passions which drag sentient beings towards the cycle of continued existence and keep them tied to it. According to another description, '*Ganthas*' are so-called because they overwhelm the organism causing it to be agitated and distracted hindering tranquility. They tie the mental body and material body,(V.M.).

Bodily knots are fourfold, namely,

- i. the Bodily knot of Covetousness (*Abhijjā kayagantha*)
- ii. the Bodily knot of Ill-will (*Vyāpad kāyagantha*)
- iii. the Bodily knot of adherence to rites and ceremonies (*Silabbata parāmāsa kāyagantha*)
- iv. the Bodily knot of dogmatic belief that "This alone is truth" (*Idamsaccābhinivesa kāyagantha*)

- (i) '*Abhijja*' is the organic tie of Covetousness synonymous with '*Lobha*' (Greed). Being the last of a long list of synonyms for '*Lobha*', it is evidently the most intense and advanced state of Greed coupled with a desire to possess everything that catches the eye. It is one of the ten Unwholesome acts (*Dasa akusala kamma patha*).
- (ii) *Vyāpada* is 'ill-will, malignant feeling towards another; malevolence, enmity or wish of another's ruin. It is a Hindrance (*Nivarana*) and one of the ten unwholesome acts (*dasa akusala kamma patha*). It is a variety of a mental state within the Root Factor of '*Dvesa*' .
- (iii) *Silabbata parāmasa* is briefly described as 'Clinging to mere rules and rituals' and expanded in some contexts as 'belief in the efficacy of religious vows and ritualistic ceremonies'. It is a Fetter (*samyojana*) under both Suttanta and Abhidhamma categorizations eradicated at the stage of 'Stream Entry'.

Rites and rituals are intrinsic practices of any religion. But they become '*paramasa*' when they are treated as 'dhammas other than what they are'. They become impediments when held in a dogmatic and perverted belief that 'their performance constitutes the means to liberation.'

- (iv) *Idam saccābhinivesa* is the dogmatic belief that 'This' (i.e. one's own view) alone is the Truth' and all other views are false (*idam eva saccam; moghaṃ annaṃ*). Many Sutta exhortations state emphatically that clinging to any view is harmful to spiritual progress.

(e) **Clinging (*Upādanā*)**

Upādanā means 'clinging'. According to Visuddhi Magga *upādanā* is an intensified form of Craving (*Tanha*). '*Tanhā*' literally means to thirst for. It is craving that leads to regeneration in Sansara, savors of

lustful attachment, and pursues pleasures at every turn.

Clingings are four-fold, namely;

- I. clinging to sense pleasures (*Kāma upādañā*)
 - II. clinging to wrong views (*Ditthupādāna*)
 - III. clinging to rites and ceremonies (*Silabbata upādāna*), and
 - IV. clinging to the view of existence of a self (*Attavāda upādāna*)
 - (i) '*Kāma*' (sense pleasures) is conceptually the same Mental traits explained in the fore-going sections (Vide paragraphs (a), (b), (c) and (e) above
 - (ii) '*Ditthi*' is clinging to Wrong views, holding a faith in a pernicious view such as nihilism, eternalism, fatalism or other speculative view.
 - (iii) '*Silabbata*' (as explained in the foregoing paragraph (d) is the mistaken belief that Ritualistic practices and observances can lead to liberation.
 - (iv) '*Attavādā*' or personality view is clinging to a doctrine which asserts the existence of a Self or Soul as an enduring entity and identifying any of the Aggregates (*khandha*) as such Self or derivative of such Self in four ways giving rise to twenty types of Personality view. The Personality views are of two types, one asserting the Survival, and the other asserting the extinction of the Self after Death.
- (f) **Hindrances** (*Nivarana*)

"Hindrances are passions that hinder the attainment of mental calmness, tranquillity and wisdom. They obstruct the arising of opposites, which are good and wholesome, prevent the arising of Wisdom in man and destroy whatever Wisdom that has arisen in him".

(Encyclopaedia of Buddhism). Hindrances obstruct the way to a heavenly rebirth, and to the attainment of Nibbana.

Hindrances are six in number, namely.

- (I) Sensual Desire (*Kamacchanda nīvarana*)
- (II) Ill-will (*Vyāpāda nīvarana*)
- (III) Sloth and Torpor (*Thiṇā middha nīvarana*)
- (IV) Restlessness and worry (*Uddhacca kukkuccha nīvarana*)
- (V) Doubt (*Vicikiccha nīvarana*)
- (VI) Ignorance (*Avijjā nīvarana*)

With the collation and recording of the Teachings of the Buddha and the systematic classification of things in existence (*dhamma*), five passions have been identified as *Nivarana* (Hindrances) in the Suttas. *Abhidhamma* has added 'Avijja' as the sixth hindrance.

'Avijjā' literally means 'ignorance'. *Avijjā* as a Hindrance is Delusion which tricks beings to see as Permanent, happy and substantial phenomena of existence all of which are in reality Impermanent, liable to Suffering and void of Self. In a moral sense it is Ignorance of the Four Noble Truths.

(Students are advised to refer to the Chapter on Hindrances of Book 3, for explanations of the first five Hindrances).

(g) Latent dispositions (*Anusaya*)

'*Anusaya*' are defilements which lie along with the mental process in every worldly rising to the surface in a suitable consciousness whenever a person meets with suitable conditions. They lead to various kinds of inclinations and proclivities. When passions are not operating they are in a dormant state. When the dormant passions outburst the process is called. '*Pariyutthana*'.

Latent Dispositions are seven in number, namely;

- (i) Sensual lust (*Kāmarāga anusaya*)
- (ii) Attachment to existence (*Bhavarāga anusaya*)

- (iii) Aversion (*Paṭigha anusaya*)
- (iv) Conceit (*Māna anusaya*)
- (v) Wrong views (*Diṭṭhi anusaya*)
- (vi) Doubt (*Vicikiccha anusaya*)
- (vii) Ignorance (*Avijjā anusaya*)

The Latent Dispositions, '*Kāmarāga, Paṭigha, Mana, Diṭṭhi, Vicikiccha, and Avijjā*' are terminologically the same concepts as the Fetters (*Samyojana*) which are eradicated progressively as the Striver on the Path reaches the respective stages of the Noble Path. *Diṭṭhi* and *Vicikicchā* are eradicated at the *Sotapanna* stage, *Kāmarāga* and *Paṭigha* at the *Anāgami* stage, and *Māna, Bhavarāga* and *Avijjā* at the stage of '*Arahantship*'.

'*Bhavarāga*' is a form of Greed (*Bhava tanha*), the Craving for Becoming, which causes the continued rolling on the 'Wheel of *Samsara*' through repeated births and deaths.

All defilements exist in a latent stage (*anusaya*), and are prone to arise so long as they are not eradicated completely at the root level by Supramundane paths. Seven are classified into a Special Group (*Anusaya*) since they are prominent.

Students are advised to refer to the Chapter on Fetters of Book3, for relevant details)

(h) Fetters (*Samyojana*)

'*Samyojana*' literally means 'to bind together'. In a moral sense '*Samyojana*' refers to bonds that bind human beings to the wheel of *samsaric* existence. The ultimate purpose of the Buddhist devotee is to shatter all such bonds and secure final release from '*Samsara*' by following the Noble Eightfold Path, and related avenues. In this endeavour Fetters are destroyed either in a single feat or in four stages culminating in the realization of *Arahantship*.

Abhidhammatta sangaha presents two lists of *Sanyojanas*. *Samyojanas* according to *Suttanta* method are the following:

- (i) Sensual lust (*Kāmarāga Samyojana*) –
- (ii) Attachment to fine material existence (*rūparāgasamyojana*)
- (iii) Attachment to immaterial existence (*Aruṇparaga Samyojana*)
- (iv) Aversion (*Patigha Samyojana*)
- (v) Conceit (*Māna Samyojana*)
- (vi) Wrong Views (*Di.tthi Samyojana*)
- (vii) Adherence to rites and ceremonies (*sitabbata paramasa samyojana*)
- (viii) Doubt (*Vicikiccha samyojana*)
- (ix) Restlessness (*Uddhaccha samyojana*)
- (x) Ignorance (*Avijjā samyojana*)

The composition of the *Abhidhamma* list is slightly different.

Fetters omitted from the *Abhidhamma* list: Fetters Substituted:

Attachment to fine-material existence (<i>rūparāga</i>)	Attachment to existence (<i>Bhavarāga</i>)
Attachment to immaterial existence (<i>arūparaga</i>)	Envy (<i>Issā</i>)
Restlessness (<i>uddhaccha</i>)	Avarice (<i>Maccariya</i>)

(Students are advised to refer to the Chapter on Fetters of Book 3 and Chapter 2 of Book 4 for explanations of ten Fetters of the *Suttanta* List)

Attachment to Existence (*Bhavaraga*)

Bhavarāga (synonymously *Bhava tanha*) is briefly described as 'Craving for becoming' the intense desire for continued existence in the wheel of *Samsara* through repeated births and deaths. '*Bhavaraga*' embraces existence in all planes of existence including fine-material realms (*rupa Brahmaworlds*), and immaterial realms (*arupa Brahmaworlds*) identified separately in the *Suttanta* List.

Envy (*Issa*)

Issa is described as occasioned by contemplation of another's superior advantage and failure to bear to witness another's success. Envy is an obstacle to the 'Spiritual development of an individual.

Avarice (*Maccariya*)

Maccariya is stinginess, aversion to part with one's wealth for the benefit of others or one's own benefit. It is a manifestation of Greed (*Lobha*). Selfishness is also an aspect of *Maccariya*.

(i) Defilements (*Kilesa*)

Pali word, '*kilesa*' is derived from verb form '*kilissati*' meaning 'being tainted' or 'defiled'. Defilements are so-called because "they are themselves defiled, and they defile the Mental Factors associated with them"(V.M).

Defilements are ten in number, namely,

- I. Greed (*Lobha*)
- II. Hatred (*Dosa*)
- III. Delusion (*Moha*)
- IV. Conceit (*Māna*)
- VI. Wrong Views (*Di.thi*)
- V. Doubt (*Vicikicchā*)
- VII. Sloth (*Thina*)
- VIII. Restlessness(*Uddhacca*)
- IX. Shamelessness (*Ahirika*)
- X. Fearlessness of Wrongdoing (*Anottappa*)

The ten Defilements are terminologically identical with ten of the Unwholesome Mental Factors (*Akusala Cetasika*).

Defilements are factors which bring about degeneration of human beings and impede their release from the bonds of Sansara. They should be eradicated in order to attain Deliverance. (Students are advised to refer to the Abhidhamma Section of Book 2, for explanations of the Mental Factors).

SUMMARISATION

In the course of their study of the Groups of Categories in this students, would invariably have observed the phenomenon of the occurrence of the same Category in more Groups than one. It has been explained in the relevant contexts where that occurs, that while the Categories are terminologically identical, they are multi-faceted in their character and the groupings vary in keeping with the specific characteristic that is highlighted under each Group.

PART 2

COMPENDIUM OF MIXED CATEGORIES

(Missaka Sangaha)

This Chapter is called "Compendium of Mixed Categories" because it presents classificatory schemes of Categories of a mixed character which include Wholesome, Unwholesome and Indeterminate factors together in a single group. There are seven such Groups.

(a) Roots (*Hetu*)

'*Hetu*' in Buddhist philosophy means 'cause, reason or condition'. It occurs in both Suttas and Abhidhamma. In the Suttas '*Hetu*' is used in a general sense signifying a factor or a phenomenon that gives rise to another thing. In Abhidhamma '*Hetu*' is used exclusively in a specialized sense to mean a 'Root' (*Mula*) applicable to the six Mental Factors representing ethically significant qualities. A Root is a Mental Factor which establishes firmness and stability in the *Cittas* (Consciousness) and *Cetasikas* (Mental Factors) with which it is associated. (C.M.A.) Roots are conditions through which their presence determines the actual Moral quality of a volitional Mental state (*Cetana*).

Roots are six in number. The three Karmically Unwholesome Roots (*Akusala hetu*) are Greed (*Lobha*), Hatred (*Dosa*), and Delusion (*Moha*). The three karmically Wholesome Roots are Non-Greed (*Alobha*) Non-Hatred (*Adosa*) and Non-Delusion (*Amoha*).

(I) *Lobha* (Greed)

'*Lobha*' is a mental state which generates in a being an impassioned longing to possess desirable objects, material or immaterial.

(II) *Dosa* (Hatred)

'*Dosa*' means 'malice, hatred or Ill-will,. It can vary in degree from faint displeasure to extreme resentment for wrath. It arises when one faces situations contrary to one's liking or when subjected to pain. It can even be directed against oneself in situations of frustration or defeat.

(III) *Delusion* (Moha)

'*Moha*' means stupidity, dullness of mind or Delusion. It is the root of all immoral consciousness, and one of the Four Universal Unwholesome Mental Factors (*Akusala sadharana cetasika*). According to Vibhanga '*Moha*' is Ignorance of the 'Four Noble Truths'. (Students are advised to refer to Chapter 4 of Book 2, for further details of the three Roots treated as Unwholesome Mental Factors).

The three Karmically Wholesome Roots , Non-Greed, Non-Hatred, and Non-Delusion are opposites of the Karmically Unwholesome Roots.

(IV) *Non-Greed* (Alobha)

Alobha is mind's lack of desire for an Object, non attachment to an Object that is ordinarily desirable. It is characterized by a sense of unselfishness, generosity and renunciation.

(V) *Non-Hatred (Adosa)*

Adosa is the absence of ferocity and malevolence. It is characterized by feelings of goodwill, compassion and benevolence.

(VI) *Non-Delusion (Amoha)*

Amoha is the freedom of the mind from Delusion and Ignorance. In a positive sense, it is Wisdom (*panna*), the faculty of knowing things as they truly are. It's main characteristic is wise attention (*Yoniso manasikara*). (Students are advised to refer to relevant paragraphs of chapter 5 of Book 2, for details of these factors explained as Beautiful Mental Factors).

(b) *Jhana Factors (jhananga)*

The term '*Jhana*' carries two meanings-

- (i) *Arammana Upanidhanaya* - close contemplation of the object, seeing the *nimitta* (Object) clearly -
- (ii) *Paccanika dhamme jhapeti jhanam* - Burns up the hostile *dhammas*, suppresses the Nivarana when the *jhana* factors are well established.

The term '*Jhana*' in the present context is used not in the sense of meditative absorptions aforementioned, but in a broader sense of close contemplation of an Object. The mental states mentioned herein function as *Jhana* Factors, even when they occur outside a meditative framework, for example, in Unwholesome consciousness.

Jhana Factors are seven in number, namely;

- I. Initial application (*Vitakka*)
- II. Sustained application (*Vicāra*)
- III. Zest (*Pīti*)
- IV. One-pointedness (*Ekaggatā*)
- V. Joy (*Somanassa*)
- VI. Displeasure (*Domanassa*)
- VII. Equanimity (*Upekkhā*)

Jhana Factors enable the Mind to closely contemplate its Object. *Vitāṅka*, *Vīcarā*, *Piti*, and *Ekaggata* occur as Cetasika under the same names. *Upekkha*, *Somanassa* and *Domanassa* are characteristics of Feeling dealt with in Book I. *Somanassa* literally means 'glad-mindedness', 'identical with', '*sukha vedana*' (Happy feeling) belonging to feeling group (*Vedanakkhandha*). "It is manifestation of the fulfillment of the desired Object" (V.M.) '*Domanassa*' literally means 'Sad-mindedness' mentally painful feeling associated with a karmically Unwholesome action (*Akusala*). *Upekkha* means neutral feeling.

(c) Path Factors (*Maggā*)

'*Magga*' signifies a way that leads to a particular destination. *Magga* that should be followed in the Buddhist sense is the Noble Eightfold Path (*Ariya Atthangika Magga*) which leads to the blissful state of Nibbana. Unwise and Immoral conduct also can be a *Magga* that leads to a woeful state.

The Group of Path Factors being a mixed one, consisting of eight factors which are Wholesome, and four factors that are Unwholesome. The twelve Factors thus comprise the following:

- I. Right View (*Sammā diṭṭhi*)
- II. Right Intention (*Sammā samkappa*)
- III. Right Speech (*Sammā vācā*)
- IV. Right Action (*Sammā kammanta*)
- V. Right Livelihood (*Sammā ajīva*)
- VI. Right Effort (*Sammā vayamā*)
- VII. Right Mindfulness (*Sammā sati*)
- VIII. Right Concentration (*Sammā samādhi*)
- IX. Wrong View (*Micchā diṭṭhi*)
- X. Wrong Intention (*Micchā samkappa*)
- XI. Wrong Effort (*Micchā vāyāma*)
- XII. Wrong Concentration (*Micchā samādhi*)

I. Right View (*Sammā ditthi*)

Samma dit.thi is the unshakeable conviction in the validity of the Teaching of the Buddha as a Path to Deliverance. In a Mundane sense it comprises the Right View of Kammic Retribution (*kammassakatā sammā dit.thi*) exemplified by a series of axioms embracing, among others, acceptance of the significance of charity, Law of Kamma and Re-birth, Supremacy of Parents and the necessity to look after them, Spiritual mentorship of religious teachers, and Spontaneous births of beings. In a Supramundane sense it is the direct understanding of the Four Noble Truths.

II. Right intention (*Sammā Samkappa*)

Samma samkappā is threefold;

- i. *Nekkhamma saṃkappa*, Intention of renunciation being intention of detachment from lust for sensual gratification,
- ii. *Avyāpāda saṃkappa* (Intention of Non-hatred) being desisting from thoughts desiring others' ruin and spreading of feelings of loving kindness,
- iii. *Vihinsā saṃkappa* (Intention of Non-violence) being desisting from thoughts of harming others and desiring their happiness.

III. Right Speech (*Samma vācā*)

Samma vācā is refraining from unwholesome speech and practising wholesome speech, specifically,

1. Refraining from falsehood and speaking the Truth,
2. Refraining from slander and gossip that could disrupt friendship and speaking so as to promote amity and concord,
3. Refraining from harsh and bitter speech and engaging in pleasant and amiable dialogue,
4. Refraining from frivolous prattle and speaking only such subjects that are meaningful and relevant.

(IV) Right Action (*Sammā kammanta*)

Samma kammanta comprises refraining from the three unwholesome physical acts, specifically,

1. Refraining from killing and causing injury to life,
2. Refraining from appropriating what is not voluntarily given by the owner,
3. Refraining from wrongful gratification of senses including sexual misconduct.

Positive action comprises the practice of loving kindness, charity and morally blameless conduct.

(V) Right Livelihood (*Sammā ājīva*)

Samma ājīva is righteous living desisting from immoral pursuits applicable to both laity and priesthood (with appropriate variations). The Buddha's injunctions for the priesthood prescribed flawless discipline, abstemious living, correct means of obtaining requisites, while for the laity keeping away from harmful trades and occupations.

(VI) Right Effort (*Sammā vāyāma*)

Samma vāyāma is conceptually the same virtue as the Four Right Endeavours (*Sammappadhana*), a Group included in the Thirty Seven Factors of Enlightenment. (Please refer to Chapter I of Dhamma Section of Book 4).

(VII) Right Mindfulness (*Sammā sati*)

Samma sati is the constant alertness and awareness of the mind at every moment of the thinking process that enables one to dispel unwholesome thoughts and to develop and cultivate wholesome ones.

(VIII) Right Concentration (*Sammā samādhi*)

Concentration is one-pointedness of the mind (*Cittassa ekaggata*) which while centering its own attention, performs the task of unifying other mental factors in the task of cognition. Right concentration is concentration exclusively on a wholesome object which produces a wholesome state of mind. It is intensified concentration that raises the mind to a level of tranquillity. The unbroken attentiveness of the mind resulting from concentration produces a state of a tranquillity of mental functions.

(Students are advised to refer to the Chapter on Four Noble Truths of Book 2, for further details)

(IX) Wrong View (*Micchā ditthi*)

Miccha ditthi according to Sutta explanation includes acceding to ten heretical views such as rejecting the virtue of giving, kamma and rebirth, supremacy of parents, advisory role of religious teachers, etc.

(X) Wrong Intention (*Micchā sankappa*)

(XI) Wrong Effort (*Miccha vāyāma*)

Miccha sankappa is initial application (*Vitakka*), and *Miccha vāyāma* is energy (*viriya*) motivated by unwholesome consciousness (*Citta*).

(XII) Wrong Concentration (*Micchā samādhi*)

Miccha samādhi is one-pointedness of mind in an unwholesome consciousness (*Citta*). The wrong path factors are unwholesome modes of conduct motivated by defilements.

(d) Faculties (*Indriya*)

'*Indriya*' in Abhidhamma is the designation given to psychological and corporeal phenomena which perform particular functions in the mundane and supramundane life of individuals. The word '*Indriya*' means lordship in its domain. *Indriya* can accordingly be identified

as '*Dhamma*' that exercise a dominating influence in their fields in the respective functions and guide the Mental Factors associated with them.

Faculties are 22 in number, divisible into sub-groups in the following manner:

Physical sensitivities

- I. The eye faculty (*Cakkhu indriya*)
- II. The ear faculty (*Sota indriya*)
- III. The nose faculty (*Ghāna indriya*)
- IV. The tongue faculty (*Jivha indriya*)
- V. The body faculty (*Kaya indriya*)

Material phenomena of sex

- VI. The feminine faculty (*Itthi indriya*)
- VII. The masculine faculty (*Purisa indriya*)

Life

- VIII. Life faculty (*Jīvita indriya*)

Mind

- IX. Mind faculty (*Mana indriya*)

Sensational

- X. The pleasure faculty (*Sukha indriya*)
- XI. The pain faculty (*Dukkha indriya*)
- XII. The joy faculty (*Somanassa indriya*)
- XIII. The displeasure faculty (*Domanassa indriya*)
- XIV. The Equanimity faculty (*Upekkha indriya*)

Spiritual

- XV. The faith faculty (*Saddha indriya*)
- XVI. The energy faculty (*Viriya indriya*)
- XVII. The mindfulness faculty (*Sati indriya*)
- XVIII. The concentration faculty (*Samādhi indriya*)
- XIX. The wisdom faculty (*paññā indriya*)

Supramundane

- XX. The wisdom faculty competent of knowing what has so far been unknown (*anaññātāññassamithindriya*).
- XXI. The wisdom faculty competent of further knowing (*Annindriya*).
- XXII. The wisdom faculty of the highest degree with comprehensive knowledge (*Aññatāvindriya*).

The five sense faculties take the lead role in exercising their respective functions of seeing etc. The mind faculty plays the pre-eminent role exercising control over the associated Mental Factors in the act of Cognition.

Life faculty is two-fold being Physical Life faculty and the Mental life faculty which provide life to the respective physical phenomena and the Consciousness and the concomitant Mental Factors.

The Femininity and Masculinity faculties act separately in each individual and direct the whole personality with female and masculine characteristics as the case may be.

The five Faculties of Feeling exercise control under the individual characteristics at the appropriate time and guide the other concomitant Mental Factors accordingly in the process of Feeling. The Spiritual faculties of confidence (*saddhā*), Energy (*viriya*), Mindfulness (*sati*), Concentration (*samādhi*), and Wisdom (*paññā*) exercise control in their respective fields over the associate other Mental Factors. Each of

the faculties act according to the specific characteristics. Out of the above five faculties, Energy (*viriya*), and Concentration (*Samadhi*) may arise in Unwholesome consciousness too. The other three faculties of Confidence, Mindfulness, and Wisdom are exclusively Wholesome.

The Faculty of Wisdom mentioned above has been classified under four titles in the group of Faculties, viz;

- (A) *Pannindriya* (Wisdom Faculty).
- (B) *Anaññatannassā mitindriya* (Wisdom Faculty competent of knowing what has so far been unknown).
- (C) *Aññindriya* (Wisdom Faculty competent of further knowing).
- (D) *Annātavindriya* (Wisdom Faculty of the highest degree with comprehensive knowledge).

The Faculty mentioned at (A) above refers to Wisdom associated with Wholesome consciousness of the Mundane level. That is Wisdom associated with Wholesome Consciousness of the Sense sphere (*Kāma*), Fine material sphere (*Rupa*), and the Immaterial sphere (*Arupa bhumi*).

Faculties shown as (B), (C), and (D) above refer to Wisdom associated with the Supramundane Consciousness. (The Writer wishes that the Pali terms given to these three Faculties should remain the same Pali terms instead of an English interpretation or term like the '*Javana*' used in the thought process).

Anaññatannassāmitindriya

It is the Wisdom that realizes the Four Noble Truths for the first time at the instance of Sotapatti Path Consciousness (*Magga citta*). The Four Noble Truths have been unknown prior to this. It is the Faculty which is competent of knowing what has so far been unknown.

Aññindriya

It is the Wisdom Faculty competent of further knowledge. The Noble Truths are further realized by stages of Fruit and Path Consciousness. The Wisdom associated with the six middle Supramundane Consciousness of Sotapatti Fruit Consciousness and up to Arahath Path Consciousness (*magga*), is known as *Annindriya*. Here the yogi experiences the Four Noble Truths further step by step at six different moments.

Aññatavindriya

Wisdom Faculty of the highest degree with comprehensive knowledge of the Four Noble Truths is called *Aññatavindriya*. It is the penetrating Wisdom associated with the Arahath Fruit Consciousness which leaves nothing behind for further knowing.

(e) Powers (*Bala*)

The term '*Dala*' in Pali connotes 'strength'. Powers are mental states. They are so-called because they strengthen like traits and are unshaken by opposites.

Powers are nine in number, namely;

- I. Faith (*Saddhā bala*)
- II. Energy (*Viriya bala*)
- III. Mindfulness (*Sati bala*)
- IV. Concentration (*Samādhi bala*)
- V. Wisdom (*Pañña bala*)
- VI. Shame of Wrong doing (*Hiri bala*)
- VII. Fear of Wrong doing (*Ottappa bala*)
- VIII. Shamelessness (*Ahirika bala*)
- IX. Fearlessness of Wrong doing (*Anottappa bala*)

Of the above nine powers (i), (iii), (v), (vi) & (vii) may be either Wholesome (*kusala*) or Indeterminate (*avyakata*), (viii) and (ix) are exclusively Unwholesome *akusala*, and (ii) and (iv) are of all three qualities.

(f) Predominants (*Adhipathi*)

"The Predominants are factors which dominate over their conascent mental states (those arising simultaneously) in undertaking and accomplishing difficult and important tasks. The difference between the Predominants and the Faculties lies in the degree and range of their control. A Dominant exercises supreme control over the entire *citta* and *cetasika*, while a Faculty exercises control only in its respective sphere" (C.M.A. page 274).

Predominants are four in number, namely;

- I. Predominance of Desire (*Chandādhīpati*)
- II. Predominance of Energy (*Vīriyādhīpati*)
- III. Predominance of Consciousness (*Cittādhīpati*)
- IV. Predominance of Investigation (*Vīmaṃsādhīpati*)

The four mental conditions are classified as 'Predominants' since these exercise a dominating influence over the Consciousness, Mental concomitants and Material phenomena arising out of Consciousness. Only one such 'Dominant' condition dominates at any given time, for example, when *Citta* is Dominant, the other three are guided by *Citta*.

(g) Nutriment (*Āhāra*)

'*Āhāra*' means that which brings about, or sustains. It is used both literally and figuratively. In a philosophic sense, the concept of '*Āhāra*' is central to many fundamental teachings of the Buddha such as becoming, re-birth (without a soul), Dependent Origination etc. Nutriments are four in number, namely;

- I. Edible food (*Kabalīkāra āhāra*)
- II. Contact (*Phassa āhāra*)
- III. Mental Volition (*Manosañcetana ahara*)
- IV. Consciousness (*Vinnana ahara*)

In the Suttanta sense (i) edible food sustains the physical body providing energy for its functioning (ii) Nutriment of contact nurtures the Feelings of Delight (*Sukha vedanā*), Displeasure (*Dukkha vedanā*) or Neutral (*Upekkha vedana*), (iii) Mental volitions sustain the three forms of becoming, for it is Will (*Sancetana*) through which action (*Kamma*) is formed which generates Re-birth, and (iv) Consciousness sustains the Mind and the Body (*Nāma rupa*).

According to Abhidhamma method, Edible food which is matter sustains the Material phenomena in the Body, and the other nutriments of *Nāma* sustain all their consascent mental and Material phenomena.

QUESTIONS

(Under *Akusala sangaha* and *Missaka sangaha*)

1. Give a brief description of the 'Dhammas' pertaining to the Compendium of Immoral Categories (*Akusala sangaha*).
2. Explain the Fetters (*Samyojana*) according to 'Suttanta' method and the Abhidhamma method.
3. Explain the 22 Faculties (*Indriya*), sub-dividing them into different groups.
4. Explain the four-fold Clingings (*Upadana*).

PART 3

COMPENDIUM OF REQUISITES OF ENLIGHTENMENT (*Bodhipakkhiyasangaha*)

Bodhipakkhiya Dhamma (Requisites of Enlightenment) are qualities or items that contribute to Bodhi (Supreme Wisdom or Enlightenment) which is the culmination of the mental culture of the Buddhists. Once fulfilled they would lead one out of sansara to Final Salvation, Enlightenment which is the knowledge of the Four Noble Truths through Supramundane Paths. Together they form an aggregate of thirty-seven factors, generally known as thirty seven Requisites of Enlightenment, and in all texts grouped under seven main heads as follows:

(i) Four Foundations of Mindfulness (*Cattaro satipatthana*)

- a. The foundation of Mindfulness in contemplation of the body (*Kāyanupassanā satipaṭṭhāna*).
- b. The foundation of Mindfulness in contemplation of Feelings (*Vedanānupassanā satipaṭṭhāna*).
- c. The foundation of Mindfulness in contemplation of Consciousness (*Cittānupassanā satipaṭṭhāna*).
- d. The foundation of Mindfulness in contemplation of Mental Objects (*Dhammānupassanā satipaṭṭhāna*).

'*Satipaṭṭhānā*' means the setting up of Mindfulness. The four subjects of contemplation i.e. Body, Feelings, Mind, and Mental Objects form a complete system of meditative practice for the development of Mindfulness and Insight. The mental objects include abstruse doctrines such as Aggregates, Factors of Enlightenment, Four Noble Truths, etc.

(ii) Four Supreme Efforts (*Cattaro sammappadhana*)

- a) The Effort to discard Evil states that have arisen (*uppannānaṃ pākanam dhammānaṃ pahanaya vāyāmo*)
- b) The Effort to prevent the arising of Unarisen Evil states (*anuppannānaṃ pāpakānaṃ dhammanaṃ anuppādāya vāyāmo*).
- c) The Effort to develop unarisen Wholesome states (*anuppannam kusālanam dhammānaṃ uppādāya vāyāmo*).
- d) The Effort to augment arisen Wholesome states (*Uppānnānam kusālanam dhammānam bhīyobhāvaya vāyāmo*)

The Four Efforts fall within a single Mental Factor of Energy (*virīya*), and are included under Right Effort (*Sammā Vayama*) of the Noble Eightfold Path.

(iii) Four Means of Accomplishment (*Cattaro Iddhipāda*)

"*Iddhi*" in an ethical sense means 'root or basis of attaining completion or protection. They are also called 'Roads to Power' Accomplishments are four in number, namely;

- a. Desire (*Chanda iddhipāda*)
- b. Energy (*Virīya iddhipāda*)
- c. Consciousness (*Citta iddhipāda*)
- d. Investigation (*Vimansa iddhipāda*)

'*Canda*' is desire. It is the desire to act or predilection for the performance of an assignment.

'*Virīya*' is the will to strive or attain. It activates the associated '*Citta*' and the *Cetasikas*.

'*Citta*' which is extremely ardent and strong becomes instrumental in achieving the goal.

'*Vimansa*' is the Wisdom which penetrates the Dhammas. It becomes instrumental in realizing the four Noble Truths.

Accomplishments are identical with 'Predominants' (see above). Predominants come into play on any occasion while accomplishments are applicable for a Buddhist goal and extends to both mundane and Supramundane states.

(iv) Five Faculties (*Pañcaindriya*)

The five Faculties are:

- a) Faith (*Saddhā indriya*)
- b) Energy (*Viriya indriya*)
- c) Mindfulness (*Sati indriya*)
- d) Concentration (*Samāddhi indriya*)
- e) Wisdom (*Pañña indriya*)

(v) Five Powers (*Pañcabala*)

The five Powers are:

- a) Faith (*Saddhā bala*)
- b) Energy (*Viriya bala*)
- c) Mindfulness (*Sati bala*)
- d) Concentration (*Samāddhi bala*)
- e) Wisdom (*Pañña bala*)

The Faculties and Powers are terminologically, the same factors but are functionally different. As Faculties, they exercise control in their domains while as Powers they are unshakeable by their opposites.

(vi) Seven Factors of Enlightenment (*Satta bojjhangā*)

'*Bojjhanga*' means 'Factor' or 'Constituent' of '*Bodhi*' or Enlightenment. While the cultivation of all 37 Requisites of Enlightenment is necessary for the attainment of Enlightenment, the *Bojjhanga* rank prominent as indispensable for such attainment of '*Bodhi*' which is Wisdom.

The Seven Factors of Enlightenment are:

1. Mindfulness (*Sati sambojjhanga*)
2. Investigation of states (*Dhammavicaya sambojjhanga*)
3. Energy (*Viriya sambojjhanga*)
4. Zest (*Piti sambojjhanga*)
5. Tranquillity (*Passaddhi sambojjhanga*)
6. Concentration (*Samādhi sambojjhanga*)
7. Equanimity (*Upekkha sambojjhanga*)

'Sati' is described as the heedful and thoughtful awareness that is an essential pre-requisite for concentration of Mind (*Samadhi*). It denotes mental alertness and self control. *Dhammavicaya* means examination, research, and investigation of Dhamma. 'Viriya' occurs as a factor in many contexts and with many connotations, but they all agree that it is unflinching effort towards an ethical goal. 'Piti' is defined as zest or joy. Commentarial explanations give a five-fold division of 'Piti' based on the degree of intensity. A two-fold division relates to different levels of 'Piti' with first and second 'Jhana'. 'Passaddhi' is the calmness of the Mental Factors. (*Kaya passaddhi*) and calmness of the Mind (*Citta passaddhi*). Calmness of the Mental Factors relates to Feelings (*vedana*), Perceptions (*sanna*), and Formations (*sankhara*), while calmness of the Mind relates to Consciousness (*Vinnana*). *Samadhi* means Concentration, self collected intent state of Mind and meditation, an essential condition for the emergence of higher Wisdom and Emancipation. 'Upekkha' conveys a variety of meanings in different contexts such as neutrality, indifference, disinterestedness. As a requisite of Enlightenment 'Upekkha' is a positive state of the balance of Mind or religious Equanimity. 'Bojjhanga's' are of such importance in the system of Buddhist Ethics that when cultivated to perfection they lead to Emancipation.

(VII) Eight Path Factors (*Aṭṭha magganga*)

The Eight Path Factors are identical thematically with the eight Factors of the Noble Eightfold Path (*Ariya atthangika magga*) which is a core subject expatiated in great detail in a number of contexts elsewhere both herein as well as in previous Books of this Guide Series. Students

are advised to refer to Paragraph (c) Path Factors of part 2 foregoing, the Chapter on the **Four Noble Truths** of Book 2, and paragraph 7 - **Noble Eightfold Path** of Book 4, for necessary explanations.

It may be observed that in this massive Group of thirty seven factors designated as Requisites of Enlightenment, a single Factor occurs under more heads than one, the reason being that the Factor possesses a variety of characteristics and each characteristic is highlighted under the appropriate head. If the repetitions be eliminated, the *thirty seven* Factors can be reduced to *fourteen* entities, as shown below:

- I. Energy occurs **nine** times as: four Supreme Efforts, means of Accomplishment, Faculty, Power, Enlightenment Factor, and Path Factor.
- II. Mindfulness occurs **eight** times as: Four Foundations of Mindfulness, Faculty, Power, Enlightenment Factor, and Path Factor.
- III. Concentration occurs **four** times as: Faculty, Power, Enlightenment Factor, and Path Factor.
- IV. Wisdom occurs **five** times as Means of Accomplishment, Faculty, Power, Enlightenment Factor, and Path Factor.
- V. Faith occurs **twice** as Faculty, and Power.
- VI. The remaining **nine** states (Initial Application, Tranquility, Zest, Equanimity, Desire, Consciousness, Right Speech, Right Action, and Right Livelihood), occur **once**.

PART 4

COMPENDIUM OF THE WHOLE

(*Sabbasangaha*)

'*Sabha*' in Pali means 'Whole'. In this Chapter of the *Abhidhammattha Sangaha* the Author makes a presentation of *Abhidhamma* concepts that signify the totality of concrete entities the comprehension of which with Insight is necessary for overcoming Suffering. The concrete entities are the basic elements that result from an analysis of the Whole.

The analysis of man and the universe into component elements was a common feature of all Indian religions. Many of them resorted to this practice to show that the component elements were real and everything including man were composed of them. The Buddha too analyzed man and the universe, but for a different purpose. It was to prove that there was nothing permanent and real underlying man and universe and the elements that constitute them.

With this end in view The Buddha has made a three-fold analysis of man into (a) Aggregates (*Khandha*), (b) Sense Bases (*Āyatana*), and (c) Elements (*Dhātu*).

Khandha represent the basic line of division of the Individual and the Universe. They are called 'Aggregates' since they exist in 'Bundles' and not as discrete units. All texts refer to 'Five Aggregates'.

(a) Five Aggregates (*Pancakkhandha*)

The Five Aggregates are:

- I. The Materiality Aggregate (*Rûpakkhandha*)
- II. The Feeling Aggregate (*Vedanākkhandha*)
- III. The Perception Aggregate (*Saññakkhandha*)
- IV. The Mental Formations Aggregate (*Sankhārakkhandha*)
- V. The Consciousness Aggregate (*Viññānakkhandha*)

The Pali word '*Rûpa*' is derived from the verb '*Ruppati*' meaning to be deformed', distorted, knocked about, oppressed, broken. 'Deformed' is explained as the effect of external factors such as heat, cold, hunger, etc.

(i) The Materiality Aggregate (*Rupakkhandha*)

Rupakkhandha represents the totality of matter, all material elements that form both living beings and the external world. The intrinsic characteristic of *Rupa* is change (*Ruppana*).

(ii) The Feeling Aggregate (*Vedanakkhandha*)

Vedana means 'feeling'. Feeling is derived from sensory reaction between the sense and the sense object. Feeling can be happy (*sukha*), unhappy. (*dukkha*) or neither happy nor unhappy, neutral (*adukkhamasukha*) *Vedana* is the affective quality of an experience, which is a direct experience. Feeling is classified as an Aggregate since feeling manifests separately in the stream of Consciousness, arising, and falling.

(iii) The Perception Aggregate (*Saññākkhandha*)

Sañña is comprehension through the sense organs. It is the mental act that identifies the object grasped by a sense organ. Since '*Sañña*' has many aspects it is classified as an Aggregate.

(iv) The Mental Formations Aggregate (*Sankharakkhandha*)

The term '*Sankhara*' denotes several meanings. It has to be understood according to the context. In the exposition of the Five Aggregates '*Sankhara*' means Mental Factors. It is the balance fifty '*Cetasikas* other than Feeling (*Vedana*), and Perception (*Sañña*) which are shown separately as two different Aggregates (*Khandhas*). Out of these fifty Mental Factors Volition (*Cetana*) plays a prominent role as a driving force of all good and bad actions. All the fifty Mental Factors or whatever Mental factors that arise in each Consciousness thus form the '*Sankarakkhandha*'.

(v) The Consciousness Aggregate (*Viññānakkhandha*)

'*Viññāna*' is Consciousness. It is through '*Vinnana*' or Consciousness that we come to know everything, Main characteristic feature of Consciousness is to know. It is the Cognition of the Object. '*Viññāna*' is the fore-runner of all Mental states shown above as the aggregate of Feeling (*Vedanākkhandha*), Perception (*Saññākkhandha*), and Mental Formations (*Sankharakkhandha*). In all there are eighty nine Consciousness categorized in several ways. These *Cittas* or whatever Consciousness are experiences that constitute the *Viññānakkhandha*.

(b) The Five Aggregates of Clinging (*Pañca upādānakkhandha*)

Abhidhammattha sangaha makes a distinction between Aggregates, and Aggregates of Clinging and includes the latter as a separate Category. Clinging is the mental act of grasping an Object (*Upādāna*). The Aggregates are analogically the same factors irrespective of whether they are discrete entities or Objects of Clinging (*Upādāna*). They are sources of Suffering '*Dukkha*', only when they become Objects of Clinging.

The Five Aggregates of Clinging are:

- (i) The Materiality Aggregate of Clinging (*Rupa upādānakkhandha*)
- (ii) The Feeling Aggregate of Clinging (*Vedanā upadanakkhandha*)
- (iii) The Perception Aggregate of Clinging (*Sañña upadanakkhandha*)
- (iv) The Mental Formations Aggregate of Clinging (*Snakhara upadanakkhandha*)
- (v) The Consciousness Aggregate of Clinging (*Viññana upadanakkhandha*)

In the words of the Buddha 'Whatever kind of Materiality there is, whether past, future or present, subject to Taints and subject to Clinging is called Materiality Aggregate of Clinging. The same definition applies to other Aggregates too. As Objects of Clinging all components of the Five Aggregates enter into the range of four types of Clinging (*Upādāna*, defined at paragraph (e) of Chapter One Part I). This includes the Aggregate of Materiality, and the four Mental Aggregates. The Mental Aggregates at Supramundane plane cannot be Aggregates of Clinging since they have transcended the range of

Clinging, i.e. they do not become Objects of **greed or wrong views** (e. g. in the case of an Arahant).

(C) The Twelve Sense Bases (*Dvādasā āyatana*)

Sense Bases (*Āyatana*) represent another dimension of an analysis of the 'Whole'. '*Āyatana*' literally means a 'source, sphere, place, etc. Visuddhi Magga says "All these things are called 'Bases', because they actuate, because they use the range of origins, because they lead on what is actuated". Bases represent the totality of concrete entities by way of the Doors, and the Objects of Consciousness comprising the six sensitive phenomena, and six Objective Material phenomena.

The Twelve Sense Bases are:

1. The Eye Base (*Cakkhāyatana*)
2. The Ear Base (*Sotāyatana*)
3. The Nose Base (*Ghānāyatana*)
4. The Tongue Base (*Jivhāyatana*)
5. The Body Base (*Kāyāyatana*)
6. The Mind Base (*Manāyatana*)
7. The Visible Form Base (*Rupāyatana*)
8. The Sound Base (*Saddāyatana*)
9. The Smell Base (*Gandhāyatana*)
10. The Taste Base (*Rasāyatana*)
11. The Tangible Base (*Potthabbāyatana*)
12. The Mental Object Base (*Dhammāyatana*)

Bases (1) to (6) are Personal (*ajjhātika*) Bases, while (7) to (12) are External (*bahira*) Bases.

The Eye-base (*Cakkhāyatana*) is defined as the "The Eye consisting in Sensitivity (*Pasada*) derived from four primary physical elements related to individual existence reacting on Sense impressions by means of which one has seen, sees or will see".

The four remaining Sense -bases are also described in analogous words substituting the relevant Sense organ (ear, nose, etc), and the Sense Impression (hearing, smelling, etc), as appropriate.

The Visible Object Base (*Rupayatana*) is described as "that physical phenomenon which is derived from the four primary elements and appears as Colour, etc. Sound, Smell, and Taste are the Sensations experienced by the sensitive areas of the respective Sense Bases, ear, nose and tongue. Tangible Object is the contact with three elements of solidity, heat, and motion.

The Mind-base (*Manāyatana*) represents the eye-ear-nose-tongue and body consciousness, the Mind element (*Manodhātu*), and Mind Consciousness element (*Mano viññāna dhātu*), the entire eighty-nine *Cittas*.

Mental Object Base (*Dhammā āyatana*) comprises the fifty two Mental Factors (*Cetasika*), subtle matter (*Sukhuma rupa*), and Nibbana. (see below).

(d) The Eighteen Elements (*Atthārasa dhātu*)

The term '*Dhatu*' is derived from the verb '*dhareti*' meaning 'To bear or produce'.

The analysis of existence into eighteen Elements is a modification of the Analysis into Bases by the addition of six Consciousness (*Viññāna*) corresponding to the six Bases. Elements are called '*Dhātu*' because they bear their own intrinsic nature. They are discrete elements different from one another. Elements are constituents of the whole personality.

The Eighteen Elements are:

1. The Eye Element (*Cakkhu dhātu*)
2. The Ear Element (*Sota dhātu*)
3. The Nose Element (*Ghāna dhātu*)
4. The Tongue Element (*Jivhā dhātu*)
5. The Body Element (*Kāya dhātu*)
6. The Visible Form Element (*Rūpa dhātu*)

7. The Sound Element (*Sadda dhātu*)
8. The Smell Element (*Gandha dhātu*)
9. The Taste Element (*Rasa dhātu*)
10. The Tangible Element (*Phothhabba dhātu*)
11. The Eye consciousness Element (*Cakkhu viññāna dhātu*)
12. The Ear-consciousness Element (*Sotaviññāna dhātu*)
13. The Nose-consciousness Element (*Ghānaviññāna dhātu*)
14. The Tongue-consciousness Element (*Jivhavinnāna dhātu*)
15. The Body-consciousness Element (*Kayaviññāna dhātu*)
16. The Mind Element (*Mano dhātu*)
17. The Mental-object element (*Dhamma dhātu*)
18. The Mind-consciousness Element (*Manoviññāna dhātu*)

Elements (I) to (10) and (17) are the same as the corresponding Bases according to the Analysis of Bases foregoing. Mind Element (*Mano dhātu*) is not identical with the Mind Base (*Manayatana*). Mind Element is only one constituent of Mind Base (as explained earlier).

The six Consciousness arise depending on the six Sense Organs and the six Sense data as the Sense organ and the Sense data engenders the Consciousness arising in the Sense organ. The Eye Consciousness is generated by the impact of the material form on the eye (*Cakkhum ca paticca rupe ca uppajjati cakkhu viññānam*). Mind-consciousness arises depending on the Mind and Objects of the Mind (*Dhamma*). All Mind Objects are apprehended directly by the Mind without intervention of any other (material) Sense organ.

(e) **The Four Noble Truths (*Catu ariya sacca*)**

The Four Noble Truths comprise the fundamental teaching of the Buddha, embodying all the central doctrines in rudimentary form. The Four Truths represent the maximum of Four dimensions of any problem in an ultimate sense, namely;

- I. The reality of the problem,
- II. The cause of the problem,

- III. The solution to the problem, and
- IV. The way to the solution of the problem.

The Four Noble Truths (representing the four dimensions) are;

- I. The Noble Truth of Suffering (*Dukkha ariya sacca*).
- II. The Noble Truth of the Origin of Suffering (*Dukkha samudaya ariya sacca*).
- III. The Noble Truth of the Cessation of Suffering (*Dukkha nirodha ariya sacca*).
- IV. The Noble Truth of the Path leading to the Cessation of Suffering (*Dukkha nirodha gāminī patipadā ariya sacca*).

(i) The Noble Truth of Suffering (*Dukkha ariya sacca*)

The Noble Truth of Suffering epitomized the true nature of life, the arising and falling of the five Aggregates in the 'Perpetual Wandering' (*Samsara*), the continuous process of birth, ageing, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and in brief, the five Aggregates of Clinging.

(ii) The Noble Truth of the Origin of Suffering (*Dukkha samudaya ariya sacca*)

The Noble Truth of the Origin of Suffering predicates as single actor namely, Craving (*Tanha*) as the sole spring of Suffering. Craving is three-fold, i.e. Craving for Sense pleasures (*Kama tanha*), Craving for Continued Existence (*Bhava tanha*), and Craving for Annihilation (*Vibhava tanha*).

(iii) The Noble Truth of the Cessation of Suffering (*Dukkha nirodha ariya sacca*)

The Noble Truth of the Cessation of Suffering is identified as "the complete separation from and destruction of Craving, its forsaking renunciation, liberation and detachment." Concretely, this state of total liberation from craving is 'Nibbana'.

(iv) **The Noble Truth of the Path leading to the cessation of suffering** (*Dukkha nirodha gāmini patipadā ariya sacca*)

The Noble Truth of the Path leading to the Cessation of Suffering is the Noble Eight-fold path (*Ariya atthangika magga*) comprising the following:

1. Right Understanding (*Sammā ditthi*)
2. Right Thought (*Sammā sankappa*)
3. Right Speech (*Sammā vacā*)
4. Right Action (*Sammā kammanta*)
5. Right Livelihood (*Sammā ājiva*)
6. Right Effort (*Sammā vāyāma*)
7. Right Mindfulness (*Samma sati*)
8. Right Concentration (*Sammā Samādhi*)

The aforesaid Four Noble Truths explained briefly when examined according to Paramattha Dhamma can be classified in the following manner:

- (a) The Noble Truth of Suffering -
It is the eighty one Mundane Consciousness (*citta*) (excluding eight Supramundane), and the conjoined fifty one Mental Factors (*Cetasikas*), except Greed (*Lobha*), and the twenty eight Material phenomena (*Rupa dhamma*)
- (b) The Noble Truth of the Origin of Suffering -
It is the Mental Factor of Greed.
- (c) The Noble Truth of the Cessation of Suffering -
It is the Supramundane state of Nibbana (*Asankhata dhatu*).
- (d) The Noble Truth of the Path leading to the Cessation of Suffering

Third Path is the following eight Mental factors, namely;

- I. Wisdom - *Pannā - sammā ditthi*
- II. Initial Application - *Vitakka - sammā sankappa*
- III. Right Speech - *sammā vacā*

- IV. Right Action - *sammā kammanta*
- V. Right Livelihood - *sammā ajiva*
- VI. Energy - *Viriya* - *sammā vāyāma*
- VII. Mindfulness - *sati* - *samma sati*
- VIII. One-pointedness - *Ekaggata* - *sammā samadhi*

These eight Mental Factors become the Path at the four occasions when these arise with the Supramundane:-

- Path consciousness of Stream Entry (*Sotapattii magga citta*)
- Path consciousness of Once returning (*Sakadagami magga citta*)
- Path consciousness of Non Returning (*Anagami magga citta*)
- Path consciousness of Arahathship (*Arahatta magga citta*)

The four Path Consciousness, and the other balance Mental Factors (*Cetasika*) that simultaneously arise with the respective Path Consciousness are not considered as the Path.

QUESTIONS

(Under *Bodhipakkhiyasangaha* and *Sabbasangaha*)

1. Explain the differences between the concepts 'Five Aggregates' (*Pancakkhandha*), and 'Five Aggregates of Clinging' (*Panca Upadanakkhandha*).
2. Explain the 'Requisites of Enlightenment' (*Bodhipakkhiya Dhamma*) and write a note on any one Group.
3. Explain the 'Five Faculties' (*Panca Indriya*), and the 'Five Powers' (*Panca Bala*) showing the differences.
4. Explain the "Noble Eight-fold Path" (*Ariya atthangika magga*) from the perspective of *Abhidhamma*.
5. Explain the concept of 'Nutriments' (*Ahara*) according to Suttanta method, and the *Abhidhamma* method.

CHAPTER 2

COMPENDIUM OF CONDITIONALITY (*Paccayasangahavibhago*)

The Compendium of Conditionality encompasses the totality of the Buddha's teaching of the Conditionality of phenomena. Conditionality is the integral substratum of The Buddha's explanation of Causation. It may be defined as the "view that effect is brought about by an assembly of Conditions occurring together".

The Abhidhamma treatise on Conditionality comprises a detailed examination of three concepts, namely:

- I. Conditioning states (*Paccayadhamma*)
 - II. Conditioned states (*Paccayuppannadhamma*)
 - III. Conditioning forces (*paccayasatti*)
- (i) The Conditioning states are those that are efficacious in the arising of or persistence of other states. All Conditioned phenomena together-with Nibbana, and *Pannatti* are themselves efficacious in Conditioning other states.
- (ii) The Conditioned states are described as phenomena that arise in dependence of Conditions and include all Consciousnesses (*citta*), Mental Factors (*cetasika*), and Material phenomena (*rupadhamma*).
- (iii) The Conditioning forces are those *Dhammas* such as Roots, Objects etc. Abhidhamma texts enumerate twenty four types of such Conditioning forces.

Two methods of explanation

The explanatory methodology of the Compendium of Relations is two-fold, namely:

- (i) the method of Dependent Arising (*paticcasamuppāda naya*), and
- (ii) the method of Conditional Relations (*patthāna naya*)

The method of Dependent Arising is marked by identifying the happening of a state in dependence of some other state. Even though one Dhamma has been shown as the cause, it should be treated as the "Main Cause". The method of Dependent Arising is explained in many ways. Here, the twelve term formula is expounded. It is a systematic explication of the dictum:

"When this exists, that comes to be - with the arising of this that arises (*imasmim sati ida.m hoti - imassa uppada idam uppajjati*).

Note - Students are advised to refer to Dhamma Section Chapter 3 of Book 4, for a comprehensive account of Dependent Arising. Only additional details relevant and necessary in an Abhidhamma - oriented exposition of the doctrine are presented here.

I. Dependent on Ignorance arise kammic formations (*avijjā paccayā samkhārā*)

Ignorance (*avijjā*) is a Mental Factor - Delusion - (*moha*) which obscures perception of the true nature of things. According to Abhidhamma ignorance is non-knowledge of the Four Noble Truths, pre-natal past, post-mortem, future, both prenatal past and post mortem future, and Dependent Arising.

- I. Kammic Formations (*sankhārā*) are the twenty nine volitions (*cetana*) associated with mundane Wholesome and Unwholesome Consciousnesses (*kusala and akusala citta*), eight great Wholesome Consciousnesses (*mahākusala citta*) , five Wholesome fine material Jhana Consciousnesses (*rupāvacara jhāna kusala citta*), all of which, collectively called Meritorious Volitional Formations (*punnābhisankhāra*).
- II. Volitions in twelve Unwholesome Consciousnesses (*akusala citta*) collectively called demeritorious Volitions (*apuññabhisankhāra*),
and ;
- III. four Volitions in the four Wholesome Immaterial Jhana Consciousnesses (*arupāvacara jhana citta*) called Imperturbable Volitional Formations (*anenjābhisankhāra*).

When the Mental continuum of a living being is clouded by Ignorance his Volitional activity generates *Kamma* which has a potency to produce Future Results.

(2) Dependent on Kammic Formations arises Consciousness
(*sankhāra paccayā viññānam*)

The Wholesome and Unwholesome mundane Kammic Formations Condition the arising of 32 kinds of mundane Resultant Consciousness. The potent Kammic formations accumulated in the Mental Continuum of the dying being generates one of the nineteen Rebirth Consciousnesses (*patīsandhi vinnānam*) in a suitable plane appropriate for the *Kamma* that matures. During life-time other accumulated *Kamma* Formations produce appropriate Resultant Consciousnesses (*vipāka citta*).

(3) Dependent on Consciousness arise Mind and Matter
(*viññāna paccayānamarupam*)

In this step Mind (*nāma*) denotes the Mental Formations (*cetasika*) associated with Resultant Consciousness, and Matter (*rūpa*) denoted Material phenomena produced by *Kamma*. In the abodes with five constituents (*pañcā vokara bhava*), Consciousness Conditions both Mind and Matter. In the abodes with four constituents (*catu vokara bhava arupa bhava*) it Conditions Mind alone. In the abode with one constituent (*eka vokara bhava - asanna satta*) the *javana cetana* of Death - proximate thought process of the previous life Conditions Matter alone.

In the event of a five constituent re-birth, when Re-birth Consciousness arises at the moment of Rebirth-linking, there arise the Mental Aggregate of Feeling (*vedana*), Perception (*saññā*), and Mental formations (*sankhāra*). In the case of human beings, there arise the three Material decades (*dasaka*), namely, the Body decade (*kāya dasaka*), the Sex decade (*bhāva dasaka*), and Heart Base decade (*vatthu dasaka*), the Mind. Consciousness being the foremost among elements, is the Consciousness that Conditions Mind and Matter.

(4) Dependent on Mind and Matter arise six Sense Bases
(*nāma rupa paccaya salayatanam*)

Of the six Sense Bases, the first five Bases are the eye, ear, nose, tongue, and body while the sixth, the Mind denotes thirty two resultant Mundane Consciousnesses. The Kamma born Material phenomena (*rupayatana*), Condition arising five Material Sense organs while associated Mental Factors (*nama*) Condition the arising of Resultant Consciousnesses (*namaya tana*). Mind and Matter, Condition the arising of all six Bases in the Sensuous sphere, three Bases (eye, ear, and mind in the Fine Material sphere, and Mind `Base alone in the Immaterial sphere.

(5) Dependent on the six sense bases arises contact
(*salayatana paccaya phasso*)

Here contact denotes contact associated with resultant consciousness. Contact is the coming together of consciousness, and material factors with an object at any one of the six bases (e. g. eye visible form and eye consciousness giving rise to *phassa*).

Similar contacts occur with other sense bases. Mind contact is associated with 22 kinds of resultant consciousnesses. Contact can occur only where sense bases exist and hence is dependent on the six sense bases.

(6) Dependent on Contact arises Feeling (*phassa paccayā vedana*)

With Contact Feeling (*vedanā*) arises simultaneously, Conditioned by Contact. Contact is the encounter of Consciousness with the Object and it necessarily gives rise to a Feeling associated with the particular Sense Base. Feeling can be pleasant (*sukha*), painful (*dukkha*), or neutral (*adukkhamasukha*).

(7) Dependent on Feeling arises Craving (*Vedanā paccayā tanhā*)

Feeling Conditions the six kinds of Craving. Each of these Feelings become three-fold depending on whether it is:

- (i) Craving for Sensual pleasure (*kāma tanha*), or
- (ii) Craving for Existence especially in Brahma worlds (*bhava tanha*) eternalist view (*sassatavāda*) or ;
- (iii) Craving for Annihilation (*vibhava tanhā*). Annihilationist view (*ucchedavāda*),

Craving is generated by Feeling irrespective of its nature. Pleasant Feeling clearly arouses Craving. Unpleasant Feeling arouses Craving for redemption from, such unpleasantness. Neutral Feeling being peaceful also arouses Craving.

(8) Dependent on Craving arises Clinging (*tanhā paccayā upādāna*)

Clinging is of four kinds, namely;

- (i) Clinging to Sense Pleasures (*kama upādāna*)
- (ii) Clinging to Wrong View (*ditthi upādāna*)
- (iii) Clinging to Rites and Ceremonies (*silabbata upādāna*).
- (iv) Clinging to a Doctrine of Self (*attavāda upādāna*).

In the case of Sense pleasures with wrong view or without, the initial greed is Craving, whilst intensified greed is called Clinging (*upadana*).

(9) Dependent on Clinging arises Existence (*upadāna paccayā bhava*)

There are two kinds of Existence (*bhava*), kammically active process of existence (*kamma bhava*), and passive, and resultant process of existence (*upapatti bhava*). Active existence denotes 29 types of Wholesome and Unwholesome Volitions that lead to new

Existence. Resultant Existence denotes 32 kinds of mundane Resultant Consciousness, and their associated Mental Factors, and kamma born Material phenomena (*kammaja rupa*). It is the five Aggregates of Clinging (*panca upadanakkhandha*) generated by one's Kamma as Re-birth.

(10) Dependent on Existence arises Birth
(bhava paccayā jāti)

In this step Birth (*jāti*) means the arising of mundane Resultant Consciousness (*lokiya vipāka citta*) their Mental Factors and kamma born Matter in a New Life. Future birth is determined by the Wholesome and Unwholesome kamma that is present in the Existence supported by *kamma*.

(11) Dependent on Birth arise Decay and Death, Sorrow, Lamentation, Pain Grief and Despair (*jāti paccayā jaramarāna-soka-parideva-dukkha-domanassaupāyāsā sambhavanti*).

With the origination of Birth there follow immediately Decay Death and other consequences occurring between Life and Death such as sorrow, lamentation, pain grief and despair. All such consequences which is Suffering originate from Birth which stands out as the Principal Condition.

(12) Thus arises the whole mass of Suffering
(Evametassa kevalassa dukkhandhassa samudayo hoti)

The entirety of Suffering mentioned in step (ii) above, arises through -the succession of Independent Conditioning and Conditioned states described in the whole formula.

Although the twelve step formula of Dependent Arising begins with Ignorance (*avijjā*), Ignorance should not be conceived as a "First Cause". It should be noted that Buddhism categorically rejects the notion of a "First Cause". Even though the concatenation of Conditions displays a sequential arrangement, there is no temporal dimension between a Conditioning state and the Conditioned state. All Conditioned

states exist at any given time and bear only a Conditioning relationship. The formula begins with Ignorance since practical considerations require a beginning some where , and Ignorance being a predominant factor supporting continued existence provides a convenient starting point for the exposition of the Doctrine.

It is noteworthy that in the *Sammaditthi Sutta* (M.N.9), Venerable Sariputta is requested to give the cause of Ignorance, and he gives the reply that Ignorance arises from Taints (*asavasamudaya avijjasamudayo*).

The Doctrine of Dependent Origination takes into consideration four sections covering the previous, the present and the future lives in the following manner;

- I. the active part of the previous life (*atita kamma bhava*) represented by the first two constituents, namely, *Avijja* and *Sankhara*. In reality these two include the middle three active constituents as well namely *tanha*, *upadana* and *bhava*.
- II. the present resultant of the previous *kamma* (*paccuppanna vipaka bhava*) comprising the five constituents, namely, *vinnana*, *nama rupa*, *salayatana*, *phassa* and *vedana*.
- III. the present active life that will yield resultant in the coming birth (*paccuppanna kamma bhava*) represented by the three constituents, namely, *tanha*, *upadana* and *bhava*. But in reality they include other two active constituents as well, namely, *avijja* and *sankhara*.
- IV. the resultant of the present *kamma* in the coming birth (*anagata vipaka bhava*), represented by the last two constituents namely *jāti* and *jara marana* etc. which really mean all the five resultant constituents namely, *vinnana*, *namarupa*, *salāyatana*, *phass* and *vedana*.

These four sections, one of the previous, two of the present and one of the future are called the four *sankhepa* each consisting of five constituents.

EXERCISES

1. Give a detailed explanation of the Law of Dependent Arising (*Paticcasamuppada*).
2. What is the Immediate cause according to Dependent Arising for some person to get involved in seeking pleasure and happiness? Discuss.
3. "The Law of Dependent Arising explains the existence and continuance of beings in Samsara." Clarify.
4. Write down the twelve-fold Law of Dependent Arising and explain its relevance in understanding the flow of Birth and Death (rebirth) of a being.
5. "Dependent on *kammic* formations arises Consciousness" Clarify this statement in detail.
6. Classify the factors of the Dependent Arising under the "Three Rounds" (*vattani*), and explain the Cyclic pattern of Life in Samsara.
7. "Buddha Dhamma differs from all other religious thought in view of the teaching on the Law of Dependent Arising". Discuss and give a brief explanation of the twelve factors of *Paticcasamuppada*.

THE METHOD OF CONDITIONAL RELATIONS

(Paṭṭhāna naya)

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 (*Paṭṭhāna naya*) 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.

THREE GROUPS (*Tri Rāsi*)

The Paramattha Dhammas involved in each Conditioning factor can be categorized under three headings known as three groups (*Tri Rāsi*). 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*.

The Twenty Four Conditions

1. Root Condition - *Hetu Paccayo*-
2. Object Condition -*Arammana Paccayo*
3. Predominance Condition -*Adhipathi Paccayo*
4. Proximity Condition - *Anantara Paccayo*
5. Contiguity Condition - *Samanāntara Paccayo*
6. Conascence Condition - *Sahajāta Paccayo*
7. Mutuality Condition - *Añña Mañña Paccayo*
8. Support Condition - *Nissaya Paccayo*
9. Decisive Support Condition - *Upanissaya Paccayo*
10. Prenascence Condition - *Purejāta Paccayo*
11. Post nascence Condition - *Paccājāta Paccayo*
12. Repetition Condition -*Âsevana Paccayo*
13. Kamma Condition - *Kamma Paccayo*
14. Result Condition - *Vipāka Paccayo*
15. Nutriment Condition -*Âhāra Paccayo*
16. Faculty Condition - *IndriyaPaccayo*
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*

(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 even to the Material phenomena originated by Consciousness.

The six *Dhammas* are:-

- (i) Immoral (*Akusala*) Roots
 1. Greed - *Lobha*
 2. Hatred - *Dosa*
 3. Delusion - *Moha*
- (ii) Moral (*Kusala*) & *Abbyākata* Roots
 4. Non Greed - *Alobha*
 5. Non Hatred - *Adosa*
 6. Wisdom - *Amoha*

(*Abbyākata* 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

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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 (*Sahetuka Citta*), the Roots provide the Root Condition.

The Conditioning Dhammas (*Paccayo*)

The six Roots mentioned above.

The Conditioned 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.

(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*. (*Arammana 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 objects 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>Potthabbārammana</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 into the three periods of present, past and the future Nibbana 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 *paññati*.

Conditioned Dhamma (*Paccayoppanna*)

Eighty Nine Consciousness and the concomitant fifty two *Cetasikas*.

(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. Likewise 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) Conscience Predominance

Object Predominance (*Ārammanādhipati*)

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 anyone 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 Objects. This Condition is known as the Object Predominance Condition.

Conditioning Dhammas (*Paccaya*)

- (a) Eighteen concrete Material phenomena (*Nippanna 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.
- (d) Eight Supra-Mundane consciousness, and;
- (e) The concomitant forty five *Cetasikas* excluding hatred, envy, avarice, worry doubt, compassion, and appreciative joy.

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 *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 to 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* Consciousnesses.

(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 Consciousness.

(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 *Dhamma* and the Conditioned *Dhamma*. 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, except 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.

(6) Conscience Condition - *Sahajāta Paccayo*

Conscience 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 do not arise the whole group may not emerge. The *Dhamma* which serves as the Conditioning *Dhamma* provides the Conscience 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

derived matter Conditioned by the four great essentials.

- 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 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.

(7) 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 and 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 becomes the conditioned *Dhamma* that receives the support of another conditioning *Dhamma*.

* For example, imagine there are three sticks of the same length. If ends of the sticks are placed on the ground at the corners of an equilateral triangle, and the top ends are placed together, the sticks do not fall apart. If one stick is removed, the other two will fall to the ground. When 3 sticks are together they support each other.

Mutuality Condition is such that it provides support for the arising and existence of the other *Dhammas*.

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 planes of five Aggregates.

(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) Conscience Support (*Sahajāta Nissaya*).
- b) Base Prenascence Support (*Vattu Purejāta Nissaya*).
- c) Base-object Prenascence Support (*Vattvārammana Vattu Purejāta*).

(a) Conscience Support (*Sahajata Nissaya*)

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 conscience Support for the design.

The Conditioning *Dhamma (Paccaya)*, the Conditioned *Dhamma (paccayoppanna)* are similar as in the Conscience Condition already discussed at number (6) above.

(b) Base Prenascence Support

The six Bases, viz, Eye, Ear, Nose, Tongue, Body and Heart arisen earlier provides the Prenascence 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 the 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 Dhammas - (*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 except at the moment of Rebirth.

(c) **Base-Object Prenascence 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 Prenascence 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 comes into being, seventeen thought moments prior to the Death Consciousness (*cuti citta*).

The Conditioning Dhammas - *Paccaya Dhamma*

The Heart Base that comes into being, has seventeen thought moments preceding the Death Consciousness.

The Conditioned Dhamma - *Paccayoppanna Dhamma*

- Mind door Adverting 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*).

(9) **Decisive Support Condition - *Upanissaya Paccayo***

Very extraordinary and important state that 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 is there the workers pay more attention and render extra service. The owner of the house that is being built is like the Decisive Support Condition.

This Condition is three fold;

- I. Object Decisive Support (*Ārammana Upanissaya*)
- II. Proximity Decisive Support (*Antarūpanissaya*) and
- III. Natural Decisive Support (*Pakatūpanissaya*)

(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 Support 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 Dhammas (*Paccaya*)

Powerful eighty nine Consciousness the concomitant fifty two Mental Factors, the twenty eight Material phenomena, and certain *paññatti* (concepts) .

The Conditioned Dhammas (*Paccayoppanna*)

Subsequent eighty nine Consciousness and concomitant fifty two Mental Factors.

(10) Prenascence Condition - *Purejata 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 Prenascence (*Purejāta*) for the arising of Mental phenomena.

This condition is three fold.

- I. Base Prenascence (*Vattu Purejāta*)
- II. Base Object Prenascence (*Vasthuvarammaṇa Purejātā*)
- III. Object Prenascence (*Ārammaṇa 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 - *Arammaṇa 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 Illimitables and the two direct knowledge Consciousness arising in the five Aggregate plains *Panca-Vokara Bhumi*.

(11) Postnascence Condition - *Paccājāta Paccayo*

Paccājāta means "born later". Here the phenomena born later provide a support to phenomena already arisen. Mental phenomena which arise afterwards upkeep the Material phenomena already in existence. 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*)

Material 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:

- (i) *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 *Ekaja Kāya*.

- (ii) ***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.
- (iii) ***Tija 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.
- (iv) ***Catuja Kāya*** - Once the production of Material phenomena caused by Nutriment commences in the body, it is termed as *catuja kāya*. 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 kāya* is found. It is the *Kamma* born and the Material groups caused by Temperature.

(12) Repetition Condition - *Âsevana Paccayo*

Pali term *Âsevana* 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 Consciousne Mental Factors.

The Conditioned Dhamma - *Paccayoppanna Dhamma*

Later fifty one *Javana* Consciousness except the first *Javana* concomitant fifty two Mental Factors.

(13) Kamma Condition - *Kamma Paccayo*

What is the force that makes any one to perform Bodily actions or make Verbal statements? What induces anyone to offer *pooja* to the exalted one or to help others who are in need? It is the Dhamma known as Volition (*cetana*) that guides and engages us in various activities. In other words the Mental Factor of Volition drives the Consciousness, its concomitant Mental Factors 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 (*Nānākkanika Kamma Condition*).

(i) Conascent Kamma Condition

The *Dhamma* that functions as the Conascent *Kamma* Condition is the 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 it 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.

(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 Maha 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.

(14) Result Condition - *Vipīka 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 sammangitā*).

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 oiler 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 comes 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 come 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 Dhamma*

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.

(15) Nutriment Condition - *Āhāra Paccayo*

The Pali word *Āhāra* 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. Beings are born and nourished by several Nutriments.

This condition is, classified under two headings as:

- i Material Nutriment (*Rūpāhāra*)
- ii. Mental Nutriments (*Nāmāthāra*)

(i) 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. (*Āhāraja Rupa*). These *Aharaja Rupa* also maintain Material phenomena born of *Kamma*, Consciousness, and Temperature.

Conditioning Dhamma (*Paccaya Dhamma*)

External Nutritive essence found in edible food. Also Nutritive essence found in internal material groups born of four causes.

Conditioned Dhamma (*Paccayoppana Dhamma*)

Material phenomena originating from Nutriment (*Āhārasamutthānika Rūpa*), Material phenomena born of four causes except Nutriment which is the Conditioning Dhamma.

(ii) Mental Nutriments

These fall under three categories.

- a. The Nutriments Contact (*Phassāhāro*)
- b. Mental Volition (*Manosancetanāhāro*)
- c. Consciousness (*Viññānā āhāro*)

(a) Nutriments 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. .

(b) Mental Volition

It is none other than Volition which evolves into *Kamma*. The popular quotation reads as *cetanāham bhikkhave kammaṃ vadāmi*. Whether it may be Moral or Immoral, *kamma* Brings birth in a suitable abode in any of the three Worlds. It supports the incessant arising of the Aggregates (*khandhas*).

(c) Consciousness

Here Consciousness refers to Re-birth Linking Consciousness which supports the arising of Material and Mental phenomena (*Nama and Rupa*). Mind and Matter is dependent on Consciousness (*Viññāna Paccayā Nāma Rūpam*).

These three Mental Nutriments lend support to the Conscience Mental and Material phenomena.

Conditioning Dhamma (*Paccaya Dhamma*)

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 Rebirth.

(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. Conscience Faculty (*Sahajātindriya*)
- II. Prenascence Faculty (*Purejātindriya*) and
- III. Material life faculty (*Rupajīvitindriya*) Conscience Faculty

Condition Faculty Condition

Here the Mental phenomena each having its faculty condition provide the associated Mental *Dhammas* and the Conscient Material phenomena with Conscience Faculty Condition.

The Conditioning Dhamma (*Paccaya Dhamma*)

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).

The 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.

(ii) Prenascence Faculty Condition

The word Prenascence is now familiar to us as 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.

The Conditioning Dhamma (*Paccaya Dhamma*)

The five sensitivities of eye, ear, nose, tongue, and body which arise at the Past *Bhavanga* 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*.

(iii) Material Life Faculty

Material Life faculty itself is a Faculty Condition for the Conscience Material phenomena.

Conditioning Dhamma (*Paccaya Dhamma*)

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;

(17) Thalia 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 (*Vicaro*)
- III. Zest (*Piti*)
- IV. One-pointedness (*Ekaggatā*)
- V. Feeling (*Vedana*)

Feeling is experienced in three forms. viz,

- I. Pleasant Feeling (*Sukha Vedanā*)
- II. Painful Feeling (*Unpleasant - Dukkha Vedanā*)
- III. Neutral Feeling (*Adukkhamasukavedamā*)

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 jhana factors or *Jhānānga*.

The term *Jhana* 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 ten two fold sense consciousness (*Dvipanca Viññāna*) perform the function of *Jāna* condition by grasping or getting hold of the Object firmly.

The Conditioning Dhamma - ***Paccaya Dhamma***

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 ten two fold Sense Consciousness (*Dvipanca Vinnana*), 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.

(18) Path Condition - *Magga Paccayo*

Actions performed bodily (*ayadvara*) or verbal utterances made by speech (*Vagdvara*) or thoughts developed in the mind (*Manodvāra*) with intention may fall into either Immoral *Karmna* 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, Nibbana.

Who actually decide the destinations of beings or guide them to the different states? It is none other than a set of *Dhammas* totalling 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) Wrong view
- (ix) Wrong intention
- (xi) Wrong effort
- (xii) Wrong 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 Dhammas (*Paccaya Dhamma*)

The Path Factors of :-

- (i) Wisdom (*Pañña*)
- (ii) Initial application (*Vitakko*)
- (iii) Right speech(*Sammā Vaca*)
- (iv) Right action (*Sammā Kammanta*)
- (v) Right livelihood(*Sammā Ājiva*)
- (vi) Energy (*Viriya*)
- (vii) Mindfulness (*Sati*)
- (viii) One-pointedness (*Ekaggatā*)
- (ix) Wrong view (*Ditthi*)

The Conditioned Dhammas (*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.

(19) 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 Dhamma*)

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.

(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 absorbed 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. Conscience Dissociation
- II. Base Prenascence Dissociation
- III. Base-object Prenascence Dissociation
- IV. Postnascence Dissociation

(i) Conascence Dissociation - *Sahajāta Vippayutta*
Conditioning Dhammas (*Paccaya Dhamma*)

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 Prenascence Dissociation Condition

The Conditioning *Dhamma* and the Conditioned *Dhamma* are same as in Base Prenascence Support Condition (No. 8 - B).

(iii) Base - Object Prenascence Condition

The Conditioning *Dhamma* and the Conditioned *Dhamma* are same as in Base Prenascence Support Condition (No 8 -C).

(iv) Postnascence Dissociation Condition

The Conditioning *Dhamma* and the Conditioned *Dhamma* are same as in Postnascence Condition (No - 11).

(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 the 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 Prenascence Presence (*Ārammana Purejātātthi*)

The Conditioning *Dhammas* and the Conditioned *Dhammas* are same as in object Prenascence Condition, (No 10 (iii) above).

(5) Postnascence Presence (*Paccajātātthi*)

The Conditioning *Dhammas* and the Conditioned *Dhammas* are same as in Postnascence 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* are same as in Material Life Faculty Condition (No - 16 (iii) above).

(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 state. Here the support is bestowed by being Not in Existence.

The Conditioning *Dhammas* and the Conditioned *Dhammas* are same as in Proximity and Contiguity Conditions.

(23) Disappearance Condition - *Vigata Paccayo*

Vigata in Pali means 'gone away' or 'ceased'. Mental phenomena which have ceased to create the opportunity for the arising of new Mental phenomena. A Consciousness with Mental factors that come into being 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* are as in the Proximity and Contiguity Conditions.

(24) Non-Disappearance Condition -*Avigata Paccayo*

Avigata 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* 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 to 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 beings in Sansara," Clarify.
4. Write down the Twelve-fold Law of Dependent Arising and explain 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 any 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) Conscience condition (*Sahajata paccaya*)

Diploma Syllabus

Dhamma

One Paper - 3 hrs

Syllabuses of Senior Levels and the following:

A summary of The *Maha Satipatthana Sutta* and *Culla - kamma Vibhanga Sutta*.

A general knowledge of *Vipassana Bhavana*, (Insight Meditation), Seven stages of Purity - (*Satta Visuddhi*), Uniqueness of The Buddha and His teachings.

Differences between Theravada and Mahayana Buddhism.

Dhammapada Stanzas

75, 89, 123, 135, 146, 190, 191, 202, 216, 239, 240, 276, 277, 338, 365, 366, They should be memorized and the meaning of the stanzas known.

Abhidhamma and Pali

One Paper - 3 hrs

Syllabuses of Senior Levels, plus Ahhidhamma Categories (Chapter 7)).

The law of Dependent Arising. *Paticcasamuppada*, and the Law of Causal Relations - *Patthana* - The 24 conditions. *Uddesa* and *Trirasiya* - Chapter 8.

Pali (Questions in Pali will be optional).

1. Numerals - Sec. 57 & 58, Exercise 21
2. Ordinal Numerals Sec. 61, Exercise 22
3. Adverbs - Sec. 62, Exercise - 23
4. Syntax - Sec. 63
5. Order of Sentences - Sec. 64
6. Concord- Sec. 65 & 66, Exercise - 25
7. Passive Voice - Sec. 67 to 70, Exercise - 71 to 73
8. Passive Participles - Sec. 71 to , Exercise 27 & 28

Books recommended for further reading :

Life of the Buddha by Gnanamoli Thera .

Manual of Buddhism by Narada Maha Thera.

Buddhist Dictionary by Nyanathiloka Maha Thera.

The Dhammapada by Achariya Buddharakkita Thera.

Guide to the Tipitaka by U Ko Lay.

Analysis of The Tipitaka by Russel Web No Wh. 217/220 BPS.A

Manual of Insight -Ledi Sayado Wh 31 BPS.

The Seven factors of Insight by Piyadassi Thera - Wh BPS.

The Foundation of Mindfulness. - Wh 19 BPS.

The Four Noble Truths - Francis Story - Wh 34/35 BPS.

Nibbana - Dr. P. Vagiranana Thera Wh 165/166.

The requisites of Enlightenment (Bodhipakkhiya Dipani).

Wh/ 171/174 BPS.

Manual of Abhidhamma by Ven. Narada Maha Thera.

Comprehensive Manual of Abhidamma by Ven. Bhikku Bodhi.

Visuddhi Magga, Path of Purification by Nanamoli Thera.