

ABHIDHAMMA

(Higher Level)

Volume II

**Faculty of Pariyatti
Department of Abhidhamma**

by

Dr. Mehm Tin Mon



**International Theravāda Buddhist
Missionary University**

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LIST OF ABBREVIATIONS

A	Anguttara Nikāya
AA.	Anguttara Nikāya Aṭṭhakathā (Commentary)
D.	Dīgha Nikāya
DA.	Dīgha Nikāya Aṭṭhakathā (Commentary)
Dh.	Dhammapada
Dh.A	Dhammapada Aṭṭhakathā (Commentary)
Dhs.	Dhammasaṅgani
It.	Itivuttaka
Jā.	Jātaka
M.	Majjhima Nikāya
MA.	Majjhima Nikāya Aṭṭhakathā
Nd.1	Mahā Niddesa
Nd.2.	Cūḷa Niddesa
Ps.	Paṭisambhidāmagga
Ps.A.	Paṭisambhidāmagga Aṭṭhakathā
S.	Samyutta Nikāya
SA.	Samyutta Nikāya Aṭṭhakathā
Sn.	Suttanipāta
SnA.	Suttanipāta Aṭṭhakathā
Ud.	Udāna
Vbh.	Vibhaṅga
Vbh. A.	Vibhaṅga Aṭṭhakathā
Vin. i.	Vinaya Piṭaka (3) - Mahāvagga
Vin. ii.	Vinaya Piṭaka (4) - Cūlavagga
Vin. iii.	Vinaya Piṭaka (1) - Suttavibhaṅga 1
Vin. iv.	Vinaya Piṭaka (2) - Suttavibhaṅga 2
Vin. v.	Vinaya Piṭaka (5) - Parivāra
Vis.	Visuddhimagga

INTRODUCTION

The present treatise deals with chapters VII and VIII of the Abhidhammattha Saṅgaha. All the Pāli statements are presented as described in "Abhidhammatthasaṅgaha" written by Anuruddhā - cariya and transcribed by Bhaddanta Dr. Sīlānandābhivamsa (D.Litt.), Rector Sayadaw of the International Theravāda Buddhist Missionary University.

The precise meaning of each Abhidhammattha Saṅgaha statement is first given, followed by a full explanation to clarify the underlying principles with supplement from other Commentaries on Abhidhamma. It represents the traditional way of teaching the fundamentals of Abhidhamma in Myanmar.

The first chapter of the present treatise presents the compendium of categories. It arranges the ultimate realities into a variety of categorical schemes that fall under four broad headings : a compendium of defilements, a compendium of mixed categories, a compendium of the requisites of enlightenment, and a compendium of the whole categories, an all-inclusive survey of the Abhidhamma ontology.

The second chapter deals with the compendium of Causal Relations. It points out the inter-relatedness of physical and mental phenomena.

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thereby complementing the analytical treatment of the ultimate realities with a synthetical treatment to make clear their functional correlations.

It puts forward two methods of correlations. One is the method of dependent arising which examines conditionality in terms of the cause-and-effect pattern, thereby bringing to light that all beings are going round and round in Samsāra, the cycle of birth and death.

The other is the Paṭṭhāna method with its twenty-four conditional relations. Here both “Paccayuddeso” and “Paccayaniddeso” are included with the complete Pāli statement and the full explanations, bringing to light (1) the conditioning states (paccayadhamma), (2) the conditionally arisen states (paccayuppanna-dhamma), and (3) the conditioning force or property of each conditioning state (paccayasatti) in natural processes.

These detailed explanations will help the readers to understand and appreciate the summarized conditional relations given in Abhidhammattha Saṅgaha. Besides the readers will be able to recite the Paṭṭhāna Paccayuddeso Pāli and the Paccayaniddeso Pāli with full understanding of the meaning, thus gaining great benefits.

The second chapter concludes with a brief account of concepts (Paññatti).

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa

CHAPTER I
COMPENDIUM OF CATEGORIES
(*Samuccayaśaṅgaha*)

Introductory Verse

1 *Dvāsattatividhā vuttā, vatthudhammā
salakkhaṇā.
Tesaṃ dāni yathāyogaṃ, pavakkhāmi
samuccayaṃ.*

Seventy-two kinds of ultimate entities with their own characteristics have been described. Now I shall speak of the classification of these entities into categories of related properties in the ways that are applicable.

Explanation

There are 72 kinds of ultimate entities called vatthudhammā because they have their own characteristics. These are 1 citta, 52 cetasikas, 18 nipphanna-rūpas and Nibbāna.

Citta — Consciousness, though divided into 8 or 121 types, is regarded as one entity because all cittas have the same characteristic, that is, awareness of a sense object.

Cetasikas— The 52 mental factors are viewed each as a distinct ultimate entity since it possesses its own individual characteristic.

Nipphanna Rūpas — The 18 concretely produced types of corporeality are, for the same reason, reckoned as separate individual entities.

Nibbāna— It is a single entity with regard to its characteristic of peacefulness (santilakkhaṇa).

Enumeration of Categories

*2 Akusalasaṅgaho missakasaṅgaho
bodhipakkhiyasaṅgaho sabbasaṅgaho c'eti
Samuccayasaṅgaho catubbidho veditabbo.*

The compendium of categories should be understood as fourfold:

- (i) The compendium of unwholesome categories;
- (ii) The compendium of mixed categories;
- (iii) The compendium of the requisites of enlightenment,

(iv) The compendium of the whole vatthu-dhammās.

I Compendium of Unwholesome Categories (*Akusalasāṅgaha*)

There are nine unwholesome categories- viz., *Āsava*, *Ogha*, *Yoga*, *Gantha*, *Upādāna*, *Nīvaraṇa*, *Anusaya*, *Saṃyojana* and *Kilesā*.

1 Four Intoxicants (*Āsavas*)

3 *Katham? Akusalasāṅgahe tāva cattāro āsavā: kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo.*

How? First, in the compendium of the unwholesome, there are four Intoxicants:

(i) *kāmāsava*, (ii) *bhavāsava*,
(iii) *diṭṭhāsava*, (iv) *avijjāsava*.

Explanation

(‘*Āsava*’ means intoxicant, canker, defilement, taint, etc.)

We know that ^{အရက်} fermented liquor which has been left in the fermenting pot for a long time can strongly intoxicate men. Similarly the *āsavas*, which have been being fermented in the mental stream of beings for aeons, make men very intoxicated and forgetful of their liberation. There are four *āsavas*.

- 1 *Kāmāsava* — The canker of sensual desire; it is *lobha* associated with 8 lobhamūla cittas.
- 2 *Bhavāsava* — Attachment to rūpa-jhāna and arūpa-jhāna as well as to the existence in rūpa-planes and arūpa-planes; it is *lobha* associated with 4 lobhamūla diṭṭhigata-vippayutta cittas.
- 3 *Diṭṭhāsava* — Wrong views; it is *diṭṭhi* present in 4 lobhamūla diṭṭhigatasampayutta cittas.
- 4 *Avijjāsava* — Ignorance of the four noble truths , past existences, future existences, both past and future existences, and the law of dependent origination. It is *moha* associated with 12 akusala cittas.

Note: The essential elements of the four āsavas are just three — namely, *lobha*, *diṭṭhi*, and *moha*. These three strongly intoxicate beings and make them wander in saṃsāra.

2 Four Floods (Oghas)

4 *Cattāro oghā: kāmogho bhavogho diṭṭhogho avijjogho.*

There are four floods:

- (i) *kāmogha*, (ii) *bhavogha*,
 (iii) *diṭṭhogha*, (iv) *avijjogha*.

Explanation

'*Ogha*' means flood, whirlpool, overwhelm or suffocate.
 ဘုံတို့၌ ရှိသော အန္တရာယ်တို့ကို ဖော်ပြသော စာလုံးတစ်လုံး ဖြစ်သည်။

Just as great floods sweep away men and animals into the sea, overwhelm, suffocate and drown them, so also the four oghas sweep away beings, overwhelm, suffocate and drown them in the great ocean of saṃsāra.

Like four great whirlpools in the broad ocean, they can pull down any being who comes over them, and so it is very difficult to cross over them.

The essential elements of the four oghas are the same as those of the four āsavas.

- 1 *Kāmogha* - The flood of sensual desire;
- 2 *Bhavogha* - The flood of attachment to jhānas and the existences in rūpa and arūpa planes;
- 3 *Diṭṭhogha* - The flood of wrong views;
- 4 *Avijjogha* - The flood of ignorance.

3 Four Bonds (*Yogas*)

5 *Cattāro yogā: kāmāyogo bhavayogo
 diṭṭhi -yogo avijjāyogo.*

The four bonds are:

- (i) *kāmayoga*, (ii) *bhavayoga*,
- (iii) *diṭṭhiyoga*, and (iv) *avijjāyoga*.

Explanation

‘*Yoga*’ means bond, junction, union, glue or ‘to yoke’.

The oxen which are yoked to a cart cannot get away from the cart. Similarly the beings, who are yoked to the machine of existence and firmly attached to the wheel of saṃsāra by means of the four yogas, cannot get away from the machine of existence and from saṃsāra.

The essential elements of the four yogas are the same as those of the four āsavas.

- 1 *kāmayoga* – The bond of sensual desire;
- 2 *Bhavayoga* – The bond of attachment to jhānas and the existences in rūpa and arūpa planes;
- 3 *Diṭṭhiyoga* – The bond of wrong views;
- 4 *Avijjāyoga* – The bond of ignorance.

4 Four Ties (*Ganthas*)

- 6 *Cattaro ganthā : abhiṭṭhākāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho idamsaccābhiniiveso kāyagantho.*

The four ties are : (i) *abhijjā kāyagantha*,
 (ii) *byāpāda kāyagantha*,
 (iii) *sīlabbataparāmāsa kāyagantha* and
 (iv) *idaṃsaccābhiniवेशa kāyagantha*.

Explanation

‘*Gantha*’ means ‘a tie’ or ‘a knot’. The four ganthas are the strong bonds which tie the groups of rūpa and nāma of this existence to those of future existences.

In the four names of ganthas, ‘kāya’ is used in the sense of group or mass implying both mental and physical.

- 1 *Abhijjā* – all forms of craving (*taṇhā*);
kāyagantha it is lobha present in 8
 lobhamūla cittas.
- 2 *Byāpāda* – all forms of anger or ill will;
kāyagantha It is dosa present in 2 dosamūla cittas.
- 3 *Sīlabbataparāmāsa* – adherence to the false view
kāyagantha that one becomes pure and
 liberated by bovine or
 canine morality; it also
 includes adherence to rites
 and ceremonies; it is diṭṭhi
 present in 4 lobhamūla
 diṭṭhisāmpayutta cittas.
4. *Idaṃsaccābhiniवेशa* – dogmatic belief that only
kāyagantha one’s view is true and all the

other views are futile or that
 ‘this alone is truth.’ It is also
 diṭṭhi present in the 4 lobhamūla
 diṭṭhisammpayutta cittas.

5 Four Clingings (*Upādānas*)

7 *Cattāro upādānā: kāmupādānaṃ,
 diṭṭhupādānaṃ sīlabbatupādānaṃ
 attavādu -pādānaṃ.*

The four clingings are (i) *kāmupādāna*,
 (ii) *diṭṭhupādāna*, (iii) *sīlabbatupādāna*
 and (iv) *attavādupādāna*.

Explanation

‘*Upādāna*’ means strong attachment or clinging or grasping; it is like a snake grasping a frog without letting it go.

Upādāna is stronger than *taṇhā* (craving). *Taṇhā* is like a thief groping in the dark to steal something whereas *upādāna* is like the actual stealing.

1 *Kāmupādāna* – sense desire or clinging to five sense objects; it is *lobha* present in 8 lobhamūla cittas.

2 *Diṭṭhupādāna* – clinging to all false views except the two views to be mentioned in 3 and 4. It is *diṭṭhi* present in 4 lobhamūla diṭṭhi - sampayutta cittas.

3 *Sīlabhatupādāna* – clinging to the false view that one becomes pure and liberated by bovine and canine morality; clinging to rites and ceremonies. It is also *diṭṭhi* present in the 4 *diṭṭhisampayutta* cittas.

4. *Attavādupādāna*– clinging to the belief that the soul exists, and that I, you, he, she, person, etc., exist. It is synonymous with ‘*Sakkāyadiṭṭhi*’ which is ‘personality belief’. It is also *diṭṭhi* present in 4 *lobhamūla diṭṭhi-sampayutta* cittas.

Note: The latter three upādānas represent ‘*diṭṭhi*’ *cetasika* alone. They are differentiated as three because the ways and the objects of clinging are different.

6 Six Hindrances (*Nīvaraṇas*)

8 *Cha nīvaraṇāni : kāmacchadanīvaraṇaṃ
byāpādānīvaraṇaṃ thinamiddhanīvaraṇaṃ
uddhaccakukkuccanīvaraṇaṃ
vīcīkicchānīvaraṇaṃ avijjānīvaraṇaṃ.*

The six hindrances are : (i) *Kāmacchanda - nīvaraṇa*, (ii) *vyāpādānīvaraṇa*, (iii) *thinamiddhanīvaraṇa*, (iv) *uddhacca-*

kukkucca nīvaraṇa, (v) *vīcīkicchā nīvaraṇa*
and (vi) *avijjānīvaraṇa*.

Explanation

‘*Nīvaraṇa*’ means ‘hindrance’ or ‘obstacle’. *Nīvaraṇas* hinder and prevent the arising of good thoughts and good deeds, *jhānas* and *maggas*. They are unwholesome mental factors which prevent unarisen wholesome states from arising and which do not allow arisen wholesome states to endure. So they obstruct the way to celestial and Nibbānic bliss.

Especially the first five *nīvaraṇas* blind our mental vision and obstruct our moral actions. We have to wrestle with them all the time in order to perform meritorious deeds. They interfere us even when we are performing meritorious deeds so that wholesome *cittas* and consequently wholesome *kammas* cannot arise.

The first five hindrances are the major obstacles to the attainment of *jhānas* while the sixth hindrance is the major obstacle to the arising of wisdom.

- 1 *Kāmacchanda* – sensual desire; it is *lobha* in 8 *lobhamūla* *cittas*.
- 2 *Vyāpāda* – ill will; it is *dosa* in 2 *dosamūla* *cittas*.
- 3 *Thina-middha* – Sloth and torpor; they are *thina* *cetasika* and *middha* *cetasika*.
- 4 *Uddhacca* – restlessness and worry; they are *uddhacca* *cetasika* and *kukkucca* *cetasika*.

- 5 *Vicikicchā* – sceptical doubt or perplexity; it is *vicikicchā* cetasika.
- 6 *Avijjā* – ignorance; it is *moha* present in 12 akusala cittas.

Notes:

1 Both sloth and torpor, restlessness and worry are grouped together because their functions (*kiicca*), their causes (*hetu*) and their opposing factors are the same.

The function of sloth and torpor is mental inactivity, their cause is laziness, and they are opposed to energy (*vīriya*).

The function of restlessness and worry is disquietude; their cause is vexation about the loss of property, etc., and they are opposed to tranquility.

2 In the beautiful simile given by the Buddha in *Aṅguttara Nikāya*, sense-desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and torpor with water covered by mosses, restlessness and worry with agitated water whipped by the wind, and sceptical doubt with turbid, muddy water.

Just as in such water one cannot perceive one's own reflection, so also in the presence of these five mental hindrances, one cannot clearly discern one's own benefit, nor that of others, nor that of both.

7 Seven Latent Defilements (*Anusayas*)

9 *Satta anusayā: kāmarāgānusayo bhavarāgā -
nusayo paṭighānusayo mānānusayo diṭṭhānusayo
vicikicchānusayo avijjānusayo.*

Seven latent defilements are :

- (i) *kāmarāgā - nusaya*,
- (ii) *bhavarāgānusaya*,
- (iii) *paṭighānusaya*,
- (iv) *mānānusaya*, (v) *diṭṭhānusaya*,
- (vi) *vicikicchānusaya*, (vii) *avijjānusaya*.

Explanation

“ ***Anusaya*** ” means ‘ to lie latent ’ or ‘ to remain ’ dormant . The latent defilements are akusala cetasikas that ‘ lie along with ’ (*anusenti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. The term ‘ latent defilements ’ highlights the fact that the defilements are liable to arise so long as they have not been eradicated by Path wisdom.

The seven anusayas are the seeds of defilements (*kilesās*) that lie dormant in the mental stream of beings life after life throughout the long *saṃsāra*. They are like the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but we know it is there by seeing the fruits it bears when the time is ripe.

(Anusayas are nowhere to be seen.) They have not appeared to the surface yet. But they remain ready to come to the surface as real defilements at an opportune moment when they come in contact with the corresponding sense objects.

- 1 *Kāmarāgānusaya* – sensual lust; it is *lobha* present in 8 *lobhamūla* cittas.
- 2 *Bhavarāgānusaya* – attachment to *jhānas* and existences in *rūpa* and *arūpu* planes; it is *lobha* present in 4 *lobhamūla diṭṭhivippayutta* cittas.
- 3 *Paṭighānusaya* – ill-will or hatred; it is *dosa* present in 2 *dosamūla* cittas.
4. *Mānānusaya* – pride or conceit; it is *māna* cetasika present in 4 *lobhamūla diṭṭhivippayutta* cittas.
- 5 *Diṭṭhānusaya* – wrong views; it is *diṭṭhi* cetasika present in 4 *lobhamūla diṭṭhisampayutta* cittas.
- 6 *Vīcīkicchānusaya* – sceptical doubt; it is *vīcīkicchā* cetasika present in *moha- mūla vīcīkicchā sampayutta* citta.
- 7 *Avijjānusaya* – ignorance; it is *moha* present in 12 *akusala* cittas.

8 Ten Fetters (*Samyojanas*)

10 Dasa samyojanāni : kāmārāgasamyojanam rūparāgasamyojanam aruparāgasamyojanam paṭighasamyojanam mānasamyojanam diṭṭhisamyojanam sīlabbataparāmāsa - samyojanam, vīcīkicchāsamyojanam uddhaccasamyojanam avijjāsamyojanam Suttante.

Ten fetters, according to the Suttanta method, are:

- (1) *kāmārāgasamyojana*,
- (2) *rūparāgasamyojana*,
- (3) *arūparāgasamyojana*,
- (4) *paṭighasamyojana*,
- (5) *mānasamyojana*, (6) *diṭṭhisamyojana*,
- (7) *sīlabbataparāmāsasamyojana*,
- (8) *vīcīkicchāsamyojana*,
- (9) *uddhaccasamyojana*, (10) *avijjāsamyojana*.

Explanation

‘ *Samyojana* ’ means ‘ fetter which binds beings to the wheel of existence and to the round of misery ’.

The ten fetters are unwholesome mental factors which bind each individual to the wheel of existence.

(a) Ten Fetters according to Sutta Piṭaka

- 1 *Kamarāgasamyojana* — sensual lust; it is *lobha* in 8 *lobhamūla* cittas.

- 2 *Rūparāgasamyojana* — attachment to *rūpa-jhānas* and *rūpa*-existences; it is lobha in 4 lobhamūla *ditṭhigata vippayutta citta*s.
- 3 *Arūparāgasamyojana* — attachment to *arūpa-jhānas* and *arūpa*-existences; it is lobha in 4 lobhamūla *ditṭhigata vippayutta citta*s.
- 4 *Paṭighasamyojana* — ill-will or hatred; it is *dosa* present in 2 dosamūla *citta*s.
- 5 *Mānasamyojana* — pride or conceit; it is *māna* present in 4 lobhamūla *ditṭhigata vippayutta citta*s.
- 6 *Diṭṭhisamyojana* — wrong views; it is *diṭṭhi* cetasika.
- 7 *Sīlabbata-parāmāsa Samyojana* — adherence to the wrong view that one becomes pure and liberated by bovine and canine morality or by rites and ceremonies . It is also *diṭṭhi* cetasika.
- 8 *Vīcīkicchāsamyojana* — sceptical doubt; it is *vīcīkicchā* cetasika present in mohamūla *citta*.

9 *Uddhacca-samyojana* — restlessness; it is
uddhacca cetasika present
 in mohamūla citta.

10 *Avijjāsamyojana* — ignorance; it is *moha*
 present in 12 akusala cittas.

(b) Ten Fetters according to Abhidhamma Piṭaka

11 *Aparāṇi pi dasa samyojanāni : kāmarāga-
 samyojanam bhavarāgasamyojanam
 paṭighasamyojanam mānasamyojanam
 diṭṭhisamyojanam sīlabbataparāmāsa-
 samyojanam vīcīkicchāsamyojanam
 issāsamyojanam macchariya samyojanam
 avijjāsamyojanam Abhidhamme.*

Another ten fetters, according to Abhidhamma
 method, are:

- (1) *kāmarāgasamyojana*, (2) *bhavarāga-
 samyojana*, (3) *paṭighāsamyojana*,
 (4) *mānasamyojana*, (5) *diṭṭhisamyojana*,
 (6) *sīlabbataparāmāsasamyojana*,
 (7) *vīcīkicchāsamyojana*, (8) *issāsamyojana*,
 (9) *macchariyasamyojana*,
 (10) *avijjāsamyojana*.

Notes:

1 The essential elements of the ten Suttanta
 fetters are lobha (for 1,2,3), dosa, māna, diṭṭhi (for
 6,7) vīcīkicchā, uddhacca and moha — i.e., 7
 cetasikas in all.

2 The essential elements of the ten Abhidhamma

fetters are lobha (for 1, 2), dosa, māna, diṭṭhi (for 5,6), vīcīkicchā, issā (envy), macchariya (stinginess), and moha — i.e., 8 cetasikas.

Bhavarāga = rūparāga + arūparāga

3 The essential elements for both Suttanta and Abhidhamma fetters are 9 cetasikas – i.e., 7 cetasikas for Suttanta fetters + issā and macchariya.

9 Ten Defilements (*Kilesās*)

12 *Dasa kilesā: lobho doso moho māno diṭṭhi vicīkicchā thinam uddhaccam ahirikaṃ anottappaṃ.*

Ten defilements are (1) *lobha*, (2) *dosa*, (3) *moha*, (4) *māna*, (5) *diṭṭhi*, (6) *vīcīkicchā*, (7) *thina*, (8) *uddhacca*, (9) *ahirika*, (10) *anottappa*.

Explanation

“ *Kilesā*’ means ‘ defilement or torment’. The ten *kilesās* are the ten unwholesome cetasikas which de-file, torment, afflict and burn the mind. They also de-file beings by dragging them down to a mentally soiled and depraved condition.

- | | | |
|-----------------|---|------------------------|
| 1 <i>Lobha</i> | - | greed or attachment, |
| 2 <i>Dosa</i> | - | hatred or ill-will, |
| 3 <i>Moha</i> | . | ignorance or delusion, |
| 4 <i>Māna</i> | - | pride or conceit, |
| 5 <i>Diṭṭhi</i> | - | wrong views, |

- 6 *Vīcīkicchā* – sceptical doubt,
- 7 *Thina* – sloth,
- 8 *Uddhacca* – restlessness,
- 9 *Ahīrika* – shamelessness of wrong doing,
- 10 *Anottappa* – fearlessness of wrong doing.

1500 Kilesās

One citta, 52 cetasikas, 18 nipphanna-rūpas and 4 lakkhaṇa-rūpas together add up to 75 entities. These 75 mental and physical entities exist internally (in one's body) and externally (outside one's body). So if we multiply 75 with 2 for ajjhātika (internal) and bahidda (external), we get 150. As these 150 entities are the objects of operation for each kilesā, we multiply 150 with 10 kilesās when we get 1500 kilesās.

Thus kilesās have very strong influence on worldly beings.

A Clarification

13 *Āsavādisu pan' ettha kāmabhavanāmena tabbatthukā taṇhā adhippetā. sīlabbataparāmāso idaṃsaccābhiniveso attavadupādo ca tathāpavattam diṭṭhigatam eva pavuccati.*

Herein a clarification will be inserted. In this compendium of unwholesome categories, among the cankers, etc., it is “*taṇhā*” (craving) that is intended by the terms “*kāma, bhava*” (sensuality and existence) , since it has these objects of sensuality and existence as its basis.

It is “*diṭṭhī*” (wrong view) that is spoken of as

“adherence to canine and bovine morality or to rites and ceremonies”, “the dogmatic belief that ‘This alone is the truth’ and ‘clinging to a doctrine of self’”, because it occurs in such modes.

Summary

14 *Āsav’oghā ca yogā ca. tayo ganthā ca vatthuto. Upādānā duve vuttā attha nīvaraṇā siyuni. Chaḷ’ev’ānusayā honti. nava saṃyojanā matā. Kilesā dasa vutto’ yam navadhā Pāpasaṅgaho.*

By way of essential entity, the cankers, floods, bonds, and knots are threefold. There are two kinds of clinging spoken of and eight kinds of hindrances.

The latent defilements are only six and the fetters can be understood as nine. The defilements are ten. Thus the compendium of evil is stated as ninefold.

Guide to reading Take 1.1

(a) Reading Longitudinally

- 1 Lobha occurs in all the 9 departments as *Āsava*, *Ogha*, *Yoga*, *Gantha*, *Upādāna*, *Nīvaraṇa*, *Anusaya*, *Samyojana* and *Kilesā*.
- 2 Diḷḷhi occurs in 8 departments as *Āsava*, *Ogha*, *Yoga*, *Gantha*, *Upādāna*, *Anusaya*, *Samyojana* and *Kilesā*.
- 3 The rest can be read in a simialar way.

Table 1.1 Compendium of Unwholesome Categories

Serial No	Akusala Cetasikas	Āsavas – Cankers	Ogha -- Floods	Yogas -- Bonds	Ganthas -- Knots	Upādānas -- Clinging	Nivaranas -- Hindrances	Anusayas -- Lat Defile.	Samyojana -- Fetters	Kilesās-- Defilements	Total
1	Lobha (Tanhā)	+	+	+	+	+	+	+	+	+	9
2	Diṭṭhi (Wrong View)	+	+	+	+	+		+	+	+	8
3	Moha (Avijjā)	+	+	+			+	+	+	+	7
4	Dosa (Hatred)				+		+	+	+	+	5
5	Vicikicchā (Doubt)						+	+	+	+	4
6	Māna (conceit)							+	+	+	3
7	Uddhacca (Restlessness)						+		+	+	3
8	Thina (Sloth)						+			+	2
9	Middha (Torpor)						+				1
10	Kukkucca (Worry)						+				1
11	Issā (envy)								+		1
12	Macchariya (Avarice)								+		1
13	Ahīrika (Moral Shame)									+	1
14	Anottappa(Moral Dread)									+	1
	No. of essential entity	3	3	3	3	2	8	6	9	10	

(b) Reading Vertically

- 4 Four Āsavas have 3 essential entities: lobha, diṭṭhi and moha.
The same is true for Oghas and Yogas.
- 5 Four Ganthas also have 3 essential entities: lobha, diṭṭhi and dosa.
- 6 The rest can be read in a similar way.

II Compendium of Mixed Categories (*Missakasaṅgaha*)

There are seven mixed categories -- viz., Hetu, Jhānaṅga, Maggaṅga, Indriya, Bala, Adhipati and Āhāra.

All wholesome, unwholesome and indeterminate entities will be considered in compiling mixed categories.

I Six Roots (*Hetus*)

15 Missakasaṅgahe cha hetū: Lobho doso moho alobho adoso amoho.

In the compendium of mixed categories there are six roots: (1) lobha, (2) dosa, (3) moha, (4) alobha, (5) adosa, (6) amoha.

Explanation

Hetu means 'root, cause, condition or root-condition'. As the roots of a tree make the tree firm, prosperous and well-established, so also the six hetus

make cittas and cetasikas associated with them firm, prosperous and well established at their sense objects.

There are 3 unwholesome roots and 3 wholesome roots.

The **three unwholesome roots** (*akusala hetus*) are:

- 1 *Lobha* – greed or attachment,
- 2 *Dosa* – hatred or ill-will,
- 3 *Moha* – ignorance or delusion,

The **three wholesome roots** (*kusala hetus*) are:

- 4 *Alobha* – non - greed, non-attachment,
- 5 *Adosa* – non - hatred or good - will,
- 6 *Amoha* – non - delusion or wisdom.

The three wholesome roots associate not only with kusala cittas but also with kiriya and vipāka cittas. They are known as ‘kusala hetus’ when they associate with kusala cittas and ‘avyākata hetus’ when they associate with kiriya and vipāka cittas.

2 Seven Jhāna Factors (*Jhānaṅgas*)

16 *Satta jhānaṅgāni : vitakko vicāro
pīti ekaggatā somanassam domanassam
upekkhā.*

The seven jhāna factors are: (1) *vitakka*
(2) *vicāra* (3) *pīti* (4) *ekaggata*

(5) *somanassa vedanā* (6) *domanassa vedanā* (7) *upekkhā vedanā*.

Explanation

‘ Jhānaṅga’ means ‘ jhāna-aṅga’ or ‘jhāna-factor’. The jhāna factors help the cittas and the cetasikas associated with them to observe an object, either bad or good, keenly, closely and fixedly.

- 1 *Vitakkā* — initial application of the mind to an object,
- 2 *Vicāra* — sustained application of the mind to an object,
- 3 *Pīti* — joy or zest,
- 4 *Ekaggatā* — one pointedness of the mind,
- 5 *Somanassa Vedanā* — pleasant feeling,
- 6 *Domanassa Vedanā* — unpleasant feeling,
- 7 *Upekkhā Vedanā* — neutral feeling.

These jhāna factors enable the mind to closely contemplate its object. Of them, domanassa is unwholesome as it occurs only in two dosamūla cittas. The other six can be wholesome, unwholesome or indeterminate, depending on the citta in which they occur.

3 Twelve Path Factors (*Maggaṅgas*)

17 *Dvādasā maggaṅgāni : sammādiṭṭhi*
sammāsaṅkappa sammāvācā
sammākammanto sammā-ājīvo
sammāvāyāmo sammāsati
sammāsamādhī micchādiṭṭhi
micchāsaṅkappa micchāvāyāmo
micchāsamādhī.

The twelve path factors are:

- | | |
|---------------------------|-----------------------------|
| (1) <i>sammādiṭṭhi,</i> | (2) <i>sammāsaṅkappa,</i> |
| (3) <i>sammāvācā,</i> | (4) <i>sammākammanta,</i> |
| (5) <i>sammāājīva,</i> | (6) <i>sammāvāyāma,</i> |
| (7) <i>sammāsati,</i> | (8) <i>sammāsamādhī,</i> |
| (9) <i>micchādiṭṭhi,</i> | (10) <i>micchāsaṅkappa,</i> |
| (11) <i>micchāvāyāma,</i> | (12) <i>micchāsamādhī.</i> |

Explanation

‘*Magga*’ means ‘path’ and ‘*maggaṅga*’ means ‘path-factors’. As the separate parts of a stair, when put together, forms a stair, so also the path factors, when put together, form a path.

Here the word ‘path’ is used in the sense of that which leads to a particular destination, that is towards blissful planes of existence, towards woeful planes, and towards Nibbāna.

- 1 *Sammādiṭṭhi* — right view; it is *paññā* cetasika present in 8 mahākusala cittas, 8 mahākiriya cittas and 26 appanā javanas.
- 2 *Sammāsaṅkappa* — right thought; it is *vitakka* present in the above 42 cittas.
- 3 *Sammāvācā* — right speech; it is *sammāvācā* cetasika present in 8 mahākusala cittas and 8 lokuttara cittas.
- 4 *Sammākammanta* — right action; it is *sammākammanta* cetasika present in 8 mahākusala cittas and 8 lokuttara cittas.
- 5 *Sammā-ājīva* — right livelihood; it is *sammāājīva* cetasikas present in 8 mahākusala cittas and 8 lokuttara cittas.
- 6 *Sammāvāyāma* — right effort; it is *vīriya* cetasika present in 8 mahākusala cittas, 8 mahākiriya cittas and 26 appanā javanas.
- 7 *Sammāsaṭi* — right mindfulness; it is *saṭi* cetasika present in the above 42 cittas;
- 8 *Sammāsamādhi* — right concentration; it is *ekaggatā* cetasika present in the above 42 cittas;

- 9 *Micchādiṭṭhi* — wrong view; it is *diṭṭhi* cetasika present in 4 lobhamūla diṭṭhi-sampayutta cittas;
- 10 *Micchāsaṅkappa* — wrong thought; it is *vitakka* present in 12 akusala cittas;
- 11 *Micchāvāyāma* — wrong effort; it is *vīriya* present in 12 akusala cittas;
- 12 *Micchāsamādhi* — wrong concentration; it is *ekaggatā* present in 12 akusala cittas.

The first eight path factors together represent the Noble Eightfold Path which leads to blissful states of existence as well as to Nibbāna.

The last four path factors together constitute the path that leads to woeful states of existence.

The twelve path factors can be reduced to nine cetasikas. Of them, paññā, three virati cetasikas, and sati are sobhana (beautiful) cetasikas.

Vitakka, vīriya and ekaggata, being aññasamāna cetasikas, function as both wholesome path factors and unwholesome path factors.

Diṭṭhi cetasika, as micchādiṭṭhi (wrong view) is the only exclusively unwholesome cetasika among the path factors.

4 Twenty-two Faculties (*Indriyas*)

18 *Bāvīsati' indriyāni : cakkhundriyam
sotindriyam ghānindriyam jivhindriyam
kāyindriyam itthindriyam purisindriyam
jīvitindriyam manindriyam sukhindriyam
dukkhindriyam somanassindriyam
domanassindriyam upekkhindriyam
saddhindriyam vīriyindriyam
satindriyam samadhindriyam.
paññindriyam anaññātāññassāmītiindriyam
aññindriyam aññātāvindriyam.*

The twenty-two faculties are: (1) the eye faculty, (2) the ear faculty, (3) the nose faculty, (4) the tongue faculty, (5) the body faculty, (6) the femininity faculty, (7) the masculinity faculty, (8) the life faculty, (9) the mind faculty, (10) the faculty of pleasant feeling, (11) the faculty of painful feeling, (12) the faculty of joy, (13) the faculty of displeasure, (14) the faculty of neutral feeling (15) the faculty of faith, (16) the faculty of energy, (17) the faculty of mindfulness, (18) the faculty of concentration, (19) the faculty of wisdom, (20) the faculty of wisdom associated with sotāpattimagga, (21) the faculty of wisdom associated with three upper maggas and three lower phalas, (22) the faculty of wisdom associated with arahatta phala.

Explanation

‘ *Indriya* ’ means ‘ faculty ’ or ‘ controlling power ’. As the ministers control their respective ministries, the indriyas exercise control over their associates (*sampayutta dhammas*) in their respective domains.

The eight indriya-rūpas constitute the first eighth faculties. The eight faculty is however twofold . It is a combination of the physical life faculty and the mental life faculty.

The mind faculty (9) is consciousness (*citta*) in its entirety, that is, all 89 cittas.

The next five faculties (10 to 14) represent the five types of feeling (*vedanā*).

The next five faculties (15 to 19) represent the five spiritual faculties which also function as five spiritual powers (*balas*).

The last three faculties (20 to 22) represent wisdom associated with Path consciousness and Fruition consciousness.

- 1 *Cakkhundriya* – the eye faculty (*cakkhu-pasāda*)
- 2 *Sotindriya* – the ear faculty (*sota-pasāda*)
- 3 *Ghānindriya* – the nose faculty (*ghāna-pasāda*)
- 4 *Jivhindriya* – the tongue faculty (*jivhā-pasāda*)

- 5 *Kāyindriya* – the body faculty (*kāya-pasāda*)
- 6 *Itthindriya* – the femininity faculty (*itthibhāvarūpa*)
- 7 *Purisindriya* – the masculinity faculty
(*purisabhāvarūpa*)
- 8 *Jivitindriya* – the life faculty (*jīvita rūpa+
jīvitindriya cetasika*)
- 9 *Manindriya* – the mind faculty
(*89 or 121 cittas*)
- 10 *Sukhindriya* – the faculty of pleasant feeling
(*sukha vedanā*)
- 11 *Dukkhindriya* – the faculty of painful feeling
(*dukkha vedanā*)
- 12 *Samanassindriya* – the faculty of joy
(*somanassa vedanā*)
- 13 *Domanassindriya* – the faculty of displeasure
(*domanassa vedanā*)
- 14 *Upekkhindriya* – the faculty of neutral feeling
(*upekkhā vedanā*)
- 15 *Saddhindriya* – the faculty of faith (*saddhā*)
- 16 *Vīriyindriya* – the faculty of energy (*vīriya*)
- 17 *Satindriya* – the faculty of mindfulness (*sati*)
- 18 *Samādhindriya* – the faculty of concentration
(*ekaggatā cetasika*)
- 19 *Paññindriya* – the faculty of wisdom (*paññā*)

20 *Anaññātiññāssāmitindriya* – the faculty of wisdom associated with *sotāpatti-magga*.

21 *Aññindriya* – the faculty of wisdom associated with three upper maggas and three lower phalas.

22 *Aññātāvindriya* – the faculty of wisdom associated with arahatta phala.

Notes

- 1 Please note that the eye faculty controls seeing, the ear faculty controls hearing, and so on.
- 2 The two bhāva rūpas control the female and male characteristics, respectively.
- 3 The life faculty controls the life-span of its associates.
- 4 The mind faculty controls its concomitants in the collective efforts of taking and knowing the sense objects.
- 5 The number of indriyas present in a male or a female worlding is 18, excluding the opposite sex-rūpa (*bhāva-rūpa*) and the last three supramundane faculties.
6. The last three indriyas are present in the corresponding noble persons (*ariyas*). For example, *Anaññātiññāssāmitindriya* is present in *sotapatti*

magga persons, Aññātāvindriya in arahants, and Aññindriya in the remaining six ariya persons.

5 Nine Powers (Nine Balas)

19 *Nava balāni: saddhābalaṃ vīriyabalaṃ
satibalaṃ samādhibalaṃ paññābalaṃ
hirībalaṃ ottappabalaṃ ahirikabalaṃ
anottappabalaṃ.*

The nine powers are: (1) *saddhā-bala*,
(2) *vīriya-bala*, (3) *sati-bala*, (4) *samādhibala*.
(5) *paññā-bala*, (6) *hirī-bala*, (7) *ottappa-*
bala, (8) *ahirika-bala*, and (9) *anottappa-*
bala.

Explanation

‘ *Bala* ’ means ‘power’. The nine ‘powers’ are strong and firm and they cannot be shaken by their opposites. Besides they strengthen their concomitants or associates.

- 1 *Saddhā-bala* — the power of faith
(*saddhā cetasika*)
- 2 *Vīriya -bala* — the power of energy
(*vīriya cetasika*)
- 3 *Sati-bala* — the power of mindfulness
(*sati cetasika*)
- 4 *Samādhi-bala* — the power of concentration
(*ekaggatā cetasika*)

- 5 *Paññā-bala* – the power of wisdom
(*paññā cetasika*)
- 6 *Hirī-bala* – the power of moral shame
(*hirī cetasika*)
- 7 *Ottappa-bala* – the power of moral dread
(*ottappa cetasika*)
- 8 *Ahirika-bala* – the power of moral shamelessness
(*ahirika cetasika*)
- 9 *Anottappa-bala* – the power of moral fearlessness
(*anottappa cetasika*)

Notes

- 1 Powers (1),(3),(5), (6), (7) are wholesome as they represent the corresponding beautiful (*sobhana*) cetasikas.
- 2 Powers (2) and (4) are either wholesome or unwholesome as they represent the corresponding *aññasamāna* cetasikas.
- 3 Powers (8) and (9) are exclusively unwholesome as they represent the corresponding *akusala* cetasikas.
- 4 As the powers are unshaken by their opposites, the power of faith is unshaken by faithlessness, energy by laziness, mindfulness by forgetfulness, concentration by distraction, wisdom by ignorance.
- 5 *Hirī* and *ottappa* strongly support moral actions; *ahirika* and *anottappa* lead the way to immoral actions and they are prominent in wicked persons.

6 Four Predominants (Four Adhipatis)

20 *Cattāro adhipati : chandādhipati vīriyādhipati
cittādhipati vīmaṃsādhipati.*

The four predominants are: *chandādhipati*,
vīriyādhipati, *cittādhipati* and
vīmaṃsādhipati.

Explanation

‘*Adhipati*’ means ‘supreme, sovereign, lord, chief, king, etc.’ It is the chief or predominant factor among its associates and it has no equal. All its concomitants must follow its leadership in undertaking and accomplishing difficult or important tasks.

The difference between the predominants and the faculties lies in the degree and range of their control. A predominant exercises supreme control over all its associates or concomitants in a mental group, while a faculty exercises control only in its respective sphere. Thus, although several faculties can be present in a mental group, only one predominant can be present at any given time. Faculties can have equals.

In this respect a predominant is compared to a king who, as the sole head of state, lords over all his ministers, while the faculties are compared to the ministers who can govern their own ministries but cannot interfere with the others.

- 1 *Chandādhipati* – predominance of wish or will; it

is *chanda* cetasika present in 18 dvi-hetuka javanas and 34 ti-hetuka javanas.

2 *Vīriyādhīpati* – predominance of effort; it is *vīriya* cetasika in the above 52 javana cittas.

3 *Cittādhīpati* – predominance of consciousness; it is one of the above 52 javana cittas.

4 *Vīmaṃsādhīpati* – predominance of investigating wisdom; it is *paññā* cetasika present in 34 ti-hetuka javanas. *Vīmaṃsa* is the wisdom which can investigate and reason.

Notes

1 Eighteen dvi-hetuka javanas are 8 lobhamūla cittas, 2 dosamūla cittas, 4 nāṇavipayutta mahākusala cittas, 4 nāṇavipayutta mahākiriya cittas.

2 Thirty-four ti-hetuka javanas are 4 nāṇasampayutta mahākusala cittas, 4 nāṇasampayutta mahākiriya cittas, 9 mahaggata kusala cittas, 9 mahaggata kiriya cittas, 4 maggas and 4 phalas.

3 *Chanda vato kim nāma kammaṃ nasijjhati.*

To one who has a strong will, there is no task which cannot be accomplished.

The same is said with strong effort, strong mind, and powerful wisdom. So the four dominants are the true keys to success.

7 Four Nutriment (*Āhāras*)

21 *Cattāro āhārā: kabalīkāro āhāro. phasso
dutiyo, manosañcetanā tatiyā, viññāṇaṃ
catuttham.*

The four nutriment are (1) edible food, (2) contact as the second, (3) mental volition as the third, (4) consciousness as the fourth.

Explanation

‘ *Āhāra* ’ means ‘nutriment, cause, sustenance’. *Āhāra* or nutriment is that which sustains by acting as a strong supporting condition.

According to the Suttanta method of explanation, edible food as nutriment sustains the physical body; contact sustains feeling; mental volition as kamma sustains the continuous stream of mental and physical entities; and consciousness sustains mind and body.

According to the Abhidhamma method, edible food sustains *ahāraja rūpa*, and the other three mental nutriment sustain all their conascent mental and material phenomena.

1 *Kabalīkārahāra* – edible food; it is *ojā-rūpa*. It produces and sustains *āhāraja suddhaṭṭhaka*, the eightfold corporeality having nutriment as its eighth factor.

- 2 *Phassāhāra* — contact or sense impression; it is *phassa* cetasika present in all *cittas*. It produces and sustains the five kinds of feeling (*vedanā*).
- 3 *Manosañcetanāhāra* — mental volition; it is the *cetanā* which manifests itself as the 29 types of kamma. It produces and sustains rebirth consciousness, life continuum, and kammaja rūpa.
- 4 *Viññānāhāra* — consciousness; it represents 89 or 121 types of *cittas*. It produces and sustains its concomitants (cetasikas) and cittaja-rūpas.

Clarifications

22 *Indriyesu pan' ettha Sotāpattimaggañāṇaṃ anaññātaññassāmīti indriyaṃ.*

23 *Aarahattaphalañāṇaṃ aññātāvindriyaṃ.*

24 *Majjhe cha ñāṇāni aññindriyāni ti pavuccanti.*

25 *Jīvitindriyaṃ ca rūpārūpavasena duvidham hoti.*

Herein, in the compendium of mixed categories, a clarification will be given. Among the faculties it is explained that *anaññātaññassāmīti indriya*, the faculty “I will know the unknown”, is *sotāpattimaggañāṇa*, that

is , the knowledge of the stream-entry; aññatāvindriya, the faculty of one who has final knowledge, is arahattaphalañāṇa, that is, the knowledge of the fruit of Arahantship; aññindriya, the faculty of final knowledge, is the six intermediate kinds of supramundane knowledge.

26 *Pañcaviññānaṇesu jhānaṅgāni.
avīriyesu balāni.
ahetukesu maggaṅgāni na labbhanti.*

27 *Tathā vīcīkicchācitte ekaggatā
maggindriya- balabhāvaṃ na gacchati.*

28 *Dvīhetuka-tīhetuka-jāvanesv' eva
yathāsambhavaṃ adhipati eko' va
labbhatī ti.*

The Jhāna factors (*jhānaṅgas*) are not found in the fivefold sense consciousness (*dvīpañcaviññānas*), the powers (*balas*) in the 16 cittas which are not associated with vīriya, or the Path factors (*maggaṅgas*) in ahetuka cittas.

Furthermore, in *vīcīkicchā-sampayutta* citta, the ekaggatā cetasika cannot function as a Path factor (*maggaṅga*), faculty (*indriya*) and power (*bala*).

Only in jāvanas with two roots or three roots the predominant can be obtained one at a time according to circumstances.

Summary

29 *Cha hetū pañca jhānaṅgā, maggaṅgā
nava vatthuto,*

*Soḷas' indriyadhammā ca, baladhammā nav'
eritā.*

*Cattāro' dhipatī vuttā thāt' āhārā ti sattadhā,
Kusalādisamākiṇṇo, vutto
Missakasaṅgaho.*

By way of ultimate entities, it should be said that the roots have six, the jhānaṅgas have five, the maggaṅgas have nine, the faculties have sixteen, and the powers have nine entities.

Likewise, it should be said that the predominants have four and the nutriments also have four entities.

Thus the compendium of mixed categories, consisting of a combination of wholesome categories and the rest, has been stated in seven ways.

III Compendium of Requisites of Enlightenment (*Bodhipakkhiyasaṅgaha*)

‘ *Bidhi* ’ means ‘ enlightenment or Path consciousness ’. ‘ Bodhipakkhiya ’ means ‘ the components or factors of enlightenment. ’ There are 37 such factors. If one can develop them fully, one will attain enlightenment .

So these factors are called ‘ *requisites of enlightenment* ’ since they conduce to the attainment

of enlightenment, which is the knowledge of the four supramundane Paths. The thirty-seven requisites, known as the essence of Tipiṭaka, fall into seven groups.

1 Four Foundations of Mindfulness (*Satipaṭṭhānas*)

30) *Bodhipakkhiyasaṅgahe cattāro satipaṭṭhānā: kāyānupassanāsatipaṭṭhānaṃ, vedanānupassanāsatipaṭṭhānaṃ, cittānupassanāsatipaṭṭhānaṃ, dhammānupassanāsatipaṭṭhānaṃ.*

In the compendium of requisites of enlightenment, there are four foundations of mindfulness:

- (1) *kāyānupassanā-satipaṭṭhāna,*
- (2) *vedanānupassanā-satipaṭṭhāna.*
- (3) *cittānupassanā-satipaṭṭhāna,*
- (4) *dhammānupassanā-satipaṭṭhāna.*

Explanation

‘*Sati*’ means ‘mindfulness or attentiveness.’
‘*Paṭṭhāna*’ has the dual meanings of ‘setting up or establishing’ and ‘foundation’. So ‘*satipaṭṭhāna*’ means ‘the well-established mindfulness’ or ‘the foundation of mindfulness’.

The four foundations of mindfulness form a complete system of meditation for the development of tranquility and insight. The method is expounded at length in two Suttas, D-22 and M-10, and in a collection of short Suttas, the Satipaṭṭhāna Saṃyutta (S .47)

“The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna is the way comprising the four foundations of mindfulness.”

- 1 *Kāyānupassanā* — the foundation of mindfulness
- *satipaṭṭhāna* in contemplation of the body
and the corporeality group
(*rūpakkkhandha*).
- 2 *Vedanānupassanā* — the foundation of mindfulness
- *satipaṭṭhāna* in contemplation of feelings
and the feeling group
(*vedanakkhandha*).
- 3 *Cittānupassanā* — the foundation of mindfulness
- *satipaṭṭhāna* in contemplation of cittas
and the consciousness group
(*viññānakkhandha*).
- 4 *Dhammānupassanā* — the foundation of mindfulness
- *satipaṭṭhāna* in contemplation of mental
objects, the perception group
(*saññākkhandha*) and the
group of mental formations
(*saṅkhārakkhandha*).

Notes

- 1 The essential element of the four foundations of mindfulness is *sati cetasika* present in 8 *mahākusala cittas*, 8 *mahākiriya cittas* and 26 *appanā javanas* as well as the *sati* present in 8 *lokuttara cittas*.
- 2 The reasons why '*sati*' has been described as four *satipaṭṭhānas* are:
 - (i) the objects of contemplation are different as *kāya*, *vedanā*, *citta* and *dhamma*;
 - (ii) the manner of contemplation on the four objects are different as *asubha* (disgusting), *dukkha* (suffering), *anicca* (impermanence), and *anatta* (non-self);
 - (iii) the purpose of contemplation on the four objects are different as to eradicate the wrong views that they are *subha* (beautiful), *sukkha* (pleasant), *nicca* (permanent) and *atta* (self), respectively.

2 Four Supreme Efforts (*Sammappadhānas*)

31 *Cattāro sammappadhānā:*
uppannānaṃ pāpakānaṃ pahānāya
vāyāmo, anuppannānaṃ pāpakānaṃ
anuppādāya vāyāmo, anuppannānaṃ
kusalānaṃ uppādāya vāyāmo,
uppannānaṃ kusalānaṃ bhiyyobhāvāya
vāyāmo.



The four supreme efforts are:

- (1) to exert effort to get rid of the evil states that have arisen,
- (2) to exert effort to prevent the arising of unarisen evil states,
- (3) to exert effort to develop wholesome states that have not arisen yet,
- (4) to exert effort to augment arisen wholesome states.

Explanation

In accordance with the instruction for developing the supreme efforts,

- (1) one must try to discard greed, hatred, selfishness, conceit, envy, etc., as soon as they arise in the mind;
- (2) one must prevent greed, hatred, selfishness, conceit, envy, etc., from arising in the mind;
- (3) one must exert the effort to perform various kinds of meritorious deeds and to develop wholesome states such as faith, mindfulness, moral shame, moral dread, etc. One should particularly strive to attain Path consciousness which has never arisen in one in the long saṃsāra;
- (4) one must exert the effort to reflect on the meritorious deeds one has performed and to develop further the enlightenment factors which have already arisen.

Notes

- 1 The essential element of the four supreme efforts is

vīriya cetasika alone present in 21 kusala cittas, that is, 8 mahākusala cittas, 9 mahaggatakusala cittas and 4 lokuttara kusala cittas.

2 The reason why 'vīriya' is described as the four supreme efforts is that the function of vīriya has been differentiated into four categories:

- (i) to discard evils that have arisen in the mind,
- (ii) to prevent the arising of unarisen evils,
- (iii) to develop unarisen good, and
- (iv) to augment arisen good.

3 Four Foundations of Accomplishment (*Iddhipādas*)

*32 Cattāro iddhipādā: chandiddhipādo
vīriyiddhipādo cittiddhipādo vīmaṃsī -
siddhipādo.*

The four foundations of accomplishment are:

- (1) *chandiddhipāda*, (2) *vīriyiddhipāda*,
- (3) *cittiddhipāda*, (4) *vīmaṃsī-siddhipāda*.

Explanation

'*Iddhi*' means 'accomplishment', 'pāda' signifies 'foundation'. The 'accomplishment' here refers to the arising of jhānas, maggas and phalas. And the foundations to achieve these ends are chanda, vīriya, citta and vīmaṃsa - the same as the four predominants.

However, while those states become predominants (adhipati) on any occasion when they

are instrumental in accomplishing a goal, they become *iddhipādas* only when they are applied to achieving the goal of the Buddha's Teaching.

- 1 *Chandiddhipāda* — wish or will; it is *chanda* cetasika present in 21 kusala cittas.
- 2 *Vīriyiddhipāda* —energy or effort; it is *vīriya* cetasika present in 21 kusala cittas.
- 3 *Cittiddhipāda* — consciousness; it is 21 kusala cittas consisting of 8 mahākusala cittas, 9 mahaggata kusala cittas, and 4 lokuttara kusala cittas.
- 4 *Vīmaṃsiddhipāda* —investigating wisdom; it is *paññācetasika* present in 21 kusala cittas.

4 Five Faculties (*Indriyas*)

33 *Pañc' indriyāni: saddhindriyam vīriyindriyam satindriyam samādhindriyam paññindriyam.*

The five faculties are: (1) *saddhindriya*,
(2) *vīriyindriya*, (3) *satindriya*,
(4) *samādhindriya*, (5) *paññindriya*.

Explanation

Of the twenty-two faculties mentioned earlier, the five spiritual faculties are taken here as factors of enlightenment.

- 1 *Saddhindriya* – the faculty of faith; it is *saddhā* present in 8 mahākusala cittas, 8 mahākiriya cittas, and 26 appanā javanas.
- 2 *Vīriyindriya* – the faculty of energy; it is *vīriya* present in the above 42 cittas.
- 3 *Satindriya* – the faculty of mindfulness; it is *sati* present in the above 42 cittas.
- 4 *Samādhindriya* – the faculty of concentration; it is *ekaggatā* present in the above 42 cittas.
- 5 *Paññindriya* – the faculty of wisdom; it is *paññā* present in the above 42 cittas.

5 Five Powers (*Balas*)

34 *Pañca balāni: saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.*

The five powers are (1) *saddhā bala*,
(2) *vīriya-bala*, (3) *sati-bala*,
(4) *samādhi-bala*, (5) *paññā-bala*.

Explanation

Of the nine powers mentioned earlier, the five spiritual powers are taken here as factors of enlightenment.

The essential elements of the five powers are the same as those of the five Faculties. It should be understood that each of these five entities has two distinct properties:-

- (1) the ability to control its concomitants, that is the mind, and
- (2) the ability to be firm and unshaken by the opposing force.

- 1 *Saddhā-bala* — the power of faith or confidence,
- 2 *Vīriya-bala* — the power of energy or effort,
- 3 *Sati-bala* — the power of mindfulness,
- 4 *Samādhi-bala* — the power of concentration,
- 5 *Paññā bala* — the power of wisdom.

In practice, *saddhā* and *paññā* should balance each other, because too much faith leads to unreasonable belief, and too much investigation by wisdom leads to no concentration.

Similarly *vīriya* and *samādhi* should balance each other, because too much effort leads to restlessness, and too much concentration and weak effort lead to drowsiness.

Sati, however, need not be balanced by any factor; the more *sati* there is, the better it is. It oversees the development of the other faculties and powers and ensures that they are in balance.

The five faculties and the five powers, though they comprise the same five factors, perform different functions. The faculties exercise control in their

respective domains, while the powers stand firm and unshakable by their opposites.

Thus the five faculties exercise control in their respective spheres of resolution (*adhimokkha*), exertion (*paggaha*), awareness (*upaṭṭhāna*), non-distraction (*avikkhepa*), and discernment (*dassana*); in doing so they help to overcome their opposites — indecision, laziness, negligence, agitation, and delusion.

The five powers are these same entities considered as unwavering and as incapable of being overcome by their opposites.

6 Seven Factors of Enlightenment (*Bojjhaṅgas*)

*35 Satta bojjhaṅgā: satisambojjhaṅgo
dhammavicayasambojjhaṅgo
vīriyasambojjhaṅgo pītisambojjhaṅgo
passaddhisambojjhaṅgo samādhisambojjhaṅgo
upekkhāsambojjhaṅgo.*

There are seven factors of enlightenment:
the enlightenment factors of
(1) mindfulness, (2) investigating wisdom,
(3) energy, (4) joy, (5) tranquility,
(6) concentration, (7) equanimity.

Explanation

‘ *Bojjhaṅga* ’ is derived from ‘ *bodhi-aṅga* ’ in which ‘ *bodhi* ’ means ; ‘enlightenment’ and ‘ *aṅga* ’ means ‘constituent or factor’.

Thus '*bojjhaṅga*' means 'constituents of enlightenment or 'factors of enlightenment'.

In *sambojjhaṅga*, '*sam*' means good or exalted.

- 1 *Satisambojjhaṅga* – the enlightenment factor of mindfulness,
- 2 *Dhammavicaya -* – the enlightenment factor
-sambojjhaṅga of wisdom that investigates the truth.
- 3 *Vīriyasambojjhaṅga* – the enlightenment factor of energy or effort,
- 4 *Pītisambojjhaṅga* – the enlightenment factor of joy or zest,
- 5 *Passaddhisambojjhaṅga* – the enlightenment factor of tranquility,
- 6 *Samādhisambojjhaṅga* – the enlightenment factor of concentration.
- 7 *Upekkhāsambojjhaṅga* – the enlightenment factor of equanimity.

The essential elements of the seven *bojjhaṅgas* are: (1) *sati*, (2) *paññā*, (3) *vīriya*, (4) *pīti*, (5) *kāyapassaddhi* and *citta-passaddhi*, (6) *ekaggatā*, and (7) *tatramajjhataṭṭhā*, respectively -- all being present in the 42 *cittas*, comprising 8 *mahākusala cittas*, 8 *mahākiriya cittas*, and 26 *appanā javanas*.

Among the seven factors of enlightenment, the enlightenment factor of mindfulness is equivalent to

the four foundations of mindfulness; the enlightenment factor of investigating wisdom is identical to the right view 'sammādiṭṭhi' and it investigates the mental and material phenomena to develop insight into the ultimate realities; the enlightenment factor of energy is equivalent to the four supreme efforts; tranquility means tranquility of 'both consciousness and the mental group; and equanimity (*upekkhā*) here means mental neutrality (*tatramajjhataṭā*), one of the universal beautiful cetasikas, not neutral feeling.

When one undertakes meditation with the right effort and the right mindfulness, *pīti* is developed and it conditions *passaddhi* to arise; *passaddhi* in turn conditions bliss (*sukha*) to arise, and *sukha* in turn conditions concentration (*samādhi*) and equanimity (*upekkhā*) to arise. Wisdom (*paññā*) then investigates the mental and material phenomena to develop insight and finally the Path consciousness which enlightens the meditator to the four Noble Truths.

During meditation the three factors of investigating wisdom, energy, and zest are opposed to mental ^{mental} sluggishness; the three factors of tranquility, concentration, and equanimity counteract mental excitation. Mindfulness assures that the two groups occur in balance, neither exceeding the other.

7 Eight Path Factors (*Maggaṅgas*)

36 *Aṭṭha maggaṅgāni: sammādiṭṭhi
sammāsaṅkappo sammavācā*

60 ABHIDHAMMA (Higher Level)

sammākamanto sammā-ājīvo
sammāvāyāmo¹ sammāsati sammāsamādhi.

The eight path factors are (1) right view,
(2) right thought, (3) right speech, (4) right
action, (5) right livelihood, (6) right effort,
(7) right mindfulness, (8) right concentration.

Explanation

The eight Path factors here are the same as the first eight maggaṅgas out of the twelve mentioned in the compendium of mixed categories. The essential elements are also the same.

***Paññā-maggaṅgas* (Training of Wisdom)**

- 1 *Sammādiṭṭhi* right view; *paññā cetasika*
2 *Sammāsaṅkappa* right thought; *vitakka cetasika*

***Sīla-maggaṅgas* (Training of Morality)**

- 3 *Sammāvācā* — right speech; *sammāvācā cetasika*
4 *Sammākamanta* — right action; *sammākamanta cetasika*
5 *Sammā-ājīva* — right livelihood; *sammā-ājīva cetasika.*

***Samādhi-maggaṅgas*
(Training of Concentration)**

- 6 *Sammāvāyama* — right effort; *vīriya cetasika*
7 *Sammasati* — right mindfulness; *sati cetasika*
8 *Sammasamādhi* — right concentration, *ekaggatā cetasika.*

In developing the eight constituents of the Path, one should start with the right speech, the right action, and the right livelihood — the three *sīla-maggaṅgas* which constitute moral training (*sīla-sikkhā*).

Based on morality, one then develops the right effort, the right mindfulness and the right concentration — the three *samādhi-maggaṅgas* which constitute mental training or the training of concentration (*samādhi-sikkhā*).

When one attains the right concentration, that is, the concentration associated with one of the four *rūpavacara jhānas*, one can penetrate into the ultimate realities and investigate the true nature of mind and matter. Here *sammāsaṅkappa* — the right thought — comes into play.

The right thought based on the right method of investigation and analysis reveals the truth which gives rise to the right view — *sammādiṭṭhi*. The right view or the right understanding is the most important factor of enlightenment. It provides a really unshakable and safe foundation of the Path.

Starting from the tiniest germ of knowledge and faith, *sammādiṭṭhi* gradually, step by step, develops into penetrating insight (*vipassanā-ñāna*) and then further into the knowledge of the four Noble Truths when *maggañāṇa* or enlightenment is attained.

Sammāsaṅkappa and *sammādiṭṭhi* together constitute the training of wisdom (*paññā-sikkhā*).

All the eight constituents together constitute the Noble Eightfold Path or the Middle Path which leads to Nibbāna.

So the Eightfold Noble Path is said to be made up of Threefold Training, that is, the training of morality, the training of concentration, and the training of wisdom.

Of the eight Path factors, *sammādiṭṭhi* is wisdom or paññā cetasika which is developed to the right view or the correct understanding of the four Noble Truths. *Sammāsaṅkappa* stands for vitakka cetasaka which is directed towards renunciation, good will and harmlessness. Path factors (3) --(5) are identical with the three abstinences (*virati cetasikas*). *Sammāvāyāma* is identical with the four supreme efforts. *Sammāsati*, right mindfulness, is the same as the four foundations of mindfulness. *Sammāsamādhi*, right concentration, is the concentration associated with the four rūpāvacara jhānas according to Mahāsatipaṭṭhāna Sutta.

A clarification

37 Ettha pana cattaro satipaṭṭhānā ti sammāsati ekā' vā pavuccati.

38 Tathā cattāro sammappadhānā ti ca sammāvāyamo.

Here, in this compendium of requisites of enlightenment, the right mindfulness alone is spoken of as the four foundation of

mindfulness. Similarly the right effort alone is spoken of as the four superme efforts.

Essential Entities

39 *Chando cittaṃ upekkhā ca, saddhā-passaddhi-pītiyo, Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ ,*

Sammāsatī samāddhi ti, cuddas 'ete sabhāvato, Sattatimsappabhedenā, sattadhā tattha saṅgaho.

The requisites of enlightenment comprise 37 factors and sevenfold compendium of related factors. When they are considered by way of their intrinsic nature, they contain 14 essential entities —viz, (1) *chanda*, (2) *citta*, (3) *tatramajjhataṭṭhā* as *upekkhā*, (4) *saddhā*, (5) *passaddhi* (*kāyapassaddhi* and *cittapassaddhi* are combined as one), (6) *pīti*, (7) *paññā* called *sammādiṭṭhi*, (8) *vitakka* as *sammāsaṅkappa*, (9) *vīriya* as *sammāvāyāma*, (10) *sammāvācā*, (11) *sammākammanta*, (12) *sammā-ājīva*, (13) *sati* as *sammāsatī*, and (14) *ekaggatā* as *sammāsamāddhi*.

Frequency of Occurrence

40 *Saṅkappa-passaddhi ca pīt' upekkhā, Chando ca cittaṃ viratittayaṇ ca, Nav' ekatthānā vīriyaṃ nav'atṭha, Sati samāddhi catu pañca paññā.*

*Saddhā duṭṭhān 'uttamasattatimśa
Dhammānaṃ eso pavaro vibhāgo.*

*41 Sabbe lokuttare honti, na vā saṅkappa-pītiyo.
Lokiye pi yathāyogaṃ, chabbisuddhi-
pavattiyaṃ.*

The analysis of the thirty seven excellent factors renders the following results: nine entities comprising vitakka, passaddhi, pīti, tatramajjhataṭṭhā, chanda, citta, and three abstinences each occurs only once; vīriya occurs nine times; sati eight times; ekaggatā four times; paññā five times; and saddhā two times among the thirty-seven factors of enlightenment.

All these occur in lokuttara cittas with the exception of vitakka and pīti which do not arise in some lokuttara cittas. They also occur in lokiya kusala and kiriya cittas in the course of six stages of purification beginning with sīlavisuddhi, according to circumstances.

Explanation

The 37 requisites of enlightenment are reduced to 14 entities, one being citta, the other thirteen, cetasikas. The occurrence of these entities among the requisites is tabulated in Table 1.2.

Vīriya occurs nine times as: four supreme efforts, foundation of accomplishment, faculty, power, enlightenment factor and path factor.

Sati occurs eight times as: four foundations of mindfulness, faculty, power, enlightenment factor, and path factor.

Wisdom occurs five times as: foundation of accomplishment, faculty, power, enlightenment factor, and path factor.

Concentration occurs four times as: faculty, power, enlightenment factor and path factor.

The rest can be read from table 1.2.

IV Compendium of the whole Categories (*Sabbasaṅgaha*)

1 The Five Aggregates (*Khandhas*)

42 *Sabbasaṅgahe pañcakkhandhā:*
rūpakkhandho vedanākkhandho
saññākkhandho sankhārakkhandho
viññāṇakkhandho.

In the compendium of the whole categories, the five aggregates are: (1) *rūpakkhandha*, (2) *vedanakkhandha*, (3) *saññākkhandha*, (4) *sankhārakkhandha*, (5) *viññāṇakkhandha*.

Explanation

ସବ୍‌ସାଂଗାହେ ପାଞ୍ଚକ୍‌କ୍‌ହାନ୍ଦ୍‌ହା

In the compendium of the whole categories, the Buddha took into account all the ultimate realities (cittas, cetaikas, and rūpas) that really exist in the whole universe and classified them into five aggregates (*khandhas*), or twelve bases (*āyatanas*), or eighteen elements (*dhātus*). The purpose of this classification is not to develop an abstract ontology,

but to show the range of phenomena that are to be comprehended with insight and to clarify once and for all that no living beings or individual really exist in the ultimate sense.

This is also in accord with the Buddha's statement " without directly knowing the whole, without fully understanding the whole, one is incapable of destroying suffering. " (S. 35: 26 / iv, 17)

In the five aggregates, the word '*khandha*' is understood in the sense of group, mass, or aggregate. The Buddha analyzes a living being into five aggregates. In the Suttas he states, " Whatever kind of materiality there is, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near -- this is called the materiality aggregate." The same method is applied to the other four aggregates (S. 22: 48 / iii, 47).

- 1 *Rūpakkhandha* — materiality aggregate, consisting of 28 *rūpas*.
- 2 *Vedanakkhandha* — feeling aggregate, consisting of *sukha-vedanā*, *dukkha vedanā*, *somanassa-vedanā*, *domanassa-vedanā* and *upekkhā- vedanā*.
- 3 *Saññakkhandha* — perception aggregate, comprising *perceptions* of form, sound, odour, taste, bodily impression and mental impression.

4 *Saṅkhārakkhandha* – aggregate of mental formations, comprising 50 cetasikas other than vedanā and saññā.

5 *Viññānakkhandha* – consciousness aggregate, consisting of 89 or 121 cittas

In grouping the components of each khandha, eleven aspects must be taken into account. These aspects are: past, present, future, internal, external, inferior (hīna), superior (paṇīta), distant (dure), near (santike), gross (olārika) and subtle (sukhuma).

2 The Five Aggregates of Clinging (*Five Upādānakkhandhas*)

43 *Pañc' upādānakkhandhā: rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārūpādānakkhandho viññānupādānakkhandho.*

The five aggregates of clinging are:

- (1) *rūpupādānakkhandha*,
- (2) *vedanupādānakkhandha*,
- (3) *saññupādānakkhandha*,
- (4) *saṅkhārūpādānakkhandha*,
- (5) *viññānupādānakkhandha*.

Explanation

In specifying the five khandhas, the Buddha has taken into account all the physical and mental phenomena. But in insight meditation, one does not investigate the lokuttara cittas and their associated cetasikas

as these do not form the objects of clinging and are not involved in the round of misery.

The 81 lokiya-cittas and their concomitants as well as the materiality aggregate form the objects of grasping for lobha and diṭṭhi which constitute the four upādānas. The division of these objects of grasping into five groups give rise to the five aggregates of clinging.

The Buddha states: “ Whatever kind of materiality there is, whether past, future or present, etc., connected with taints and subject to clinging -- this is called the materiality aggregate of clinging.” The other four aggregates are defined in the same way by the Buddha (S. 22: 48 / iii, 48).

- 1 *Rūpupādānakkhandha* — material aggregate consisting of 28 rūpas.
- 2 *Vedanūpādānakkhandha* — feeling aggregate consisting of *vedanās* associated with 81 lokiya cittas.
- 3 *Saññupādānakkhandha* — perception aggregate consisting of *saññās* associated with 81 lokiya cittas.
- 4 *Saṅkhārūpādānakkhandha* — aggregate of mental formations comprising 50 lokiya cetasikas other than vedanā and saññā.

5 Viññānupādānakkhandha — consciousness aggregate
 , consisting of *81 lokiya cittas*.

The Reason for Preaching two Types of Khandha

- 1 In order to show that there are only five aggregates of existence and that there are no ego, soul, self, person or atta, the Buddha classifies all physical and mental phenomena, whether mundane or supramundane, into five groups. This is his first Khandhadesanā.
- 2 In insight meditation, the lokuttara cittas and their concomitants are not investigated, because they do not belong to the group of suffering (dukkha-sacca). Only lokiya cittas, their associated cetasikas, and the materiality group are investigated in vipassanā, because they are grasped by upādāna (lobha and diṭṭhi) and they are involved in the round of misery. Besides they possess the characteristics of impermanence (anicca), suffering (dukkha) and non-self (anatta).

So the Buddha again classifies the physical and mental phenomena which are grasped by upādāna into five groups. This is his second Upādānakkhandhadesanā.

Nibbāna is Aggregate Freed (*Khandha-vimutti*)

In the classification of five aggregates of existence, Nibbāna is not included. The reason is that there is only one Nibbāna and it belongs to a class of its own. As it always exists, it cannot be differentiated as past, present and future.

Also it cannot be differentiated as internal (*ajjhattika*) and external (*bahidda*) — it belongs to the external. It cannot be differentiated as base (*hīna*) and supreme (*paṇīta*) — it belongs to the supreme. Neither can it be differentiated as distant (*dure*) and near (*santike*) — it is *dure* alone for it is far from ordinary knowledge. Furthermore, it cannot be differentiated as gross (*olarika*) and subtle (*sukhuma*) — it is subtle.

Bahidda, *paṇīta*, *dure* and *sukhuma* do not imply different Nibbānas -- they are the different attributes of the same Nibbāna.

So there are no two varieties of Nibbāna. Thus Nibbāna need not be classified as a *khandha*, and it is not included in the five aggregates. Therefore it is *khandha-vimutti*.

3 The Twelve Bases (*Āyatanas*)

*44 Dvādas' āyatanāni: cakkhāyatanam
sotāyatanam ghāṇāyatanam
jivhāyatanam kāyāyatanam*

*manāyatanaṃ rūpāyatanaṃ
saddāyatanaṃ gandhāyatanaṃ
rasāyatanaṃ phoṭṭhabbāyatanaṃ
dhammāyatanaṃ.*

The twelve bases are: *cakkhāyatana*,
soṭāyatana, *ghāṇāyatana*, *jivhāyatana*,
kāyāyatana, *manāyatana*, *rūpāyatana*,
saddāyatana, *gandhāyatana*, *rasāyatana*,
phoṭṭhabbāyatana, *dhammāyatana*.

Explanation

‘*Āyatana*’ means ‘base, source or sphere’. Here the twelve āyatanas mean the twelve bases or sources for the arising of consciousness and its concomitants.

The twelve bases are equally divided into two groups: (a) six internal bases representing six sense doors, and (b) six external bases comprising sense objects. All cittas, all cetasikas, all rūpas and Nibbāna are included in the twelve bases.

Thus the twelve bases offer another perspective on the whole. From this perspective the totality of ultimate realities is viewed by way of doors and sense objects. Concepts (*paññatti*) are excluded, since the notion of base (*āyatana*) extends only to ultimate realities, i.e., things existing by way of intrinsic nature (*sabhāva*), and does not extend to things that owe their existence to conceptual construction.

(a) Six Internal Bases (*Ajjhattikāyatana*)

- | | |
|-----------------------|-------------------------------------|
| 1 <i>Cakkhāyatana</i> | = <i>cakkhu-pasāda</i> — eye - base |
| 2 <i>Sotāyatana</i> | = <i>sota-pasāda</i> — ear - base |
| 3 <i>Ghāṇāyatana</i> | = <i>ghāṇa-pasāda</i> — nose -base |
| 4 <i>Jivhāyatana</i> | = <i>jivhā-pasāda</i> — tongue-base |
| 5 <i>Kāyāyatana</i> | = <i>kāya-pasāda</i> — body - base |
| 6 <i>Manāyatana</i> | = 89 or 121 cittas — mind - base |

(b) Six External Bases (*Bāhirāyatana*)

- | | |
|----------------------------|---|
| 7 <i>Rūpāyatana</i> | = <i>vaṇṇa</i> — visible object |
| 8 <i>Saddāyatana</i> | = <i>sadda</i> — sound |
| 9 <i>Gandhāyatana</i> | = <i>gandha</i> — odour |
| 10 <i>Rasāyatana</i> | = <i>rasa</i> — taste |
| 11 <i>Phoṭṭhabbāyatana</i> | = <i>pathavī, tejo, vāyo</i> —
tangible object |
| 12. <i>Dhammāyatana</i> | = 52 <i>cetasikas</i> , 16
<i>sukkhuma rūpas</i> , and
Nibbāna — mind object. |

Notes

- 1 The six internal bases consist of five *pasāda rūpas* and all consciousness. They represent the six sense doors.
- 2 The six external bases comprise the six sense objects. *Dhammāyatana* is a little short of *dhammārammana* as it does not contain *cittas*, *pasāda rūpas* and concept. *Cittas* and *pasāda rūpas* are already described as the six internal bases whereas concepts do not belong to realities; so they are excluded from *dhammāyatana*.

- 3 All cittas, all cetasikas, all rūpas, and Nibbāna are included in the twelve āyatanas.
- 4 Cognitive processes arise when the sense objects strike the respective sense doors. When the visible object strikes the eye- base, cakkhu-dvāra vīthi arises. When the sound strikes the ear-base, sota-dvāra vīthi arises, and so on. Thus the twelve āyatanas are the sources for the arising of cittas and cetasikas.
- 5 Those, who have difficulty to understand that there are only five aggregates (khandhas) in the whole universe, may understand that there are only twelve āyatanas in the whole universe. Thus they can see the non-existence of an ego-entity called 'atta' or 'soul' or 'self'. This understanding can lead to their liberation from the round of suffering.
- 6 One other reason why the 'āyatanas' are so called is that they cause the long cycle of misery.

5 The Eighteen Elements (*Dhātus*)

45 *Aṭṭhārasa dhātuyo: cakkhudhātu
sotadhātu ghānadhātu jivhādhātu
kāyadhātu rūpadhātu saddadhātu
gandhadhātu rasadhātu phoṭṭhabbadhātu
cakkhuviññāṇadhātu, sotaviññāṇadhātu
ghānaviññāṇadhātu jivhāviññāṇadhātu
kāyaviññāṇadhātu manodhātu,
dhammadhātu, manoviññāṇadhātu.*

The eighteen elements are : (1) the eye element, (2) the ear element, (3) the nose element, (4) the tongue element, (5) the body element, (6) the visible form element, (7) the sound element, (8) the odour element, (9) the taste element, (10) the tangible element, (11) the eye-consciousness element, (12) the ear-consciousness element, (13) the nose-consciousness element, (14) the tongue-consciousness element, (15) the body-consciousness element, (16) the mind element, (17) the mental- object element, (18) the mind-consciousness element.

Explanation

‘ *Dhātu* ’ means ‘ element ’ which bears its intrinsic property and its own characteristic. It really exists in nature and functions its purpose; but it is not a person or living being.

The eighteen elements are obtained from the twelve bases by dividing the mind base into seven elements of consciousness (*viññāṇa-dhātus*). In all other respects the bases and the elements are identical.

The Buddha has classified all the realities into 18 elements or *dhātus* for the benefit of those who could not understand the significance of five *khandhas* and twelve *āyatanas* to show them clearly that 18 elements exist in the whole universe and that no *atta* nor ‘soul’ nor ‘person’ nor living being really exists.

The eighteen elements are equally divided into three groups: (a) six subjective elements, (b) six objective elements, and (c) six intellectual elements.

(a) Six Subjective Elements (Dvāras)

- 1 *Cakkhudhātu* — *cakkhu-pasāda* — eye door
- 2 *Sotadhātu* — *sota-pasāda* — ear door
- 3 *Ghānadhātu* — *ghāna-pasāda* — nose door
- 4 *Jivhādhātu* — *jivhā-pasāda* — tongue door
- 5 *Kāyadhātu* — *kāya-pasāda* — body door
- 6 *Manodhātu* — *pañcadvārāvajjana* and two *sampaticchanas*.

(b) Six Objective Elements (Sense-objects)

- 7 *Rūpadhātu* — *vaṇṇa* — visible object
- 8 *Saddadhātu* — *sadda* — sound
- 9 *Gandhadhātu* — *gandha* — odour
- 10 *Rasadhātu* — *rasa* — taste
- 11 *Phoṭṭhabbadhātu* — *pathavī, tejo, vāyo* — tangible object
- 12 *Dhammadhātu* — 52 *cetasikas*, 16 *sukhuma rūpas* and *Nibbāna*.

(c) Six Intellectual Elements (Consciousness)

- 13 *Cakkhuvīññāṇadhātu* — 2 *cakkhuvīññāṇa cittas* (2 eye consciousness)
- 14 *Sotavīññāṇadhātu* — 2 *sotavīññāṇa cittas* (2 ear consciousness)
- 15 *Ghānavīññāṇadhātu* — 2 *ghānavīññāṇa cittas* (2 nose consciousness)

- 16 *Jivhāviññāṇadhātu* — 2 *jivhāviññāṇa cittas*
(2 tongue consciousness)
- 17 *Kāyaviññāṇadhātu* — 2 *kāyaviññāṇa cittas*
(2 body consciousness)
- 18 *Manoviññāṇadhātu* — 76 *cittas* excluding 10
dvipaṇca -viññāṇa *cittas*
and 3 manodhātu *cittas*.

Notes

- 1 Based on six sense doors and six sense objects, six types of consciousness arise. For example, when rūpadhātu (visible object) strikes cakkhudhātu (eye door), cakkhuviññāṇadhātu (eye consciousness) arises, and so on.
- 2 The 18 dhātus comprise all rūpas, all cittas, all cetasikas, and Nibbāna.
- 3 The 4 primary elements — viz., pathavīdhātu, āpodhātu, tejodhātu and vāyodhātu — should not be counted among the 18 elements, which of course include the 4 primary elements.
- 4 The knowledge that only 18 elements exist in a person and no ' self or ego or atta ' exists in insight meditation can lead to the attainment of the Path consciousness.

tomorrow is not sure, Just moment

**Table 1.3 Four Ultimate Realities as
Aggregates,
Bases and Elements**

Ultimate Realities 4	Aggregate 5	Bases 12	Elements 18
Matter 28	Materiality Aggregate	Eye base	Eye element
		Ear base	Ear element
		Nose base	Nose element
		Tongue base	Tongue element
		Body base	Body element
		Form base	Form element
		Sound base	Sound element
		Odour base	Odour element
		Taste base	Taste element
		Tangible base	Tangible element
Mental Factors 52 Nibbāna	Feeling Aggregate	Mental - object base (Subtle matters, mental factors, Nibbāna)	Mental-object elements (same as above)
	Preception		
	Mental Formations Aggregate		
	None		
Consciousness 89	Consciousness Aggregate	Mind base	Eye consciousness Ear Nose Tongue Body Mind element Mind consc.elem.

5 Four Noble Truths (*Ariya- Saccas*)

*46 Cattāri Ariyasaccāni: dukkham
Ariyasaccam dukkhasamudayo
Ariyasaccam, dukkhanirodho
Ariyasaccam, dukkhanirodhagāmini
paṭipadā Ariyasaccam.*

The Four Noble Truths are:

- (1) the noble truth of suffering,
- (2) the noble truth of the origin
of suffering,
- (3) the noble truth of the cessation
of suffering, and
- (4) the noble truth of the path leading
to the cessation of suffering.

Explanation

‘ *Sacca*’ means ‘ truth’. The truth that can be understood fully only by noble persons is called ‘ariyasacca’, i.e., Noble Truth.

The Four Noble Truths are the essential teaching of the Buddha, discovered by him on the night of his Enlightenment and expounded by him repeatedly during his long ministry. These four truths are called Noble Truths because they are penetrated by noble ones; because they are the truths taught by the supreme Noble One; because their penetration leads to the state of a noble one (*ariya*); and because they are the real, unalterable, undeceptive truths about existence.

The four Noble Truths encompass everything in the mundane and supramundane spheres, and they are the briefest synthesis of the entire teachings of the Buddha. They are truly universal laws of the highest form for those who see them clearly become noble persons.

The Abhidhamma names, the common names, and the meanings of the four Noble Truths are shown in Table 1.4.

Table 1.4 Four Noble Truths

Abhidhamma name	Common name	Meaning
1 <i>Dukkha Ariyasacca</i>	<i>Dukkha sacca</i>	the noble truth of suffering
2. <i>Dukkhasamudaya Ariyasacca</i>	<i>Samudaya sacca</i>	the noble truth of the cause of suffering
3. <i>Dukkhanirodha Ariyasacca</i>	<i>Nirodha sacca</i>	the noble truth of the cessation of suffering
4. <i>Dukkhanirodha-gāminipaṭipadā Ariyasacca</i>	<i>Magga sacca</i>	the noble truth of the path leading to the cessation of suffering

• The essential Elements of each Noble Truth

- 1 Eighty-one lokiya cittas, 51 lokiya cetasikas excluding lobha, and 28 types of rūpa are the essential elements of the Noble Truth of suffering. They form

the long cycle of rebirth and misery in the three spheres — namely, Kāma-loka, Rūpa-loka, and Arūpa-loka.

- 2 The essential element of the Noble Truth of the Cause of Suffering is taṇhā which is lobha present in 12 akusala-cittas. Taṇhā brings about rebirth and misery in the unending chain of continuous existence.
- 3 The real essence of the Noble Truth of the Cessation of suffering is Nibbāna which is realized when taṇhā or craving is eradicated.
- 4 The eight cetasikas which are present as maggaṅgas in the four Path-consciousness are the essential elements of the Noble Truth of the path leading to the cessation of suffering.

These cetasikas are *paññā* as *sammādiṭṭhi*, *vitakka* as *sammāsaṅkappa*, *sammāvācā*, *sammākammanta*, *sammā-ājīva*, *vīriya* as *sammāvāyāma*, *sati* as *sammāsatī*, and *ekaggatā* as *sammāsamādhi*.

Notes

- 1 The noble truth of suffering is expounded as twelvefold; the suffering of birth, ageing, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging. Concisely, this noble truth comprises all phenomena of the three mundane planes of existence except craving (taṇhā).

(P.6)

The first noble truth teaches us that all forms of

existence whatsoever are unsatisfactory as they are subject to suffering.

- 2 The noble truth of the cause of suffering is a single factor, namely, craving (*taṇhā*), which is lobha cetasika. Craving, however, has three aspects: craving for sense pleasures (*kāmatāṇhā*), craving for continued existence (*bhavataṇhā*), and craving for non-existence or self annihilation (*vibhavataṇhā*).

The second noble truth teaches us that all suffering and all rebirths are produced by craving.

- 3 The noble truth of the cessation of suffering is also a single factor: it is Nibbāna, which is to be realized by the eradication of craving.
- 4 The noble truth of the path to the cessation of suffering is the Noble Eightfold Path. In the four Noble Truths, this path refers to the eight cetasikas corresponding to the eight path factors arisen in the cittas of the four supramundane paths. In the requisites of enlightenment, the eight path factors may be either mundane or supramundane.

The third noble truth teaches us that extinction of craving necessarily results in extinction (*nirodha*) of rebirth and suffering. The extinction of rebirth and suffering results in eternal peace (*santisukha*) which is Nibbāna.

The fourth noble truth teaches us that the Eightfold Noble path is the true path that leads to the extinction of rebirth and suffering.

5 The noble truth of suffering and the noble truth of the cause of suffering are known as lokiya-saccas; the latter is the cause and the former is the effect.

The noble truth of the cessation of suffering and the noble truth of the path to the cessation of suffering are known as lokuttara sacca; again the latter is the cause and the former is the effect.

A Clarification

47 *Ettha pana cetasika-sukhumarūpa-
Nibbāna-vasena ekūnasattati
dhammā dhammāyatana dhammadhātū'
ti sankham gacchati.*

48 *Manāyatanam eva sattaviññāṇa-
dhātuvasena bhijjati.*

Herein a clarification is inserted: in the compendium of the whole, sixty-nine entities comprising 52 mental factors, 16 kinds of subtle matter and Nibbāna, are regarded as the mental-object base and the mental-object element. The mind base itself is divided into the seven elements of consciousness.

Summary

49 *Rūpañ ca vedanā saññā sesacetasikā tathā,
Viññāṇam iti pañc'ete pañcakkhandhā
ti bhāsītā.*

50 *Pañcupādanakkhandhā ti, tathā
tebhūmakā matā.*

*Bhedābhāvena Nibbānaṃ ,
khandhasaṅgāhanissatāṃ.*

51 *Dvārārammana-bhedena, bhavaṃ
āyatanaṃ ca
Dvārālamba-ta-d-uppanna-pariyāyena
dhātuyo.*

52 *Dukkhaṃ tebhūmakam vaṭṭam
taṇhā samudayo bhava.
Nirodho nāma nibbānaṃ maggo lokuttaro
māro.*

53 *Maggayuttā phala c'eva catusacca-
vinissatā.
Iti pañcappabhedenā pavutto sabhasaṅgaho.*

Matter, feeling, perception, the remaining mental factors, and consciousness — these five are called the five aggregates.

Those same states, that is, matter, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, that pertain to the three mundane spheres (*kāma*, *rūpa* and *arūpa* planes) are regarded as the five aggregates of clinging.

As *Nibbāna* lacks differentiation (such as past, present, future), it is free from being included in the category of aggregates.

Owing to the differentiation as six sense doors and six types of sense objects, there are twelve bases (for the arising of *citta*s and *cetasikas*).

In accordance with six doors, six sense objects and the six types of consciousness that arise at the

twelve bases, there are eighteen elements.

The psychophysical phenomena which arise in the round of existence in the three spheres belong to the Noble Truth of Suffering. Craving is the Noble Truth of the Cause of Suffering. Nibbāna is the Noble Truth of the Cessation of Suffering. The eight Path-factors which associate with the four magga-cittas form the Noble Truth of the Path leading to the Cessation of Suffering.

The mental states associated with the path and the fruits are excluded from the four Noble Truths.

Thus the compendium of the whole has been explained in five ways.

*Iti Abhidhammatthasaṅgahe
Samuccayasaṅgahavibhāgo nāma
Sattamo paricchedo.*

Thus ends the seventh chapter in the Manual of Abhidhammā entitled the compendium of categories.

Reference:

- 1 "Abhidhammatthasaṅgaha " by Anuruddhacariya, transcribed by Bhaddanta Dr. Sīlānāndābhivaṃsa, Rector of International Theravāda Buddhist Missionary University.
- 2" Basic Abhidhamma " by Ven Janakābhivaṃsa, written in Myanmar , pp.405-465.
- 3 "The Essence of Buddha Abhidhamma" by Dr. Mehm Tin Mon, Yadanar Min Literature, Yangon, 1995, pp 253-294

4 "A Manual of Abhidhamma" by Ven. Mahāthera Nārada.

5 "A Comprehensive Manual of Abhidhamma"
(Abhidhammattha Saṅgaha) edited by Bhikkhu Bodhi,
Buddhist Publication Society, pp.264-291.

Review Questions

- 1 Enumerate the 72 kinds of ultimate entities called 'Vatthudhammā'.
- 2 What are the four 'Āsavas'? How do they intoxicate beings?
- 3 What are the four 'Oghas'? How do they overwhelm beings?
- 4 Explain the significances of four 'Yogas' and four 'Ganthas'.
- 5 What make men cling strongly to sense objects and false views? Why is diṭṭhi differentiated as three types of clinging?
- 6 What are the major obstacles to the attainment of jhānas, maggas, and phalas?
- 7 What is 'anusaya'? Where does it lie? Describe the seven anusayas.
- 8 What are the ten fetters according to Abhidhamma Piṭaka that bind beings to the wheel of existence?
- 9 Describe the ten 'saṃyojanas' according to Sutta Piṭaka. How do they bind beings to the wheel of existence?
- 10 What is 'kilesā'? Describe the ten kilesas. How are they multiplied to 1500 kilesās?

- 11 Does consciousness have roots? What are these roots?
- 12 What is 'jhānaṅga' ? What is its function? Enumerate the jhānaṅgas.
- 13 What do ' magga' and 'maggaṅga' mean? Describe the factors of the path that lead to lower abodes.
- 14 What does ' Indriya' mean? How many indriyas does a female worldling possess?
- 15 What are the nine 'powers' or ' balas'? Which ones predominate in wicked persons?
- 16 What is the difference between 'indriya' and 'adhipati'? Describe the four predominants which lead to success.
- 17 How many types of nutriment do we need to remain alive? How do they sustain our existence?
- 18 Enumerate the requisites of enlightenment 'Bodhi'. Which ultimate entities represent them?
- ~ 19 What is the only way to end pain and grief? Elaborate it.
- ~ 20 What are the four supreme efforts? Explain how we should exert these efforts.
- ~ 21 What are the five ' enemies' that agitate and distract the mind, and what are the five ' friends' or 'powers' that we can rely on to tranquillize and purify the mind?

- 22 What are the seven factors of enlightenment?
How can they be developed?
- 23 Describe the ultimate entities which constitute the factors of the Eightfold Noble Path. Where can this path lead to?
- 24 Elaborate the threefold Noble Training. Can this Training be undertaken by householders?
- 25 How can all the psycho-physical phenomena in the whole universe be classified as five aggregates or khandhas? What is the significance of such classification?
- ✓26 Why did the Buddha preach two khandha desanās? Is Nibbāna included in these khandhas? Why?
- ✓27 How can the totality of ultimate realities be viewed in terms of twelve bases called āyatanas? Describe these bases.
- 28 What does 'dhātu' mean?. How can all the realities be classified as eighteen dhātus? What is the significance of such classification?
- 29 How can one realize definitely in insight meditation that the soul or atta or self does not really exist?
- 30 What are the four Noble Truths? Are they universal truths? Why are they called 'Ariya-saccas'?
- 31 Explain the four Noble Truths briefly. What do they teach us?
- 32 The human existence is not worthwhile without the knowledge of khandas, āyatanas, dhātus and saccas. Do you agree with this statement? Give reasons.

CHAPTER II

COMPENDIUM OF CONDITIONALITY (*Paccayaśaṅgaha*)

Introductory Verse

1 *Yesam̐ saṅkhatadhammānaṃ, ye dhammā
paccayā yathā. Taṃ vibhāgaṃ ih'edāni,
pavakkhāmi yathārahaṃ.*

Conditioned states (*saṅkhatadhammā*) arise in dependence on conditioning states (*paccayadhammā*) by means of various conditioning forces (*paccayasatti*). Those conditioning states, conditioned states, and conditioning forces will now be explained in a fitting manner.

Two Methods of Conditioning

2 *Paṭiccasamuppādanayo paṭṭhānanayo
c' eti Paccayaśaṅgaho duvidho veditabbo.*

3 *Tattha tabbhāva-bhāvi-bhāvākāra-
matt'opalakkhito Paṭiccasamuppādanayo.
Paṭṭhānanayo pana āhacca -paccayaṭ-
ṭhitim ārabbhā pavuccati. Ubhayam
pana vomissetvā papañcenti Ācariyā.*

The compendium of conditionality should be understood as twofold:

- (1) Paṭiccasamuppāda method — the method of dependent arising, and
- (2) Paṭṭhāna method — the method of conditional relations.

Of these, the method of dependent arising is marked by the simple happening of a state in dependence on some other state.

The method of conditional relations is discussed with reference to the conditioning forces of conditions.

Teachers elaborate these two methods by mixing them.

[For example, in Visuddhimagga, chapter XVII, the twenty-four conditional relations are used to elucidate the relationship between each pair of factors in the twelvefold formula of dependent arising.]

The Method of Dependent Arising (*Paṭiccasamuppādanaya*)

The Eleven Causal Relations

- 4 *Tattha* (i) *avijjāpaccayā saṅkhārā*,
- (2) *saṅkhārapaccayā viññāṇam*,
- (3) *viññāṇapaccayā nāmarupam*,
- (4) *nāmarūpapaccayā saḷāyatanaṃ*,
- (5) *saḷāyatanaṃ paccayā phasso*,
- (6) *phassapaccayā vedanā*,
- (7) *vedanā paccayā taṇhā*,
- (8) *taṇhāpaccayā upādānam*,
- (9) *upādānapaccayā bhavo*,

- (10) *bhava- paccayā jāti.*
 (11) *jātipaccayā jarāmarañam soka-parideva-
 dukkha-domanass' - upāyāsā sambhavanti*
*Evam etassa kevalassa dukkhakkhan-
 dhassa samudayo hoti ti.*
Ayam ettha Paṭiccasamuppādanayo.

Therein:

- (1) Dependent on ignorance arise kamma formations.
- (2) Dependent on kamma formations arises resultant consciousness.
- (3) Dependent on resultant consciousness arise associated cetasikas (*nāma*) and kammaja-rūpa.
- (4) Dependent on mind-and-matter (*nāma-rūpa*) arise the six internal bases (*saḷāyatana*).
- (5) Dependent on the six internal bases arises contact (with the six sense-objects).
- (6) Dependent on contact (*phassa*) arises feeling (*vedanā*).
- (7) Dependent on feeling arises craving (*taṇhā*).
- (8) Dependent on craving arises clinging (*upādāna*).
- (9) Dependent on clinging arises kamma-formations (*kamma-bhava*) and rebirth process (*upapatti- bhava*).

- (10) Dependent on kamma formations
(in the present existence) arises birth
(in the future existence).
- (11) Dependent on birth arise decay-and-death,
worry, lamentation, pain, grief, and despair.
Thus arises this whole mass of suffering.
Herein, this is the method of dependent
arising.

Explanation

1 Avijjāpaccayā saṅkhārā

Ignorance (*avijjā*) conditions kamma-formations (*saṅkhārā*) to arise, or in other words, kamma-formations arise dependent on ignorance.

Herein, *avijjā* is moha cetasika present in the 12 akusala cittas. Moha obscures perception and blinds man's vision from seeing the true nature of sense objects. Thus living and non-living things appears to him as permanent (*nicca*), pleasant (*sukha*), substantial (*atta*), and beautiful (*subha*) whereas in reality they are impermanent (*anicca*), liable to suffering (*dukkha*), void of substance (*anatta*), and disgusting (*asubha*).

According to the suttanta method of explanation, moha is the ignorance of the four Noble Truths. According to the Abhidhamma method, *avijjā* or moha is the ignorance of eight departments : the four Noble Truths, the past khandha-āyatana groups (past existence), the future khandha-āyatana groups

(future existence), the front connection and the rear connection of the present khandha-āyatana groups (previous existence and next existence), the causal relations of Paṭiccasamuppāda which include kamma and its effect.

Saṅkhāra means kamma formations or 29 volitions (*cetanās*) associated with 17 lokiya kusala cittas and 12 akusala cittas.

The 13 volitions associated with 8 mahākusala cittas and 5 rūpavacara kusala cittas are collectively called meritorious volitional formations (*puññabhisāṅkhāra*).

The 12 volitions associated with 12 akusala cittas are collectively called demeritorious volitional formations (*apuññābhisāṅkhāra*).

The 4 volitions associated with 4 arūpāvacara kusala cittas are collectively called imperturbable (calm) volitional formations (*āneñjābhisāṅkhāra*).

How does avijjā condition saṅkhāra to arise?

Because of ignorance about kamma and its effect, people commit immoral actions for immediate self benefit. Because of the delusion thinking that sensual pleasure, jhāna-bliss, and celestial bliss are real forms of happiness, people perform dāna, sīla, and bhāvanā in order to attain such happiness either in the present or in future lives. Thus people accumulate both unwholesome and wholesome kammas (*saṅkhāra*) as the result of ignorance or delusion (*avijjā*).

An alternate explanation is this: when the mental stream of a living being is imbued with ignorance, his volitional activity generates kamma with the potency to produce results in future existences. Hence ignorance is taken as the chief condition for kamma formations. Ignorance is predominant in unwholesome activities, while it is latent in mundane wholesome activities. Hence both mundane wholesome and unwholesome kamma formations arise dependent on ignorance.

2 Saṅkhārapaccayā Viññāṇam

Kamma formations (*saṅkhāra*) condition resultant consciousness (*viññāṇa*) to arise, or in other words, resultant consciousness arises dependent on kamma formations.

Here kamma formations (*saṅkhāra*) means the 29 volitions (*cetanās*) associated with 17 lokiya kusala cittas and 12 akusala cittas.

Viññāṇa means the rebirth-consciousness which is the initial resultant of kamma-formations. But *saṅkhāra* goes on producing vipāka cittas throughout the whole new existence. So all the 32 lokiya-vipāka cittas that are produced by the 29 volitions (kammās) are taken to represent *viññāṇa* as the direct effect of *saṅkhāra*.

Thus the second causal relation should be interpreted as follows.

At paṭisandhi-kāla, the 11 akusala cetanās

(excluding uddhacca-cetanā) and the 17 lokiya kusala cetanās condition the arising of 19 types of rebirth consciousness.

At pavatti-kāla, all the 12 akusala cetanās and the 17 lokiya kusala cetanās continue to condition the arising of the 32 lokiya vipāka cittas. These can be split up as follows.

(i) *Apuññābhisaṅkhāra* (12 *akusala cetanās*) conditions the arising of 7 *akusala vipāka cittas*.

(ii) *Puññābhisaṅkhāra* (8 *mahākusala cetanās* and 5 *rūpāvacara kusala cetanās*) conditions the arising of 8 *ahetuka kusala vipāka cittas*, 8 *mahāvipāka cittas* and 5 *rūpāvacara vipāka cittas*.

(iii) *Ānenjābhisaṅkhāra* (4 *arūpāvacara cetanās*) conditions the arising of 4 *arūpāvacara vipāka cittas*.

So it should be understood that from the very first moment of conception in the mother's womb the kamma-resultant consciousness of the embryonic being is functioning and it goes on functioning as life-continuum and seeing consciousness, hearing consciousness, etc., throughout the whole new existence. Of course, it terminates as death-consciousness finally.

3 Viññāṇapaccayā nāma-rūpaṃ

Viññāṇa conditions *nāma-rūpa* to arise, or in other words, *nāma-rūpa* arises dependent on *viññāṇa*.

Whereas in step (2) *viññāṇa* refers exclusively to resultant consciousness, here it signifies both

resultant consciousness (*vipāka viññāṇa*) and the kamma consciousness (*kamma viññāṇa*).

Vipāka viññāṇa means the 32 lokiya vipāka cittas mentioned in the second causal relation.

Kamma viññāṇa means cittas associated with cetanā kamma, and it refers back to the 29 wholesome and unwholesome kammās which have been described as saṅkhāra. This back reference is required because only kammās, and not vipāka cittas, can produce 18 types of kammaja rūpa.

In *nāmarūpaṃ*, *nāma* refers to the 35 cetasikas which associate with the 32 lokiya vipāka cittas. In terms of aggregates, the 35 cetasikas represent three mental aggregates — viz., vadanakkhandha, saññakkhandha, and saṅkhārakkhandha. The second part, *rūpaṃ*, refers to 18 kammaja rūpas.

To summarise, 32 lokiya vipāka viññāṇas condition the arising of 35 cetasikas or three nāmakkhanda, while the 29 kamma-viññāṇas condition the arising of 18 kammaja rūpas. These phenomena constitute the third causal relation.

We should understand that kamma starts producing vipāka cittas and kammajarūpas from the very first moment of conception. When vipāka cittas, are formed, the associated cetasikas (three nāmakkhanda) are formed simultaneously. Since kammaja rūpas constitute rūpakkhanda and vipāka cittas, viññāṇakkhandha, we have all the five aggregates of existence for the new embryo to manifest itself as a living being.

However, all the five aggregates are formed only in pañcavokārabhava — that is, those realms where all five aggregates are found. In catuvokārabhava- that is, the immaterial realms where only the four mental aggregates are found, kamma produces vipāka cittas and cetasikas only. In ekavokārabhava—that is, the Asaññasatta realm where only the materiality aggregate is found, kamma conditions the arising of rūpa alone.

4 Nāmarūpapaccayā saḷāyatanaṃ

Nāmarūpa conditions *saḷāyatana* to arise, or in other words, saḷāyatana arises dependent on nāmarūpa.

Nāmarūpa here refers to the 35 cetasikas (three nāmakkhanda) which associate with the 32 lokiya vipāka cittas, and the 18 kammaja rūpas as stated in the third relation.

Saḷāyatana refers to the six ajjhāyatānas (six internal bases) - namely, cakkhāyatana, sotāyatana, ghāṇāyatana, jivhāyatana, kāyāyatana and manāyatana. The first five āyatānas represent the five pasāda rūpas which are present among the 18 kammaja rūpas. Manāyatana here refers to only the 32 lokiya vipāka cittas as we are describing only the cause-effect relations.

We have seen in the third causal relation that 35 cetasikas arise as a consequence of the 32 lokiya vipāka cittas. Now we see that the 35 cetasikas recon-

dition the arising of the 32 lokiya- vipāka cittas. This illustrates that they relate to each other as mutuality condition (*aññamaññapaccaya*).

In the sensuous plane *nāmarūpa* conditions the arising of all six internal bases; in the fine-material plane only three bases arise — the eye, the ear, and the mind bases; in the immaterial plane *nāma* alone conditions the arising of the mind base (*manāyatana*) only.

5 *Salāyatana* *paccayā phassa*

Salāyatana conditions contact (*phassa*) to arise, or in other words *phassa* arises in dependence on *salāyatana*.

Salāyatana means the six internal bases (*ajjhātikāyatana*). *Phassa* here indicates the *phassa* *cetasika* that arises together with the 32 lokiya vipāka cittas.

When a visible form strikes the eye-base (*cakkhāyatana*), eye consciousness arises at the point of contact in association with the seven sabbacitta *cetasikas* including *phassa* and *vedanā*. This *phassa* furnishes the “coming together” (*saṅgati*) of consciousness and the mental factors with the visible object at the eye-base. It marks the coming together or contact of the eye-base, the visible form and the eye-consciousness. Since it arises at the eye-base, it is called the eye-contact (*cakḥusamphassa*). Thus *cakkhāyatana* conditions the arising of *cakḥusamphassa*,

sotāyatana conditions the arising of *sotasamphassa*,
ghānāyatana conditions the arising of *ghānasamphassa*;
jivhāyatana conditions the arising of *jivhāsamphassa*;
kāyāyatana conditions the arising of *kāyasamphassa*;
manāyatana conditions the arising of *manosamphassa*;
samphassa is synonymous with *phassa*.

6 Phassapaccayā vedanā

Phassa conditions the arising of *vedanā*, or in other words, *vedanā* arises in dependence on *phassa*.

Here *phassa* is the *phassa-cetasika* associated with the 32 *lokiya vipāka citta*s as described in the causal relation (5). *Vedanā* is also the *vedanā-cetasika* associated with the 32 *lokiya vipāka citta*s.

Whenever contact (*phassa*) occurs, feeling (*vedanā*) arises simultaneously, conditioned by that same contact. Though they arise simultaneously, *phassa* is regarded as the cause, and *vedanā* as the effect. In accordance with the six types of *phassa* that have been enumerated in the previous causal relation, there are six types of *vedanā*.

Cakkhusamphassa conditions the arising of *cakkhu -
 samhassajāvedanā*,

Sotasamphassa causes *sotasamphassajāvedanā* to arise;
Ghānasamphassa causes *ghānasamphassajāvedanā* to arise;

Jivhāsamphassa causes *jivhāsamphassajāvedanā* to arise;

Kāyasamphassa causes *kāyasamphassajāvedanā* to

how many type of feeling is associated with
 Samuppāda, count them?

Manosamphassa causes *manosamphassajāvedanā* to arise.

7 *Vedanāpaccayā taṇhā*

Vedanā conditions *taṇhā* to arise, or *taṇhā* (craving) arises in dependence on *vedanā* (feeling).

Vedanā here means the six types of *vedanā* enumerated as *cakkhusamphassajā - vedanā*, *sotāsamphassajā vedanā*, etc. In the causal relations explaining how each individual is going round and round in the wheel of existence, the cause produces the effect, and the effect becomes the cause again to produce its effect. Some authors, however, like to take all the *vedanās* associated with the 81 *lokiya cittas* as the cause, since *vedanā* is playing the role of the cause here.

Now the craving (*taṇhā*) which arises as the result of *vedanā*(feeling) is also of six types — viz., craving for forms (*rūpatāṇhā*), craving for sounds (*sadda-tāṇhā*), craving for odours (*gandha-tāṇhā*), craving for tastes (*rasa-tāṇhā*) craving for tangible objects (*phoṭṭhabba-tāṇhā*), and craving for mental objects (*dhamma - tāṇhā*).

Each type of craving becomes threefold according to whether it is simply for sensual pleasure; or craving for existence, i.e., craving conjoined with the view of eternalism (*sassatadiṭṭhi*); or craving for annihilation, i.e., craving conjoined with the view of nihilism (*uccheda diṭṭhi*). In all its varieties, craving is ultimately reducible to the *cetasika* 'lobha' which is

associated with eight lobhamūla cittas.

Although craving is distinguished by way of its object, the craving itself actually depends on the feeling that arises through contact with the object. When one experiences a pleasant feeling, one relishes that pleasant feeling and desires the object only insofar as it arouses the pleasant feeling. On the other hand, when one experiences a painful feeling, one has a craving to be free from the pain and one longs for a pleasant feeling to replace it. Neutral feeling has a peaceful nature, and this too becomes an object of craving.

Thus the three types of feeling (*vedanā*) condition the arising of various types of craving (*taṇhā*).

8 Taṇhāpaccayā upādānaṃ

Craving (*taṇhā*) conditions clinging (*upādāna*) to arise, or clinging arises in dependence on craving.

Taṇhā here refers to the six types of craving for the six-sense-objects — namely, *rūpa taṇhā*, *sadda-taṇhā*, *gandha-taṇhā*, *rasa-taṇhā*, *phoṭṭhabba-taṇhā*, and *dhamma-taṇhā*.

Upādāna stands for the four types of clinging — viz, *kāmupādāna*, *diṭṭhupādāna*, *sīlabatupādāna*, and *attavādupādāna* — which have been described in the previous chapter.

Let us first consider the arising of *kāmupādāna* as a consequence of taṇhā. Kāmupādāna is strong desire for or clinging to the five types of sense-objects, and essentially it is 'lobha' present in eight lobhamūla cittas.

So both the cause 'taṇhā' and the effect 'kāmapādāna' stand for lobha. How can lobha be the cause as well as the effect? The explanation is four-fold:

(1) When one encounters a pleasant sense object, the initial or weak desire (greed) for the object is taṇhā, while the intensified greed which is developed by repeated contact with the object is called kāmapādāna.

(2) Other commentators have the view that the desire to get an object is taṇhā while the strong attachment or clinging to the object after getting the object is kāmapādāna.

(3) Furthermore, taṇhā is the opposite of *appicchatā* (frugality) whereas kāmapādāna is the opposite of *santuṭṭhitā* (contentment).

(4) Taṇhā is the cause of suffering encountered in acquiring wealth whereas kāmapādāna is the cause of suffering encountered in guarding the wealth.

Thus it is appropriate to say that taṇhā (feeling) conditions kāmapādāna (clinging) to arise.

We have to explain further how the remaining three upādānas arise as the result of taṇhā. These upādānas are: *diṭṭhupādāna* (clinging to false views), *sīlabbatupādāna* (clinging to canine or hoving morality), and *attavādupādāna* (clinging to the 'atta' or 'soul' theory).

The clinging to the theory that 'atta' or 'I' exists is synonymous with 'sakkāyaditṭhi' which is 'personality-belief' taking the five aggregates of existence as a person or as 'I'. This belief is clearly the outcome of the attachment (*taṇhā*) to oneself.

Those, who practise the canine or bovine morality or other futile practices such as sleeping on thorns are actually doing so for the betterment of their "selves" out of the attachment to their "selves".

Thus the causal relation that *taṇhā* conditions the arising of *upādāna* is well justified.

9 Upādānapaccayā bhavo

Clinging (*upādāna*) conditions existence (*bhava*) to arise, or existence arises in dependence on clinging.

'*Bhava*' literally means 'becoming' or 'existence'. But here it means the active kamma-process of becoming (*kammabhava*) and the passive kamma-resultant process of existence (*upapattibhava*).

The active kamma-process of becoming (*kammabhava*) denotes all wholesome and unwholesome kammas that lead to new existence. It includes the 29 types of wholesome or unwholesome volitions (*cetanās*) associated with the 17 lokiya-kusala cittas and 12 akusala cittas, that is, the 29 kammas similar to *saṅkhāra* which is explained in the first causal relation. The only difference between *saṅkhāra* and *kammabhava* is that the former pertains to the past

existence and the latter to the present existence.

The passive kamma-resultant process (*upapattibhava*) denotes the rebirth-process. In essence, *upapattibhava* stands for 32 lokiya-vipāka cittas, their associated 35 cetasikas and 18 kammaja-rūpas born of kamma. These essential elements are the same as those symbolised by 'viññāṇa' and 'nāma-rūpa' in the second and the third causal relations.

As saṅkhāra conditions the arising of 'viññāṇa' and 'nāma-rūpa' in the past, so too kammabhava will condition the arising of 'upapattibhava' in the future.

Clinging (*upādāna*) is a condition for active kamma-process because, under the influence of clinging, one engages in action in order to get what one strongly craves for, and in so doing one accumulates both wholesome and unwholesome kammas. These kammas condition the arising of 32 lokiya-vipāka cittas, their associated 35 cetasikas and 18 kammaja rūpas in the future. Clinging is also a condition for the passive kamma-resultant process because the same clinging leads one back into the round of rebirth in a state determined by one's kamma.

10 Bhavapaccayā jāti

Existence (*bhava*) conditions birth (*jāti*) to arise or birth arises in dependence on existence.

Existence (*bhava*) here means the active kamma-process of becoming (*kammabhava*). It denotes the 29 types of wholesome and unwholesome kammas as

described in the ninth causal relation.

Birth (*jāti*) denotes the arising or becoming of the rebirth-process (*upapattibhava*). From the time of conception till death, throughout the new existence, kammabhava conditions the arising of 32 lokiya vipāka cittas, their associated 35 cetasikas and 18 kammaja rūpas that make up upapattibhava. These lokiya vipāka cittas, cetasikas and kammaja rūpas comprise all the 20 forms of rebirth-process in the 31 planes of existence.

Thus through wholesome and unwholesome kamma-processes (kammabhava) are conditioned the rebirth-processes (*upapattibhava*). The tenth causal relation combines the second and the third causal relations; they teach practically the same thing that is, kamma is the cause of rebirth.

11 Jātipaccayā jarāmarañam-sokaparideva- dukkha - domanassa- upāyāsā sambhavanti

Birth (*jāti*) conditions the arising of decay-and-death (*jarāmarañā*), sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upāyāsā*).

Now birth (*jāti*) refers to the arising of rebirth-process (*upapattibhava*) which actually denotes the arising of 32 lokiya vipāka cittas, their associated 35 cetasikas and 18 kammaja rūpas.

Now every ultimate reality (*paramattha*) has the characteristics of arising (*uppāda*), existing (*thīti*), and

dissolving (*bhaṅga*). Thus after *uppāda*, *thīti* and *bhaṅga* must inevitably follow. *Uppāda* is called *jāti*, *thīti*, *jarā*, and *bhaṅga*, *marāṇa*. So *jarā* - *marāṇa* must arise as a consequence of *jāti*.

As the arising, the existing, and the dissolving of upapattibhava are designated as *jāti*, *jarā*, and *marāṇa*, respectively, we should note that beings are facing rebirth, decay (ageing) and death at every instant according to Abhidhamma.

Conventionally, we think that we are born just once, become old as the years pass by, and then die just once in this life. The phenomenon that death arises as a consequence of rebirth at every conscious moment is known as “*Khaṇikamarāṇa*”.

As the results of rebirth (*jāti*), worry (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*), and despair (*upāyāsa*) may also arise. These five resultants are not primary nor inevitable; they are secondary and may or may not arise depending on conditions. They are absent in brahmās, and may also be unknown to an embryo which dies in the womb or in an egg.

Thus we should differentiate between primary and secondary effects of *jāti*.

Jarāmarāṇa is the primary and compulsory resultant of *jāti*; *soka*, *parideva*, *dukkha*, *domanassa*, and *upāyāsa* are secondary and optional resultants of *jāti*.

‘*Soka*’ (worry or sorrow) is the unpleasant feeling (*domanassa-vedanā*) present in two dosamūla cittas.

‘*Parideva*’ (lamentation) is *cittaja vipallāsa sadda-rūpa* which means mind-produced reversal sound.

‘*Dukkha*’ (pain) is the *vedanā cetasika* or *dukkha vedanā* associated with *dukkha-sahagata kāyaviññāṇa citta*.

‘*Domanassa*’ (grief) is the *vedanā cetasika* or *domanassa vedanā* associated with the two *dosamūla citta*s.

‘*Upāyāsa*’ (despair) is the resentment produced by excessive mental suffering. It is anger(*dosa*) present in the two *dosamūla citta*s.

A comparison between grief, lamentation and despair describes that grief is like the boiling of oil in a vessel; lamentation which is the outward expression of grief is like the overflow (boiling over) from the vessel when the cooking is done with strong fire; despair is like the simmering in the vessel of what remains after boiling over.

Some Notable Aspects of the Law *mmlkij*

*5 Tatthā tayo addhā dvādas’ aṅgāni
vīsati’ākārā tisandhi catusaṅkhepā tīni vaṭṭāni
dve mūlāni ca veditabbāni.*

In the law of Dependent Origination (*Paṭiccasamuppāda*), three periods (*kāla*), twelve factors (*aṅga*), twenty modes (*ākāra*), three connections (*sandhi*), four abridgments (*saṅkhepa*), three rounds (*vaṭṭa*) and two roots (*mūla*) should be taken into consideration.

An insert should be made that in the Doctrine of Dependent Arising the terms worry and so on just denote the secondary resultants of birth.

1 Three Periods (*Kāla*)

6 *Katham? Avijjāsaṅkhārā atīto addhā,
jātijarāmarañam anāgato addhā, majjhe
attha paccuppanno addhā ti tayo addhā.*

How? Ignorance and kamma formations belong to the past period; birth and ageing-and-death belong to the future period; the middle eight factors belong to the present. Thus there are three periods.

Explanation

- (i) Past — *avijjā, saṅkhārā,*
- (ii) Present — *viññāṇa, nāmarūpa, saḷāyatana,
phassa, vedanā, taṇhā, upādāna,
kammabhava,*
- (iii) Future — *jāti, jarāmarañā.*

In the past, because a person's view is blinded by ignorance (*avijjā*), he does not understand kamma and its result as well as the misery of the round of rebirth (*saṃsāra*). So he performs both wholesome and unwholesome kammās (*saṅkhārā*).

Thus *avijjā* and *saṅkhārā* belong to the past.

The past kamma produces rebirth in the present existence. Starting from the very moment of conception till death *viññāṇa, nāmarūpa, saḷāyatana,*

phassa, vedanā, tanhā, upādānā, and kammabhava arise and dissolve. So these eight factors belong to the present.

The kammabhava, that is wholesome and un-wholesome kamma performed in the present existence, will produce rebirth in the form of upapattibhava in the future existence. The arising, the existing and the dissolving of upapattibhava are called jāti, jarā, and maraṇa, respectively. Thus jāti, jarāmarāṇa belong to the future.

(Note that 'bhava' has been divided into kammabhava and upapattibhava; the former belongs to the present and the latter to the future.)

Twelve Factors (Aṅga)

7 *Avijjā saṅkhārā viññāṇaṃ nāmarūpaṃ
saḷāyatanaṃ phasso vedānā tanhā upādānaṃ
bhavo jāti jarāmarāṇaṃ ti dvādas' aṅgāni.*

8 *Sokādivacanaṃ pan' ettha nissanda -
phala-nidassanaṃ.*

The twelve factors of Paṭiccasamuppāda are;
avijjā, saṅkhāra, viññāṇa, nāmarūpa,
saḷāyatana, phassa, vedanā, tanhā,
upādāna, bhava, jāti, jarāmarāṇa.

It should be noted that the terms 'worry and so on' just denote the secondary resultants of birth.

3 Twenty Modes (Ākāra)

- | | | |
|-----------------------|---|---------------------------------|
| (i) Past causes | — | <i>avijjā, saṅkhārā, tanhā,</i> |
| (<i>Atīta hetu</i>) | — | <i>upādāna, kammabhava.</i> |

- (ii) Present effects — *viññāṇa, nāmarūpa, saḷāyatana*,
(*vaṭṭamana phala*) ' *phassa, vedanā*.
- (iii) Present causes — *taṇhā, upādāna, kammabhava*,
(*Vaṭṭamana hetu*) *avijjā, saṅkhāra*.
- (iv) Future effects — *viññāṇa, nāmarūpa, saḷāyatana*,
(*Anāgata phala*) *phassa, vedanā*

When we look at the past period, we see only *avijjā* and *saṅkhāra* to be taken as the past causes. But *avijjā* is *kilesa-vaṭṭa-dhamma*; so also are *taṇhā* and *upādāna*. Since these *vaṭṭa-dhammas* occur together in the same *citta*, *taṇhā* and *upādāna* must also be included in the past causes.

Again *saṅkhāra* is a *kamma-vaṭṭa-dhamma*, and so also is *kammabhava*. Thus when *saṅkhāra* is taken into account, *kammabhava* is also implicitly accounted for. So we should consider like this: the volition present in the wholesome or unwholesome *citta* which arises while we perform an action is *saṅkhāra*, and the *kamma*-property or *kamma* energy that is left behind in the mental stream when the volition dissolves is *kammabhava*.

Thus we have five *dhammas* -- viz., *avijjā*, *saṅkhāra*, *taṇhā*, *upādāna*, and *kammabhava* -- as the past causes.

Viññāṇa, nāmarūpa, saḷāyatana, phassa and *vedanā* in the present period are the present effects of the past causes.

Again in the present period, *taṇhā, upādāna* and *kammabhava* can act as the present causes for future rebirth. As we have reasoned above, when *taṇhā* and

upādāna are taken into account, avijjā is implicitly accounted for. Furthermore, saṅkhāra must also be grouped together with kammabhava. So we get *taṇhā*, *upādāna*, *kammabhava*, *avijjā* and *saṅkhāra* as the present causes which will condition the rebirth process in the subsequent existence.

In the future period, only jāti and jarā-maraṇa are present. They represent becoming, decay, and death, respectively. The question arises here as to which entities come into being, decay, and die. The answer is: ‘viññāṇa, nāmarūpa, saḷāyatana, phassa and vedanā come into being, decay, and die. The arising, the existing, and the dissolving phenomena of these entities are taken as jāti, jarā, and maraṇa, respectively. So we get *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, and *vedanā* as the future effects.

Thus it is stated in Visuddhimagga (the Path of Purification) that:

“ Five causes were there in the past;
Five fruits we find in present life;
Five causes do we now produce;
Five fruits we reap in future life.”

We should note that, although Paṭiccasamūppāda states one cause for one effect, and the effect becomes the cause to give rise to another effect, actually many causes take part at the same time to give rise to many effects in real life.

The twenty modes discussed above may be illustrated as in Table 2.1 to show the causal relationship between three successive existences.

Table 2.1 Causal Relations between three Successive Existences

3 Periods	12 Factors	10 Modes and 4 Abridgments
Past	1 Avijjā (ignorance) 2 Saṅkhāra (kamma-formations)	Kammabhava (kamma process) 5 causes: 1,2,8,9,10
Present	3 viññāṇa (consciousness) 4 nāmarūpa (corporeality mentality) 5 saḷāyatana (6 bases) 6 phassa (contact) 7 vedanā (feeling)	Upapattibhava (rebirth process) 5 effect: 1, 3,4, 5,6,7
	8 taṇhā (craving) 9 upādāna (grasping) 10 kammabhava (kamma formations)	Kammabhava (kamma process) 5 causes: 1,2,8,9,10
Future	11 j āti (rebirth) 12 j arā-maraṇa (ageing-death)	Upapattibhava (rebirth process) 5 effects: 3,4,5,6,7

Twenty Modes and Four Abridgments

9 *Avijjāsaṅkharaggahaṇena paṇ'ettha taṇh' upādāna-bhavā pi gahitā bhavanti, tathā taṇh'upādāna-bhava-ggahaṇena ca avijjā-saṅkhārā,jāti-jarā-maraṇa-ggahaṇena ca viññāṇādi - phalapañcakam eva gahitan ti katvā.*

10 *Atite hetavo pañca, idāni phalapañcakam.*

*Idāni hetavo pañca, āyātim phalapañcakan ti.
vīsat' akārā, tisandhi, catusaṅkhepā ca bhavanti.*

Moreover in dependent arising, by directly taking ignorance and kamma-formations, craving, clinging, and kammabhava are also taken. Likewise, by directly taking craving, clinging, and kammabhava, ignorance and kamma-formations are also taken. By directly taking birth and ageing-and-death, the five effects -- consciousness and so on -- are also taken.

For these reasons, there are:

- (i) Five causes in the past, and
- (ii) Five effects in the present,
- (iii) Five causes in the present, and
- (iv) Five effects in the future.

Thus there are twenty modes, three connections, and four abridgments.

4 Four Abridgments (*Saṅkhepa*)

- 1 The five past causes constitute an abridgment.
- 2 The five present effects constitute an abridgment.
- 3 The five present causes constitute an abridgment.
- 4 The five future effects constitute an abridgment.

5 Three Connections (*Sandhi*)

In table 2.1 it can be seen that the connection between saṅkhāra and viññāna (2-3) constitutes the

connection between the past causes and the present effects; the connection between vedanā and taṇhā (7-8) constitutes the connection between the present effects and the present causes; and the connection between kammabhava and jāti (10-11) represents the connection between the present causes and the future effects.

At present we are concerned with the middle link, that is the connection between vedanā and taṇhā. If we are mindful at the six sense doors to note seeing as just seeing, hearing as just hearing, and so on, and not to let vedanā cause taṇhā to arise, then we are reconstituting the link as 'vedanā -- paññā' instead of 'vedanā -- taṇhā'. This means that we are stopping the wheel of Paṭiccasamuppāda momentarily and trying to cut the link with mindfulness.

6 Three Rounds (*Vatṭa*)

11 *Avijjā-taṇh' upādānā ca kilesavattam.
kammabhavaśaṅkhāto bhavēkadeso
saṅkhārā ca kammavattam,
upapattibhavaśaṅkhāto bhavēkadeso
avasesā ca vipākavattanti tīṇi vatṭāni.*

Furthermore, the three rounds:

- (1) Ignorance, craving and clinging belong to the round of defilements.
- (2) Kammabhava (part of bhava) and kamma-formations belong to the round of kamma.

- (3) One part of existence known as upapattibhava and the rest belong to the round of resultants.

Explanation

- (1) *Kilesavaṭṭa* – round of defilements
 – *avijjā, taṇhā, upādāna*
- (2) *Kammavaṭṭa* – round of kamma
 – *saṅkhāra, kammabhava*
- (3) *Vipākavaṭṭa* – round of resultants
 – *upapattibhava, viññāṇa, nāmarūpa, saḷayatana, phassa, vedanā, jāti, jarāmaraṇa*

In the past, because of ignorance (*avijjā*), wrong view (*diṭṭhi*) and attachment (*taṇhā*), living beings have strong craving or clinging (*upādāna*) to enjoy sense pleasures. So they perform both wholesome and unwholesome deeds. Some learn about *jhāna* and *jhāna* bliss. So they also develop *rūpāvacara jhānas* and *arūpāvacara jhānas*. Thus *kilesavaṭṭa* gives rise to *kammavaṭṭa* (*saṅkhāra* and *kammabhava*).

When *kammavaṭṭa* bears results, *vipākavaṭṭa* arises in the present existence. At the same time *avijjā*, *taṇhā*, and *diṭṭhi* come along with resultant cittas (*viññāṇa*) as *anusaya kilesās* (latent defilements). When the six bases (*saḷayatana*) come into contact with six sense objects and *phassa* and *vedanā* arise, those latent defilements also arise as full-fledged *kilesās*. So *kilesavaṭṭa* arises again.

So *kilesavaṭṭa* conditions *kammavaṭṭa* to arise.

and kammavaṭṭa in turn conditions vipākaviṭṭa to arise. When vipākaviṭṭa arises, kilesavaṭṭa arises again. So the rounds of vaṭṭa will keep on rotating, and so does the wheel of Paṭiccasamuppāda, for ever.

7 Two Roots (*Mūla*)

12 *Avijjā-taṇhā-vasena dve mūlāni
ca veditabbhāni.*

Ignorance and craving should be understood
as the two roots.

Explanation

The wheel of Paṭiccasamuppāda (see Table 2.1) can be divided into two portions. The first portion starts from the past causes and ends at the present effects comprising avijjā, saṅkhāra, viññāṇa, nāmarūpa, saḷāyatana, phassa and vedanā. In this portion, *avijjā* is the root or origin (*mūla*).

The second portion starts from the present causes and ends at the future effects covering taṇhā, upādāna, bhava, jāti, and jarāmaraṇa. In this portion *taṇhā* is the root or origin(*mūla*).

So the two roots of Paṭiccasamuppāda are *avijjā* and *taṇhā*. If we cut off these two roots, the wheel of Paṭiccasamuppāda will be destroyed for ever as far as we are concerned, just as a tree will die when its main roots are cut off.

We can cut off the two main roots of Paṭiccasamuppāda by tranquility and insight meditation. When we see all the true nature of mentality and corporeality and open up the eight departments which are covered up by avijjā, then taṇhā has no place to attach to. So both avijjā and taṇhā will be cut off and we shall be liberated from the round of saṁsāra.

13 *Tesam eva ca mūlānaṃ, nirodhena
nirujjati.*

When the two roots are totally destroyed by arahattamagga, the round of vaṭṭas ceases.

8 The Cause of Ignorance (Avijjā)

*Jarāmarañamucchāya pīlitānaṃ abhiñhaso,
Āsavānaṃ samuppādā, avijjā ca pavattati.*

With the arising of the intoxicants (āsavas) in those who are constantly oppressed by ageing death, worry, lamentation, pain, grief and despair, ignorance (avijjā) again arises.

Explanation

In expounding the law of dependent origination, the Buddha began with avijjā and went on explaining that because of avijjā, saṅkhāra arises, because of saṅkhāra, viññāṇa arises; and so on. So one would enquire whether avijjā is the first cause or there is another cause for avijjā.

The answer is definite: *avijjā* is not the first cause and the four *āsavas* (intoxicants or taints) are the cause of *avijjā*.

The four *āsavas* are: *kāmāsava* (the intoxicant of sensual desire), *bhavāsava* (the intoxicant of attachment to *jhānas* and *brahmā* existences), *diṭṭhāsava* (the intoxicant of wrong views), and *avijjāsava* (the intoxicant of ignorance of the four Noble Truths, etc.).

In *Sammādiṭṭhi Sutta* (M.9/ i .54-55) Venerable *Sāriputta* was asked to explain the cause of ignorance and he replied that ignorance arises from the intoxicants (*āsavasamudayā avijjāsamudayo*). When he was asked to state the cause of the *āsavas*, he replied that the *āsavas* arise from ignorance (*avijjāsamudayā āsavasamudayo*).

When beings are oppressed by ageing, sickness, worry, lamentation, pain, grief or despair, *dosamūla cittas* arise due to ignorance. When *dosamūla citta* arises, ignorance (*avijjā*) arises again. Furthermore, sensual desire and wrong views arise due to ignorance, and when they arise *lobhamūla cittas* arise associated with *lobha*, *diṭṭhi*, and *avijjā*. These phenomena demonstrate that *avijjā* causes *āsavas* to arise and *āsavas* cause *avijjā* to arise.

9 Beginningless and Endless Saṃsāra

*Vatṭam ābandham icc' evam,
tebhūmakam anādikam,
Paṭiccasamuppādo ti, paṭṭhapesi Mahāmuni.*

The Great Sage (Buddha) thus expounded the *vaṭṭa-dhammas* which are beginningless and which entangle beings to three rounds of existence in the three spheres (*kāma*, *rūpa*, and *arūpa*) as “dependent arising” (*Paṭiccasamuppāda*).

Explanation

The dependent arising of *Paṭiccasamuppāda* resembles a big wheel with the twelve factors forming the supports and it is turning perpetually round and round from one existence to another according to the discourse: “*avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ - - - - bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ- soka-parideva-dukkha-domanass-upāyāsā sambhavanti.*”

The wheel of *Paṭiccasamuppāda* can also be considered to be made up of four segments: the past five causes constitute the first segment; the present five effects, the second segment; the present five causes, the third segment; and the future five effects, the fourth segment.

This wheel will also be turning round and round perpetually as five causes condition the arising of five effects, and these effects condition the arising of five causes which will give rise to five effects again and so on.

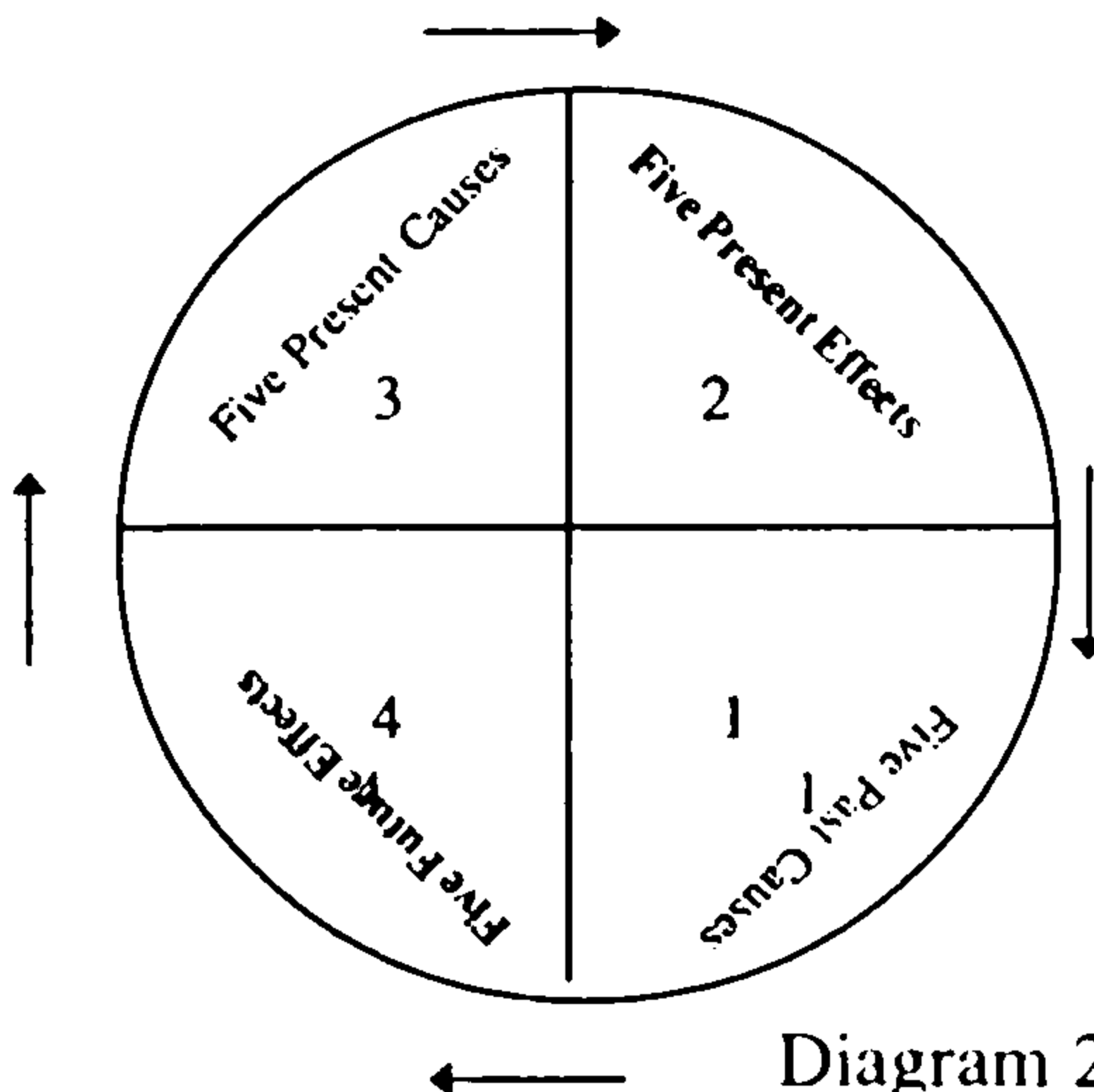


Diagram 2.1

Again the wheel of Paṭiccasamuppāda can be considered to be made up of three segments: the first segment represents the kilesā vatta; the second, the kamma vatta; and the third, the vipāka-vatta.

Because of kilesavatta, living beings perform volitional actions, and so kammavatta arises. When kammavatta bears results, vipāka-vatta arises. When vipākavatta arises, kilesāvatta arises again. So this wheel of paṭicca-smuppāda will also be turning round and round perpetually.

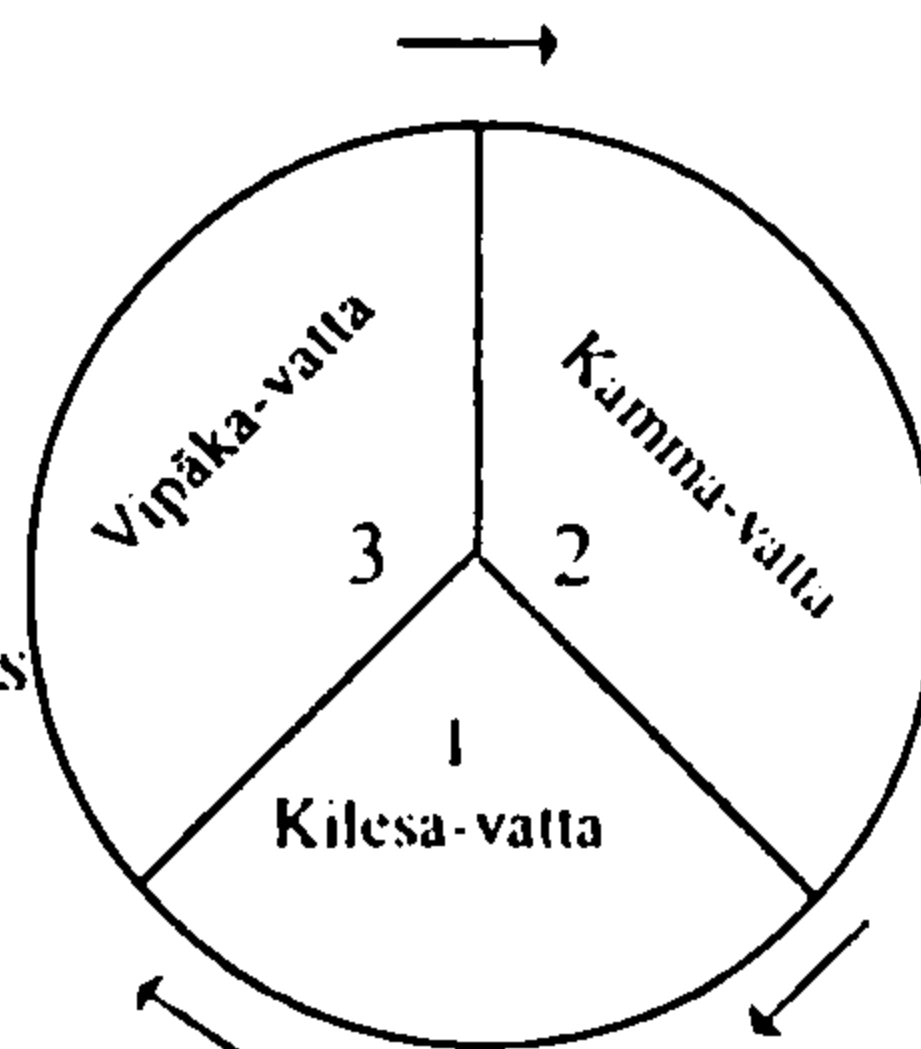


Diagram 2.2

This perpetual turning round and round of the wheel of Paṭiccasamuppāda is termed '*Saṃsāra*'. '*Saṃsāra*' literally means '*perpetual wandering*'. It is a name given to the continuous process of ever again and again being born, growing old, suffering and dying. To put it more precisely, saṃsāra is the unbroken chain of the fivefold khanda-combinations which constantly change from moment to moment and continuously follow one upon another through inconceivable periods of time.

When we draw a circle, we have to begin from some point, and when we have completed the circle, no beginning nor the end can be seen. Similarly, when the law of Dependent Origination is explained, the explanation must start from some point, and avijjā is an appropriate point. When the explanation is over, we see that there is no beginning nor the end.

The round of rebirth for each individual as well as all individuals in the thirty-one planes of existence according to the causal relation has been very beautifully explained by the law of dependent origination. The wheel of Paṭiccasamuppāda will keep on rotating perpetually for each individual until and unless he can cut off the two main roots, that is, avijjā and taṇhā.

As no one can trace the limits of space, so too no one can trace back to the beginning of saṃsāra and nobody can conceive when it will end. Compared to the course of saṃsāra, a single lifetime constitutes only a tiny and fleeting fraction.

In Digha Nikāya (Sutta 15) the Buddha said:

Profound, Ānanda, is this Dependent Origination, and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird's nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the round of rebirth."

It is explicitly stated in Visuddhimagga (2, 221) and the Abhidhamma Commentary (2, 189) that unless a meditator can penetrate clearly with his wisdom eye the causal relations of Paṭiccasamuppāda, he can never transcend the terrible danger of the round of suffering and can never gain emancipation from saṃsāra.

It is very delightful to know that there are meditation centres like International Buddha Sāsana Centres in Myanmar where meditators are guided to penetrate clearly into the causal relations of Dependent Origination when they undertake insight meditation.

Interested persons can come and meditate at these centres which are open all the year round.

The Method of Conditional Relations (*Paṭṭhānanaya*)

The Twenty-four Conditions (*Paccayuddeso*)

*14 (1) Hetupaccayo (2) ārammanapaccayo
(3) adhipatipaccayo (4) anantarapaccayo
(5)samanantarapaccayo (6) saha-jātapaccayo
(7) aññamaññapaccayo (8) nissayapaccayo
(9) upanissayapaccayo (10) purejātapaccayo
(11) pacchājātapaccayo (12)asevanapaccayo
(13) kammapaccayo (14) vipākapaccayo
(15) āhārapaccayo (16) indriyapaccayo
(17) jhānapaccayo (18) maggapaccayo
(19) saṃpayuttapaccayo (20) vippayuttapaccayo
(21)atthipaccayo (22) naṭṭhipaccayo
(23)vigatapaccayo (24)avigatapaccayo ti.
Ayam ettha Paṭṭhānanayo.*

In the method of conditional relations, the conditions are of twenty-four kinds. They are: (1) root condition, (2) object condition, (3) predominance condition, (4) proximity condition, (5) contiguity condition, (6) conascence condition, (7) mutuality condition, (8) support condition, (9) powerful support condition, (10) prenascent condition, (11) postnascent condition, (12) repetition condition, (13) kamma condition, (14) kamma-result condition, (15) nutriment condition, (16) faculty

condition, (17) jhāna condition, (18) path condition, (19) association condition, (20) dissociation condition, (21) presence condition, (22) absence condition, (23) disappearance condition, (24) non-disappearance condition.

Explanation

The above short Pāli is known as “*Paccayuddeso*.” It mentions just the names of twenty four conditions or causes that operate in natural processes. Even this short Pāli is very useful for demarcating a place of sanctuary to protect oneself from all sorts of danger such as the attack by wicked persons, wild beasts and ghosts.

Paccayuddeso Pāli should be recited frequently to protect oneself from danger, to get one’s good wishes fulfilled, and to strengthen one’s wisdom.

“*Paccayaniddeso*” Pāli is also recited by many persons nowadays. This Pāli describes (1) the conditioning states (*paccayadhammā*), (2) the conditionally arisen states (*paccayuppannadhammā*), and (3) the conditioning force or property of the condition (*paccayasatti*). This Pāli describes briefly and precisely the operation of the twenty- four conditions in natural processes.

The conditioning force or property (*paccayasatti*) of each condition (*paccaya*) describes the particular way in which the conditioning state functions as a condition for the conditioned state either by producing it, by supporting it, or by maintaining it.

The property of each condition will be described below together with the operation of the condition in natural phenomena according to “*Paccayaniddeso Pāḷi*.” In fact the paccayaniddeso Pāḷi for each condition together with its meaning will be mentioned below.

The Property of each Condition and its Application according to Paccayaniddeso

1 Root Condition (*Hetupaccayo*)

Hetu as condition refers to the six roots: lobha, dosa, moha, alobha, adosa, and amoha. It resembles the main root of a tree. As the main root makes the tree grow, remain firm and flourish, so too the six roots support the cittas and the cetasikas associated with them and also the cittaja-rūpa to grow and to be firm and strong.

Paccayaniddeso Pāḷi

*Hetupaccayoti — hetū hetusampayuttakā-
naṃ dhammānaṃ taṃsamutṭhānānaṃ
rūpānaṃ hetupaccayena paccayo.*

The six roots (lobha, dosa, moha, alobha, adosa, amoha) support the cittas and the cetasikas associated with them and also the corporeality produced by the cittas to arise and to be firm by root condition.

2 Object Condition (*Ārammapaccayo*)

Ārammaṇa stands for the six sense objects. Now

an invalid person may get up by pulling a rope line and may stand with the support of a walking stick. Just as the rope line and the walking stick give support to an invalid person to get up and stand, so also the six sense objects give support to cittas and cetasikas to enable them to arise.

Paccayaniddeso Pāḷi

*Ārammaṇapaccayoti — rūpāyatanaṃ
cakkhaviññāṇadhātuyā taṃsampayutta-
kānañca dhammānaṃ ārammaṇapaccayena
paccayo.*

*Saddāyatanaṃ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
ārammaṇapaccayena paccayo.*

*Grandhāyatanaṃ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
ārammaṇapaccayena paccayo.*

*Rasāyatanaṃ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
ārammaṇapaccayena paccayo.*

*Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
ārammaṇapaccayena paccayo.*

*Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ
rasāyatanaṃ phoṭṭhabbāyatanaṃ
manodhātuya taṃsampayuttakānañca
dhammānaṃ ārammaṇapaccayena paccayo.*

Sabbe dhammā manoviññāṇadhātuyā

*taṃsampayuttakānaṃca dhammānaṃ
ārammaṇapaccayena paccayo.*

*Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā
uppajjanti cittacetasikā dhammā. te te dhammā
tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena
paccayo.*

Meaning

- (i) Visible object supports the eye consciousness and its concomitants to arise by object condition.
- (ii) The sound supports the ear consciousness and its concomitants to arise by object condition.
- (iii) The smell supports the nose consciousness and its concomitants to arise by object condition.
- (iv) The taste supports the tongue consciousness and its concomitants to arise by object condition.
- (v) The tangible object supports the body consciousness and its concomitants to arise by object condition.
- (vi) The visible object, the sound, the smell, the taste and the tangible object support the mind-elements (sampaṭicchanadvī and pañcadvārāvajjana) and their concomitants to arise by object condition.
- (vii) All the six sense objects support the

mind-consciousness element (76 cittas) and their concomitants to arise by object condition.

- (viii) Grasping any dhamma as object, these dhammas, viz., consciousness and its concomitants, arise; the former dhamma supports the latter dhamma to arise by object condition.

3 Predominance Condition (*Adhipatipaccayo*)

Adhipati means supreme, sovereign, chief, king, etc. The king of a country, by using his authority over all his country men, can contribute to the peace and prosperity of his country to a great extent. This means that he can condition his country by way of his predominance over all others.

In natural phenomena, there are two kinds of predominance—namely, *ārammaṇādhipati* and *sahajātādhipati*. *Arammaṇādhipati* is an outstanding object which can draw our attention to it. We cannot help but observe it or listen to it. *Sahajātādhipati* means a predominant factor that arises together with its associates. This factor refers to the four adhipatis —viz., *chanda* (strong wish or will), *vīraya* (strenuous effort), *citta* (keen consciousness), and *vīmaṃsa* (investigating wisdom).

In one and the same state of consciousness, only one of these four adhipatis can be predominant. This predominant factor then conditions its associates (*citta* and *cetasikas*) and also the corporeality produced by the *citta* to accomplish the goal set by *chanda*, etc.

Paccayaniddeso Pāḷi

*Adhipatipaccayoti — Chandādhīpati
chandasampayuttakānaṃ dhammānaṃ
taṃsamūḥhānānaṃ rūpānaṃ adhipati -
paccayena paccayo.*

*Vīriyādhīpati vīriyasampayuttakānaṃ
dhammānaṃ taṃsamūḥhānānaṃ
rūpānaṃ adhipatipaccayena paccayo.*

*Cittādhīpati cittasampayuttakānaṃ
dhammānaṃ taṃsamūḥhānānaṃ
rūpānaṃ adhipatipaccayena paccayo.*

*Vimaṃsādhīpati Vimaṃsasampayutta-
kānaṃ dhammānaṃ taṃsamūḥhā-
nānaṃ rūpānaṃ adhipatipaccayena
paccayo.*

*Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye
dhammā uppajjanti citta cetasikā dhammā,
te te dhammā tesāṃ tesāṃ dhammānaṃ
adhipatipaccayena paccayo.*

Meaning

- (i) Predominant desire or will (*chanda*) conditions the citta and the cetasikas associated with it and also the corporeality produced by the citta to accomplish the task desired by chanda by predominance condition.
- (ii) Predominant effort (*vīriya*) conditions citta and the cetasikas associated with it and also the corporeality produced by the citta to accomplish

the task in hand by predominance condition.

- (iii) Predominant consciousness (*citta*) conditions its concomitants and also the corporeality produced by it to accomplish the task in hand by predominance condition.
- (iv) Predominant investigating wisdom (*vīmaṇisa*) conditions the citta and the cetasikas associated with it and also the corporeality produced by the citta to accomplish the task in hand by predominance condition.
- (v) Grasping attentively any dhamma as an outstanding object, these dhammas, viz., consciousness and its concomitants, arise: the former dhamma is related to the latter dhammas by predominance condition.

4 Contiguity Condition (*Anantarapaccayo*)

‘Contiguity’ means proximity without any separation in time and space. When a king dies, his eldest son becomes king without any interruption in the lineage of monarchy. Thus we can say that the king helps his eldest son to become king by contiguity condition.

In the same way when a consciousness together with its concomitants, dissolve, another consciousness with its concomitants arise without any time-gap. This phenomenon arises because the former citta and cetasikas condition the next citta and cetasikas to arise without interruption by means of contiguity condition.

Paccayaniddeso Pāḷi

*Anantarapaccayoti- Cakkhuviññāṇadhātu
taṃsampayuttakā ca dhammā manodhātuyā
taṃsampayuttakānañca dhammānaṃ
anantarapaccayena paccayo. Manodhātu
taṃsampayuttakā ca dhammā mano
viññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ anantarapaccayena paccayo.*

*Sotaviññāṇadhātu taṃsampayuttakā ca
dhammā manodhātuyā taṃ sampayutta-
kānañca dhammānaṃ anantarapaccayena
paccayo. Manodhātu taṃ sampayuttakā
ca dhammā manoviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
anantarapaccayeno paccayo.*

*Ghānaviññāṇadhātu taṃsampayuttakā ca
dhammā manodhātuyā taṃsampayutta-
kānañca dhammānaṃ anatarapaccayena
paccayo. Manodhātu taṃ sampayuttakā
ca dhammā manoviññāṇdhātuyā
taṃsampayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Jivhāviññāṇadhātu taṃsampayuttakā ca
dhammā manodhātuyā taṃsampayutta-
kānañca dhammānaṃ anantarapaccayena
paccayo. Manodhātu taṃsampayuttakā
ca dhammā manoviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayutta - kāṇaṇca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakāṇaṇca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantara-paccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anatarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākata dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesam yesam dhammānaṃ anatarā ye

*ye dhammā uppajjanti cittacetāsikā dhammā, te
te dhammā tesam tesam dhammānam
anantarapaccayena paccayo.*

Meaning

- (i) Eye-consciousness and its concomitants condition sampaticchana (mind-element) and its concomitants to arise by contiguity condition; sampaticchana and its concomitants condition santiraṇa (mind-consciousness element) and its concomitants to arise by contiguity condition.
- (ii) Ear-consciousness and its concomitants condition sampaticchana (mind element) and its concomitants to arise by contiguity condition; sampaticchana and its concomitants condition santiraṇa (mind- consciousness element) and its concomitants to arise by contiguity condition.
- (iii) Nose- consciousness and its concomitants - - - -
(as above).
- (iv) Tongue- consciousness and - - - - (as above).
- (v) Body - consciousness and - - - - (as above).
- (vi) Preceding javana kusala cittas and their concomitants condition subsequent javana kusala cittas and their concomitants to arise by contiguity condition.
- (vii) Preceding javana kusala cittas and their concomitants condition subsequent avyākata (tadālambaṇa or bhavaṅga) cittas and their concomitants to arise by contiguity condition.

- (viii) Preceding javana akusala cittas and their concomitants condition subsequent javana akusala cittas and their concomitants to arise by contiguity condition.
- (ix) Preceding javana akusala cittas and their concomitants condition subsequent avyākata (tadālambaṇa or bhavaṅga) cittas and their concomitants to arise by contiguity condition.
- (x) Preceding avyākata (kiriya or vipāka or phala) cittas and their concomitants condition subsequent avyākata cittas and their concomitants to arise by contiguity condition.
- (xi) Preceding avyākata (voṭṭhapana or manodvārāvajjana) citta and its concomitants condition subsequent kusala citta and its concomitants to arise by contiguity condition.
- (xii) Preceding avyākata (manodvārāvajjana) citta and its concomitants condition subsequent akusala citta and its concomitants to arise by contiguity condition.
- (xiii) Soon after the dissolution of a certain dhamma, these dhammas, viz., consciousness and its concomitants arise; the former dhamma conditions the latter dhammas to arise by contiguity condition.

5 Immediacy Condition (*Samanantarapaccayo*)

‘Immediacy’ means the same thing as ‘contiguity’. Ānantarapaccaya and samanantara-

paccaya are identical; 'sama' means 'well'. Both anantara and samanantara refer to any state of consciousness and its concomitants, which is the condition for the immediately following state in the process of consciousness.

Paccayaniddeso Pāḷi

*Samanantarapaccayoti — Cakkhaviññāṇa-
dhātu taṃsampayuttakā ca dhammā mano-
dhatuyā taṃsampayuttakānañca dhammā-
naṃ samanantarapaccayenapaccayo.*

*Manodhātu taṃsampayuttakā ca dhammā
manoviññāṇadhātuyā taṃsampayutta-
kānañca dhammānaṃ samanantara-
paccayena paccayo.*

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā
- - - as above

Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā
- - - as above

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā
- - - as above

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā
- - - as above

*Purimā purima kusalā dhammā pacchimā-
naṃ pacchimānaṃ kusalānaṃ dhammā-
naṃ samanantara- paccayena paccayo.*

*Purimā purimā kusala dhammā pacchimā-
naṃ pacchimānaṃ abyākatānaṃ dhammā-
naṃ samanantarapaccayena paccayo.*

Purimā purimā akusalā dhammā

- - - as above.

Purimā purimā abyākatā dhammā ca dhammā

- - - as in anantarapaccaya — just change
anantara to samanantara.

*Yesam̐ yesam̐ dhammānam̐ samamantarā ye ye
dhammā uppajjanti cittacetasikā dhammā, te te
dhammā tesam̐ tesam̐ dhammānam̐ samanantara
·paccayena paccayo.*

Meaning: The same as in anantarapaccaya — just
change 'contiguity' to 'immediacy'.

6 Conasence Condition (*Sahajātapaccayo*)

Conasence means co-arising; the paccaya and the paccayuppana arise together. For instance, when we light an oil lamp, the light spreads out simultaneously. Thus we may say that the lamp conditions the light to spread out by conasence condition.

In any natural process in which the conditioning state (paccaya) and the conditionally arisen state (paccayuppana) arise together simultaneously, then the former is said to condition the latter to arise by conasence condition.

Paccayaniddeso Pāḷi

*Sahajātapaccayoti — Cattāro khandhā arūpino
aññamaññam̐ saha jātapaccayena paccayo.*

Cattāro mahābhūtā aññamaññam̐

sahajātapaccayena paccayo.

*Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ
sahajātapaccayena paccayo.*

*Cittacetasikā dhammā cittasumuṭṭhānānaṃ
rūpānaṃ sahajātapaccayena paccayo.*

*Mahābhūtā upādārūpānaṃ sahajātapaccaye-
na paccayo.*

*Rūpino dhammā arūpīnaṃ dhammānaṃ
kiñci kāle sahajātapaccayena paccayo, kiñci
kāle na sahajātapaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates (cittas and cetasikas) mutually condition one another to arise together by co-nascence condition.
- (ii) The four great essentials (pathavī, āpo, tejo, and vāyo) mutually condition one another to arise together by co-nascence condition.
- (iii) At the moment of conception, mentality (paṭisandhi citta and cetasikas) and corporeality (kammajarūpa) mutually condition one another to arise together by co-nascence condition.
- (iv) Consciousness and its concomitants condition the mind-produced corporeality (cittajarūpa) to arise together with them by co-nascence condition.
- (v) The great essentials (mahābhūtas) condition their derived matter (upādārūpa) to arise together with them by co-nascence condition.

- (vi) Material phenomena are sometimes related to immeaterial (i.e. mental) phenomena by conasence condition and are sometimes not related by co-nasence condition.

7 Mutuality Condition (*Aññamaññapaccayo*)

support

When three sticks are propped up together in the form of a pyramid, they balance one another. If one stick is removed, the other two will fall. This mutual or reciprocal support among the sticks illustrates mutuality condition.

In material and mental phenomena, in which the cause (*paccaya*) and the effect (*paccayuppanna*) mutually condition the arising of each other, then we say that the cause and the effect support each other by mutuality condition.

Paccayaniddeso Pāṭi

Aññamāññapaccayoti – Cattāro khandhā

agūpino aññamaññapaccayena paccayo.

Cattāro mahābhūtā aññamaññapaccayena paccayo.

Okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo.

- (i) The four incorporeal or mental aggregates (*cittas* and *cetasikas*) mutually support one another by mutuality condition.
- (ii) The four great essentials (*pathavī*, *āpo*, *vāyo*, and *tejo*) mutually support one another by mutuality condition.

- (iii) At the moment of conception, mentality (paṭisandhi citta and cetasikas) and corporeality (kammajarūpa) mutually support each other by mutuality condition.

8 Support Condition (*Nissayapaccayo*)

Nissayapaccaya is a condition which aids by means of support or dependence. For example, a man crosses a river by rowing a boat. Then we say that the boat helps the man to cross the river by means of support condition, and reciprocally the man aids the boat to get over the other side of the river by support condition.

Let us consider another example. Plants, animals and men depend on the earth for their survival. Here the earth supports plants, animals and men by way of support condition, but no reciprocity exists in this case.

Paccayaniddeso Pāḷi

*Nissayapaccayoti — Cattāro khandhā
arūpino aññamaññaṃ nissayapaccayena
paccayo.*

*Cattāro mahābhūtā aññamaññaṃ
nissayapaccayena paccayo.*

*Okkantikkhaṇenāmarūpaṃ aññamaññaṃ
nissayapaccayena paccayo.*

*Cittacetasikā dhammā cittasamuṭṭhānaṃ
rūpānaṃ nissayapaccayena paccayo.*

*Mahābhūtā upādārūpānaṃ nissayapaccaya-
yena paccayo.* ,

*Cakkhāyatanaṃ cakkhuviññāṇadhātuyā
taṃsampayuttakānaṃca dhammānaṃ
nissaya-paccayena paccayo.*

*Sotāyatanaṃ sataviññāṇadhātuyā
taṃsmpayuttakānaṃca dhammānaṃ
nissayapaccayena paccayo.*

*Ghāṇāyatanaṃ ghānaviññāṇadhātuyā
taṃsampayuttakānaṃca dhammānaṃ
nissayapaccayena paccayo.*

*Jivhāyatanaṃ jivhāviññāṇadhātuyā
taṃsampayuttakānaṃca dhammānaṃ
nissayapaccayena paccayo.*

*Kāyāyatanaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānaṃca dhammānaṃ
nissayapaccayena paccayo.*

*Yam rūpaṃ nissāya manodhātu
ca manoviññāṇadhātu ca vattanti, taṃ
rūpaṃ manodhātuyā ca manoviññāṇadhātuyā
ca taṃsampayuttakānaṃca dhammanam
nissayapaccayena paccayo.*

Meaning

- (i) The four incorporeal or mental aggregates mutually support one another by support condition.
- (ii) The four great essentials mutually support one

another by support condition.

- (iii) At the moment of conception, mentality and corporeality mutually support each other by support condition.
- (iv) Consciousness and its concomitants support the mind-produced corporeality by support condition.
- (v) The great essentials supports their derived matter by support condition.
- (vi) The eye base (cakkhupasāda) supports the eye consciousness and its concomitants by support condition.
- (vii) The ear base (sotapasāda) supports the ear consciousness and its concomitants by support condition.
- (viii) The nose base (ghānapasāda) supports the nose consciousness and its concomitants by support condition.
- (ix) The tongue base (jivhāpasāda) supports the tongue consciousness and its concomitants by support condition.
- (x) The body base (kāyapasāda) supports the body consciousness and its concomitants by support condition.
- (xi) Depending on this corporeality (i.e. heart base) the mind element and the mind-consciousness element arise; that corporeality support the mind-element, the mind-consciousness element, and their concomitants by support condition.

9 Powerful Support Condition (*Upanissayapaccayo*)

Upanissaya is a powerful cause which aids by means of support condition. For example, the rain is a powerful cause that supports the growth of plants, animals, and men. Similarly parents are a powerful support for their children.

In any phenomenon in which the cause is a powerful support for its effect, then we say that the cause aids the effect to arise by means of powerful support condition.

Paccayaniddeso Pāḷi

*Upanissayapaccayoti — Purimā purimā
kusalā dhammā pacchimānaṃ pacchimā-
naṃ kusalānaṃ dhammānaṃ upanissaya
paccayena paccayo.*

*Purimā purimā kusalā dhammā pacchi-
mānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ kesañci upanissaya
paccayena paccayo.*

*Purimā purimā kusalā dhammā pacchi-
mānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena paccayo.*

*Purimā purimā akusalā dhammā pacchi-
mānaṃ pacchimānaṃ kusalānaṃ dhammā
naṃ upanissaya -paccayena paccayo.*

*Purimā purimā akusalā dhammā pacchi-
mānaṃ pacchimānaṃ kusalānaṃ dhammā-*

naṃ kesañci upanissayapaccayena paccayo.

*Purimā purimā akusalā dhammā pacchi-
mānaṃ pacchimānaṃ abyākatānaṃ dhammā-
naṃ upanissaya- paccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchi-
mānaṃ pacchimānaṃ abyākatānaṃ dhammā-
naṃ upanissaya- paccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchi-
mānaṃ pacchimānaṃ kusalānaṃ dhammā-
naṃ upanissaya- paccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchi-
mānaṃ pacchimānaṃ akusalānaṃ dhammā-
naṃ upanissaya- paccayena paccayo.*

*Utubhojanampi upanissayapaccayena
paccayo; puggalopi upanissaya
paccayena paccayo; senāsanampi
upanissayapaccayena paccayo.*

Meaning

- (i) Preceding wholesome dhammas (kusala cittas and cetasikas) give powerful support to subsequent wholesome dhammas by powerful support condition.
- (ii) Preceding wholesome dhammas sometimes give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (iii) preceding wholesome dhammas give powerful support to subsequent indeterminate (abyākata = vipāka and kiriya) dhammas by powerful support condition.

- (iv) Preceding unwholesome dhammas (akusala cittas and cetasikas) give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (v) Preceding unwholesome dhammas sometimes give powerful support to subsequent wholesome dhammas by powerful support condition.
- (vi) Preceding unwholesome dhammas give powerful support to subsequent indeterminate dhammas by powerful support condition.
- (vii) Preceding indeterminate dhammas give powerful support to subsequent indeterminate dhammas by powerful support condition.
- (viii) Preceding indeterminate dhammas give powerful support to subsequent wholesome dhammas by powerful support condition.
- (ix) Preceding indeterminate dhammas give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (x) Also, weather, food, person, and lodging place give powerful support to living beings by powerful support condition.

10 Prenascence Condition (*Purejātapaccayo*)

Prenascence condition refers to something previously arisen, which serves as the cause for something arising later. For example, the sun and the moon have come into existence since the formation of the solar system. They give light to the people who are

living on the earth now. So we may say that the sun and the moon aid the people by means of pre-nascence condition.

Paccayaniddeso Pāḷi

*Purejātapaccayoti — Cakkhāyatanam
cakkhuviññāṇa-dhātuyā taṃsampayutta-
kānañca dhammānam purejātapaccayena
paccayo.*

*Sotāyatanam sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Ghānāyatanam ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Jivhāyatanam jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Kāyāyatanam kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Rūpāyatanam cakkhuviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Saddāyatanam sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.*

*Gandhāyatanam ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam*

purejātapaccayena paccayo.

*Rasāyatanaṃ jīvhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
purejātapaccayena paccayo.*

*Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
purejātapaccayena paccayo.*

*Rupāyatanaṃ saddāyatanaṃ gandhāyatanaṃ
rasāyatanaṃ phoṭṭhabbāyatanaṃ
manodhātuyā taṃsampayuttakānañca
dhammānaṃ purejātapaccayena paccayo.*

*Yam rūpaṃ nissāya manodhātu
ca manoviññāṇadhātu ca vattanti,
taṃrūpaṃ manodhātuyā taṃsampayutta-
kānañca dhammānaṃ purejātapaccayena
paccayo; manoviññāṇa -dhātuyā
taṃsampayuttakānañca dhammānaṃ kiñci
kāle purejātapaccayena paccayo, kiñci kāle
na purejātapaccayena paccayo.*

Meaning

- (i) The eye base conditions the eye consciousness and its concomitants to arise by pre-nascence condition.
- (ii) The ear base conditions the ear consciousness and its concomitants to arise by pre-nascence condition.
- (iii) The nose base conditions the nose consciousness and its concomitants to arise by pre-nascence condition.

- (iv) The tongue base conditions the tongue consciousness and its concomitants to arise by prenaissance condition.
- (v) The body base conditions the body consciousness and its concomitants to arise by prenaissance condition.
- (vi) The visible object conditions the eye consciousness and its concomitants to arise by prenaissance condition.
- (vii) The sound conditions the ear consciousness and its concomitants to arise by prenaissance condition.
- (viii) The smell conditions the nose consciousness and its concomitants to arise by prenaissance condition.
- (ix) The taste conditions the tongue consciousness and its concomitants to arise by prenaissance condition.
- (x) The tangible object conditions the body consciousness and its concomitants to arise by prenaissance condition.
- (xi) The visible object, the sound, the smell, the taste and the tangible object condition the mind elements and their concomitants to arise by prenaissance condition.
- (xii) Depending on this corporeality (i.e heart base) the mind element and the mind-consciousness element arise; that corporeality conditions the mind

element and its concomitants to arise by pre-nascence condition; that corporeality sometimes conditions the mind consciousness element and its concomitants to arise by pre-nascence condition and sometimes does not condition the mind-consciousness element and its concomitants to arise by pre-nascence condition.

11 Post - nascence Condition (*Pacchājātapaccayo*)

This causal relation refers to the phenomena in which the cause (*paccaya*) arises later and the thing to be conditioned (*paccayuppana*) arise earlier. It may be illustrated by an offspring of a vulture. Now the young offspring, after being hatched from the egg, feels hungry. It expects its mother to bring food for it. But the mother vulture, as a rule, never brings food for its offspring.

So the young bird has nothing to eat. But nature comes in to help. The offspring's volition (*cetanā*) for eating food causes its body to grow. When its feathers grow long enough, it will fly along with its mother to get food.

Here the offspring's body (*paccayuppana*) has arisen earlier, and the volition (*paccaya*) for eating arises later. Thus the volition aids the bird's body to grow by means of post-nascence condition.

Paccayaniddaso Pāḷi

Pacchājātapaccayoti — pacchājātā cittacetāsikā

*dhammā purejātassa imassa kāyassa pacchājāta
paccayena paccayo.*

Meaning

The post-nascent consciousness and its concomitants aid this prenascent corporeality (i.e. heart base, eye base, ear base, etc..) by post-nascence condition.

12 Repetition Condition (*Āsevanapaccayo*)

When we read a difficult passage, we may not understand it at first. But if we keep on reading it again and again, we usually understand it better. Also in learning by heart through constant repetition, the later recitation becomes gradually easier and easier. So we may say that earlier learning aids later learning by means of repetition condition.

Similarly in applying sandal-wood lotion to the face, one should not apply a thick layer just once. One should apply a thin layer first, fan it to dry, and then apply another layer and subsequent layers in a similar way. The earlier applications will aid the later applications by repetition condition to be firmer, smoother, and also to smell sweeter.

In cognitive processes we have seen that the javana cittas usually occur seven times. Here all the preceding javanas are for the succeeding ones a condition by way of repetition.

Paccayaniddeso Pāḷi

*Āsevanapaccayoti : Purimā purimā kusalā
dhammā pacchimānaṃ pacchimānaṃ
kusalānaṃ dhammānaṃ āsevanapaccayena
paccayo.*

*Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ āsevanapaccayena paccayo.*

*Purimā purimā kiriyābyākātā dhammā
pacchimānaṃ pacchimānaṃ kiriyābyā-
katānaṃ dhammānaṃ āsevanapaccayena
paccayo.*

Meaning

- (i) Preceding javana kusala cittas and their concomitants enhance the strength of subsequent javana kusala cittas and their concomitants by repetition condition.
- (ii) Preceding javana akusala cittas and their concomitants enhance the strength of subsequent javana akusala cittas and their concomitants by repetition condition.
- (iii) Preceding functional indeterminate dhammas enhance the strength of subsequent functional indeterminate dhammas by repetition condition.

13 Kamma Condition (*Kammapaccayo*)

A well preserved seed, when placed in a well watered ground, gives rise to an offshoot. Similarly

wholesome or unwholesome kamma, with the support of avijjā and taṇhā, gives rise to a new offspring in the form of five aggregates of existence.

In the two accounts stated above, the seed or kamma is the cause (paccaya); and the offshoot or the five aggregates of existence is the result or conditioned thing (paccayuppanna). The cause is said to condition the result to arise by way of kamma condition.

Paccayaniddeso Pāḷi

*Kamma-paccayoti : Kusalākusalaṃ kammaṃ
vipākānaṃ khandhānaṃ kaṭattā ca
rūpānaṃ kamma-paccayena paccayo.*

*Cetanā sampayuttakānaṃ dhammānaṃ
taṇisamuṭṭhānānaṃ ca rūpānaṃ kamma-
paccayena paccayo.*

Meaning

- (i) Wholesome and unwholesome kammās produce their resultant mental aggregates (vipāka citta and cetasikas) and kammajarūpa by kamma condition.
- (ii) Volition (cetanā) is related to its concomitants (i.e. citta and cetasikas) and to the cittajarūpa by kamma condition.

14 Kamma-result Condition (*Vipāka-paccayo*)

Vipāka citta and its concomitant cetasikas are the kamma-result of a past kamma. As they are caused to arise by the force of the past kamma, they have no worry at all for their arising. They can arise peace -

fully and leisurely without any effort by the force of the kamma.

Now when two lazy men get together, they become lazier. Also a cool breeze will make a person in the cool shade feel cooler. Similarly vipāka citta and its concomitant cetasikas, which by nature arise peacefully, mutually aid one another by kamma-result condition to arise more peacefully.

Paccayaniddeso Pāḷi

*Vipākapaccayoti: Vipāka cattāro khandhā
arūpino aññamaññaṃ vipākapaccayena paccayo.*

Meaning

The four resultant mental aggregates (vipāka citta and the associated cetasikas) are mutually related to one another by kamma-result condition.

15 Nutriment Condition (*Āhārapaccayo*)

Parents produce their children, support them and look after them so that they will grow up happily. A pole, supporting a leaning old house, makes the house stable and durable.

In the same way the four nutriments - namely, edible food (ojā), contact (phassa), volition (cetanā), and consciousness (viññāṇa) produce their resultants or conditioned things and keep on supporting them so that they are stable and durable. This types of conditioning process is known as nutriment condition.

Paccayaniddeso Pāḷi

*Āharapaccayoti- Kabaḷikaro ahāro
imassa kāyassa āhārapaccayena paccayo.*

*Arūpino āhārā sampayuttakānaṃ
dhammānaṃ taṃsamutṭhanānaṃca
rūpānaṃ āhārapaccayena paccayo.*

Meaning

- (i) Edible food is related to this body by nutriment condition.
- (ii) The immaterial nutriments (phassa, cetanā and viññāṇa) are related to their concomitants (citta and cetasikas) and to the cittajarūpa by nutriment condition.

16 Faculty Condition (*Indriyapaccayo*)

Indriyas, like ministers, have control over their respective departments or faculties, and by this virtue they contribute to the progress and prosperity of the whole system. This contribution is said to take place by means of faculty condition.

Of the 22 indriyas, the two bhāvarūpas do not participate as faculty condition. The five physical sense organs, in their capacity as faculties, form a condition only for mental phenomena such as the arising of eye-consciousness, etc. Physical vitality (jīvitarūpa) and all the remaining faculties form a condition for the arising of the co-nascent mental and physical phenomena.

Paccayaniddeso Pāḷi

*Indriyapaccayoti- Cakkhundriyaṃ
cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ indriyapaccayena paccayo.*

*Sotindriyaṃ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyapaccayena paccayo.*

*Ghānindriyaṃ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyapaccayena paccayo.*

*Jivhindriyaṃ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyapaccayena paccayo.*

*Kāyindriyaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyapaccayena paccayo.*

*Rūpajīvitindriyaṃ kaṭattārūpānaṃ
indriyapaccayena paccayo.*

*Arūpino indriyā sampayuttakānaṃ
dhammānaṃ taṃsamutṭhanānañca
rūpānaṃ indriyapaccayena paccayo.*

Meaning

- (i) The eye faculty (cakkhupasāda) controls the eye consciousness and its concomitants by faculty condition.
- (ii) The ear faculty (sotapasāda) controls the ear con-

sciousness and its concomitants by faculty condition.

- (iii) The nose faculty (ghānapasāda) controls the nose consciousness and its concomitants by faculty condition.
- (iv) The body faculty (kāyapasāda) controls the body consciousness and its concomitants by faculty condition.
- (v) The tongue faculty (jivhāpasāda) controls the tongue consciousness and its concomitants by faculty condition.
- (vi) Physical life-faculty (jīvitarūpa) controls the kammajarūpa by faculty condition.
- (vii) The immaterial or mental faculties control their respective concomitants (cittas and cetaskas) and the cittajarūpa by faculty condition.

17 Jhāna Condition (Jhānapaccayo)

Jhāna condition stands for the seven jhāna factors called jhānaṅgas. These jhāna factors condition their co-nascent citta, cetasikas, and cittajarūpa to focus on a particular object closely and fixedly. This type of conditioning is said to occur by way of jhāna condition.

Paccayaniddeso Pāḷi

*Jhānapaccayoti: - Jhānaṅgāni jhānasam-
payuttakānaṃ dhammānaṃ taṃsamut-*

*ṭṭhānānañca rūpānaṃ jhāna-
paccayena paccayo.*

Meaning

The jhāna factors are related to their concomitants (i.e. cittas and cetasikas) and to the cittaja-rūpa by jhāna condition.

18 Path Condition (*Maggapaccayo*)

Path condition stands for the 12 constituents of the path called maggaṅgas. The wholesome path-constituents form a path conditioning their co-nascent cittas, cetasikas, and cittaja rūpas to bear results in blissful states. The unwholesome path-constituents similarly form a path conditioning their co-nascent cittas, cetasikas, and cittajarūpas to bear results in woeful states. This type of conditioning is said to take place by way of path condition.

Paccayaniddeso Pāḷi

*Maggapaccayoti — Maggaṅgāni magga
sampayuttakānaṃ dhammānaṃ
taṃsamutṭhānānañca rūpanaṃ magga
paccayena paccayo.*

Meaning:

The path factors are related to their concomitants (i.e. cittas and cetasikas) and to the cittajarūpa by path condition.

19 Association Condition (*Sampayuttapaccayo*)

Tea-essence, milk, sugar and hot water are so thoroughly mixed in a cup of tea that they cannot be differentiated and they give a combined pleasant taste.

Similarly consciousness and cetasikas, which together form the four mental aggregates, are so thoroughly mixed that they cannot be differentiated. Besides they arise together, dissolve together, have a common physical base and a common object, and they mutually aid one another by being associated together. They are said to aid one another by way of association condition.

Paccayaniddeso pāḷi

*Sampayuttapaccayoti — Cattāro khandhā
arūpino aññāmaññaṃ sampayuttapaccayena
paccayo.*

Meaning

The four immaterial or mental aggregates (i.e. cittas and cetasikas) are mutually related to one another by association condition.

20 Dissociation Condition (*Vippayuttapaccayo*)

The six tastes — viz., tart, bitter, sweet, sour, salty, acrid do not mix together; yet they support one another to give an agreeable taste in curry.

Again in a crown or a necklace, the gold and the jewels do not mix thoroughly; they can be easily differentiated by sight. Yet the gold makes the jewels more beautiful, and the jewels make the gold more attractive.

Similarly corporeal groups and mental groups do not mix, neither do they arise together nor dissolve together. Yet corporeal groups aid mental groups, and mental groups aid corporeal groups in many ways. They are said to aid one another by way of dissociation condition.

Paccayaniddeso Pāḷi

Vip̄payuttapaccayoti – Rūpino dhammā arūpīnaṃ dhammānaṃ vip̄payuttapaccayena paccayo.

Ārūpino dhammā rūpīnaṃ dhammānaṃ vip̄payuttapaccayena paccayo.

Meaning:

- (i) Corporeal phenomena are related to mental phenomena by dissociation condition.
- (ii) Mental phenomena (dhammas) are related to corporeal phenomena by dissociation condition.

21 Presence Condition (*Atthipaccayo*)

The earth can support plants and living beings to grow on it, because it is present. Parents can support and look after their children while they are present or living.

Such a phenomenon— either pre-nascent or

conascent which through its presence is a condition for other phenomena to arise is called presence condition.

Paccayaniddeso Pāḷi

Atthipaccayoti – Cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo.

Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo.

Sahajāte. atthi

Okkantikkhāṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo.

Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo.

Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsāpayuttakānaṃca dhammānaṃ atthipaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃsāpayuttakānaṃca dhammānaṃ atthipaccayena paccayo.

Ghāṇāyatanaṃ ghānaviññāṇadhātuyā taṃsāpayuttakānaṃca dhammānaṃ atthipaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsāpayuttakānaṃca dhammānaṃ atthipaccayena paccayo.

Kāyāyatanaṃ kāyaviññāṇadhātuyā

*taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Rūpāyatanaṃ cakkuviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Saddāyatanaṃ sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Gandhāyatanaṃ ghānaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Rasāyatanaṃ jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

*Rūpāyatanaṃ saddāyatanaṃ gandhāyatanānaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ
manodhātuyā taṃsāmpayuttakānañca
dhammānaṃ atthipaccayena paccayo.*

*Yam rūpaṃ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, taṃrūpaṃ
manodhātuyā ca manoviññāṇadhātuyā
ca taṃsāmpayuttakānañca dhammānaṃ
atthipaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates mutually aid one another by presence condition.

- (ii) The four great essentials (mahābhūtas) mutually aid one another by presence condition.
- (iii) At the moment of conception, mentality (paṭisandhi citta and cetasikas) and corporeality (kammajarūpa) mutually aid one another by presence condition.
- (iv) Consciousness and its concomitants condition the mind-produced corporeality (cittajarūpa) to arise by presence condition.
- (v) The great essentials condition their derived matter (upādārūpa) to arise by presence condition.
- (vi) The eye base aids the eye consciousness and its concomitants to arise by presence condition.
- (vii) The ear base aids the ear consciousness and its concomitants to arise by presence condition.
- (viii) The nose base aids the nose consciousness and its concomitants to arise by presence condition.
- (ix) The tongue base aids the tongue consciousness and its concomitants to arise by presence condition.
- (x) The body base aids the body consciousness and its concomitants to arise by presence condition.
- (xi) The visible object aids the eye consciousness and its concomitants to arise by presence condition.
- (xii) The sound aids the ear consciousness and its concomitants to arise by presence condition.

- (xiii) The smell aids the nose consciousness and its concomitants to arise by presence condition.
- (xiv) The taste aids the tongue consciousness and its concomitants to arise by presence condition.
- (xv) The tangible object aids the body consciousness and its concomitants to arise by presence condition.
- (xvi) The visible object, the sound, the smell, the taste, and the tangible object aid the mind elements and their concomitants to arise by presence condition.
- (xvii) Depending on this corporeality (i.e., heart base) the mind elements and the mind-consciousness elements arise; that corporeality aid the mind elements, the mind-consciousness elements, and their concomitants to arise by presence condition.

22 Absence Condition (*Natthipaccayo*)

The absence of the sun contributes to the appearing of the moon; the absence of light gives rise to darkness; the death of a king contributes to the enthronement of his eldest son — these examples illustrate how something can condition another thing to arise by being absent.

In mental phenomena, a consciousness and its concomitants which have just dissolved form the necessary condition for the immediate arising of the following consciousness and its concomitants.

Paccayaniddeso Pāḷi

*Natthipaccayoti — Samanantaraniruddhā
citta-cetasikā dhammā paṭuppannānaṃ
cittacetāsikānaṃ dhammānaṃ natthipaccayena
paccayo.*

Meaning

Consciousness and its concomitants, which have just ceased in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by absence condition.

23 Disappearance Condition (*Vigatapaccayo*)

When something dissolves or disappears, it no longer exists, it is absent. So vigata-paccaya is synonymous with natthi-paccaya.

Disappearance condition, like absence condition, applies only to mental phenomena in which a consciousness with its concomitants can arise only when the preceding consciousness together with its concomitants dissolves or disappears.

Paccayaniddeso Pāḷi

*Vigatapaccayoti — Samanantara vigatā
citta-cetasikā dhammā paṭuppannānaṃ
cittacetāsikānaṃ dhammānaṃ vigata
paccayena paccayo.*

Meaning

Consciousness and its concomitants, which have just disappeared in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by disappearance condition.

24 Non-Disappearance Condition (*Avigatapaccayo*)

If something does not disappear, it is present. So 'avigatapaccaya' is identical with 'atthipaccaya'.

The great ocean, by its non - disappearance, contributes to the happiness of the fish and the sea-turtles which live in it.

Such a phenomenon - either prenascent or co-nascent - which through its non-disappearance is a condition for other phenomena to arise is called non-disappearance condition.

Paccayaniddeso Pāḷi

*Avigatapaccayoti – Cattāro khandhā
arūpino aññamaññāni avigatapaccayena
paccayo.*

*Cittāro mahābhūtā aññamaññāni avigata
paccayena paccayo.*

(The rest are the same as in atthipaccaya - just change 'atthi' to 'avigata'. At the end, say 'Paccayaniddeso niṭṭhito'.)

Note: The meaning is also the same as in atthipaccaya - just change 'presence condition' to 'non-disappearance condition'.

Summary of Conditional Relations

Venerable Anuruddha, the author of Abhidhammamattha Saṅgaha, summarized the 24 conditional relations as six as follows.

15 *Chadhā nāmaṃ tu nāmassa pañcadhā nāmarūpinam.*

Ekadhā puna rūpassa. rūpaṃ nāmassa c' ekadhā.

Paññatti-nāma-rūpāni, nāmassa duvidhā dvayam.

Dvayassa navadhā c'eti chabbidhā paccayā , katham?

A differentiation by kind will be made:

- (1) In six ways mind is a condition for mind;
- (2) In five ways mind is a condition for mind-and-matter;
- (3) Again mind is a condition in one way for matter;
- (4) Matter is a condition in one way for mind;
- (5) In two ways concepts and mind-and-matter are a condition for mind; and
- (6) In nine ways mind-and-matter is a condition for mind-and-matter.

Thus the conditional relations are sixfold. How?

1 Mind Conditions Mind in six Ways

16 *Anantaraniruddhā cittacetāsikā dhammā*

paṭuppannānaṃ cittacetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigatavasena, purimāṇi javanāṇi pacchimānaṃ javanānaṃ āsevanavasena, saha-jātā citta-cetasikā dhammā aññamaññaṃ sampayutta-vasen 'eti ca chadhā nāmaṃ nāmassa paccayo hoti.

In six ways mind is a condition for mind: anantara, samanantara, natthi, vigata, asevana and sampayutta.

- (i) Consciousness and mental factors that have just ceased are a condition for the arising of the present consciousness and mental factors by way of proximity (anantara), contiguity (samanantara), absence (natthi), and disappearance (vigata).
- (ii) Preceding javanas are a condition for the arising of subsequent javanas by way of repetition (asevana).
- (iii) Conascent consciousness and mental factors are a condition for one another by way of association (sampayutta).

2 Mind conditions Mind-and-Matter in five Ways

17 Hetu-jhānaṅga-maggaṅgāni saha-jātānaṃ nāmarūpānaṃ hetādivasena, saha-jātā cetanā saha-jātānaṃ nāmarūpānaṃ, nānākkhaṇikā cetanā kammābhini-bbattānaṃ nāmarūpānaṃ kammavasena, vipākakkhandhā aññamaññaṃ saha-jātānaṃ rūpānaṃ vipākavasen' eti ca

pañcadhā nāmaṃ nāmarūpānaṃ paccayo hoti.

In five ways mind is a condition for mind-and-matter: viz., hetu, jhāna, magga, kamma and vipāka.

Roots (hetu), jhāna factors (jhānaṅgas), and path factors (maggaṅgas) are a condition for co-nascent mind-and-matter by way of hetu, jhāna, and magga.

Co-nascent volition (sahajāta-kamma) is a condition for co-nascent mind-and-matter by way of kamma; so, also is asynchronous volition (nānākkhaṇika-kamma) a condition for mind-and-matter born of kamma by way of kamma condition.

The four resultant ^{Paccaya} mental aggregates are a condition for one another and for co-nascent matter by way of vipāka (kamma-result) condition.

3 Mind conditions Matter in one Way

18 *Pacchājātā cittacetasikā dhammā pure-jātassa imassa kāyassa pacchājātavasen' eti ekadhā' va nāmaṃ rūpassa paccayo hoti.*

Only in one way is mind a condition for matter: subsequent consciousness and mental factors are a condition for this preceding material body (heart base and sense bases) by way of pacchājāta (postnascence) condition.

(4) Matter conditions Mind in one Way

19 *Cha vatthūni pavattiyam sattannaṃ*

viññāṇadhātūnaṃ, pañcārammaṇāni
 ca pañcaviññāṇavīthiyā purejātavasen'
 eti ekadhā 'va rūpaṃ nāmassa paccayo hoti.

Only in one way is matter a condition for mind: the six bases (vatthu's) during the course of existence are a condition for the seven elements of consciousness (viññāṇadhātu), and the five sense objects for the five cognitive processes of consciousness (viññāṇavīthi), by way of purejāta (prenascence) condition.

5 Concepts and Mind-and-Matter for Mind

20 *Ārammaṇavasena upanissayavasen' eti ca duvidhā paññatti - nāmarūpāni nāmass' eva paccayā honti.*

21 *Tattha rūpādivasena chabbidham hoti ārammaṇaṃ.*

22 *Upanissayo pana tividho hoti: ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo c'eti.*

23 *Tattha ārammaṇaṃ eva garukataṃ ārammaṇūpanissayo.*

24 *Anantaraniruddhā cittacetasikā dhammā anantarūpanissayo.*

25 *Rāgādayo pana dhammā saddhādayo ca sukhaṃ dukkhaṃ puggalo bhojanaṃ utu senāsanaṃ ca yathārahaṃ ajjhataṃ ca bahiddhā ca kusalādidhammānaṃ, kammaṃ vipākānaṃ ti ca bahudhā hoti pakatūpanissayo.*

In two ways concepts and mind-and-matter are conditions for mind - namely, by way of object (*ārammaṇa*) and by way of powerful support (*upanissaya*).

Of the two, the object is sixfold as visible form, sound, smell, etc., and the powerful support is threefold, namely, the object powerful support (*ārammaṇūpanissaya*), the proximity powerful support (*anantarūpanissaya*), and the natural powerful support (*pakatūpanissaya*).

Of them, the object itself when it becomes prominent and attracts our attention serves as a powerful support. Consciousness and mental factors that have just ceased act as the proximity powerful support.

The natural powerful support is of many kinds: unwholesome states such as lust, anger, etc., wholesome states such as faith, mindfulness, etc., pleasure, pain, persons, food, season, lodgings are conditions for wholesome states, unwholesome states, and indeterminate states which subsequently arise either internally or externally as the case may be. Kamma, too, is similarly a condition for its results.

6 Mind-and-Matter conditions Mind-and-Matter in nine Ways

*26 Adhipati-sahajāta-aññamañña-nissaya-
āhāra-indriya-vippayutta-atthi-avigata-vasen'
eti yathārahaṃ navadhā nāmarūpāni
nāmarūpānaṃ paccayā bhavanti.*

Mind-and-matter(nāmarūpa) is a condition for mind-and-matter in nine ways according to circumstances, namely, by way of predominance, co-nascence, mutuality, support, nutriment, faculty, dissociation, presence, and non-disappearance.

1 Predominance Condition is Twofold

27 Tattha garukatam ārammaṇam āramaṇādhīpativasena nāmānam, saha-jātādhīpati catubbidho pi saha-jātavasena saha-jātānam nāmarūpānan ti ca duvidho hoti adhipatipaccayo.

Therein, the predominance condition is twofold:

- (i) Very prominent object which draws one's attention is a condition for consciousness and mental factors by way of object predominance (ārammaṇādhīpati).
- (ii) The fourfold co-nascent predominance (chanda, vīriya, citta, vīmaṃsa) is a condition for co-nascent consciousness and mental factors by way of conascence predominance (saha-jātādhīpati).

2 Conascence Condition is Threefold

28 Cittacetasikā dhammā aññamaññānam saha-jātarūpānañ ca, mahābhūtā aññamaññānam upādārūpanañ ca, paṭisandhikkhaṇe vatthuvipākā aññamaññānan ti ca tividho hoti saha-jātapaccayo.

The conascence condition is threefold:

- (i) Conascent consciousness and mental factors are a condition for one another and for the conascent matter by way of conascence condition.
- (ii) The four great essentials (mahābhūta) are a condition for one another and also for conascent derived matter (upādārūpa) by way of conascence condition.
- (iii) At the moment of conception, the heart base (hadayavatthu) and the resultant mental aggregates (rebirth consciousness and mental factors) are a condition for one another by way of conascence condition.

3 Mutuality Condition is Threefold

*29 Cittacetāsikā dhammā aññamaññam,
mahābhūtā aññamaññam, paṭisandhikkhaṇ
vatthuvipākā aññamaññan ti ca tividho hoti
aññamaññapaccayo.*

The mutuality condition is threefold:

- (i) Conascent consciousness and mental factors are a condition for one another by way of mutuality condition.
- (ii) The four great essentials are a condition for one another by way of mutuality condition.
- (iii) At the moment of conception, the heart base and the resultant mental aggregates are a condition for one another by way of mutuality condition.

4 Support Condition is Threefold

30) *Cittacetāsikā dhammā aññamaññaṃ
sahajātārūpānañ ca, mahābhūtā aññamaññaṃ
upādārūpānañ ca, cha vatthūni sattannaṃ
viññāṇadhātūnañ ti ca tividho hoti nissaya
paccayo.*

The support condition is threefold:

- (i) Conascent consciousness and mental factors are a condition for one another and also for conascent matter by way of support condition.
- (ii) The four great essentials are a condition for one another and also for conascent derived matter by way of support condition.
- (iii) The six bases (vatthu's) are conditions for the seven consciousness elements (viññāṇadhātu's) by way of support condition.

5 Nutriment Condition is Twofold

31) *Kabalīkāro āhāro imassa kāyassa, arūpino
āhārā sahajātānaṃ nāmarūpānañ ti ca duvidho
hoti āhārapaccayo.*

The nutriment condition is twofold:

- (i) Edible food is a condition for this body by way of nutriment condition.
- (ii) The three mental nutriments (phassa, cetanā, viññāna) are conditions for conascent mind-and-matter by way of nutriment condition.

6 Faculty Condition is Threefold

32 *Pañca pasādā pañcannam viññāṇānaṃ,
rūpajīvitindriyam upādinnarūpānaṃ. arūpino
indriyā saha-jātānaṃ nāmarūpānaṃ ti ca tividho
hoti indriyapaccayo.*

The faculty condition is threefold:

- (i) The five sensitive organs (pasādarūpas) are conditions for the respective five kinds of consciousness (pañcaviññāṇa) by way of faculty condition.
- (ii) Jīvitarūpa (material vitality) is a condition for kammajarūpa (kamma-produced matter) by way of faculty condition.
- (iii) the immaterial faculties are conditions for conascent mind and matter by way of faculty condition.

7 Dissociation Condition is Threefold

33 *Okkantikkhaṇe vatthu vipākānaṃ,
cittacetasikā dhammā saha-jātarūpānaṃ
saha-jātavasena, pacchājātā cittacetasikā
dhammā purejātassa imassa kāyassa
pacchājātavasena, cha vatthūni
pavattiyam sattannaṃ viññāṇa-
dhātunaṃ purejātavasena' eti ca tividho
hoti vippayuttapaccayo.*

The Dissociation Condition is threefold:

- (i) At the moment of conception the heart base is a condition for the resultant mental aggregates by way of saha-jāta-vippayutta condition. Conscious -

ness and mental factors are also similarly related to co-nascent matter (cittajarūpa).

(ii) The postnascent consciousness and mental factors are a condition for this prenascent material body (heart base and sense bases) by way of *pacchājāta vippayutta* condition.

(iii) In the course of life the six bases (yatthu's) are conditions for the seven consciousness elements (viññāṇadhātu's) by way of purejāta-vippayutta condition.

8.9 Presence and Non-disappearance Conditions

34 *Sahajātaṃ purejātaṃ, pacchājātaṃ ca sabbathā,*

Kabalīkāro āhāro, rūpajīvitam icc'ayan ti

Pañcavidho hoti atthipaccayo avigata-paccayo ca.

The presence condition and the non-disappearance condition are each fivefold: conascence (sahajāta), prenasence (purejāta), postnascence (pacchājāta), nutriment (āhāra), and material life (rūpajīvitindriya).

A Generalized Summary

35 *Ārammaṇ'ūpanissaya-kamm'atthi - paccayesu ca sabbe pi paccaya samodhānaṃ gacchanti.*

36 *Sahajātarūpan ti pan' ettha
sabbatthā pi pavatte citta -
samuṭṭhānānam , paṭisandhiyam
kaṭattārūpānañ ca vasena
duvidham hoti ti veditabban.*

All conditions are included in the four conditions of object, powerful support, kamma, and presence.

A remark will be made here — in the Paṭṭhāna method conascent matter (sahajāta-rūpa) in all cases should be understood as twofold: matter born of consciousness (cittajarūpa) throughout the course of existence and matter born of kamma (kammajarūpa) at the moment of conception.

Conclusion

37 *Tti tekālikā dhammā, kālamuttā
ca sambhavā.
Ajjattañ ca bahiddhā ca sañkhat '
āsañkhatā tathā,
Paññatti-nāma-rūpānam. vasena
tividhā ṭhitā.
Paccayā nāma Paṭṭhāne. catuvīsati sabbathā.*

Thus all the things pertaining to the three periods of time and timeless, internal and external, conditioned and unconditioned, threefold by way of concepts, mind and matter, come under the names of twenty four conditions in the scheme of conditional relations.

Analysis of Concepts (*Paññattibheda*)

Differentiation between Rūpa, Nāma, and Paññatti

38 *Tatha rūpadhammā rūpakkhando' va,
cittacetasikaśaṅkhātā cattāro arūpino
khaṇḍhā. Nibbānaṃ c' eti pañcavidham pi
arūpan ti ca nāman ti ca pavuccati.*

39 *Tato avasesā paññatti paṇa paññāpiyattā
paññatti. paññāpanato paññatti ti ca
duvidhā hoti.*

Therein, the material phenomena (rūpa dhamma) are just the aggregate of matter. Consciousness and mental factors, which constitute the four immaterial aggregates, and Nibbāna are the five kinds which are immaterial. They are called 'arūpa' (immaterial) as well as 'nāma' (mental).

The rest, excluding nāma-rūpa, are concepts (paññatti) which are twofold:

- (i) Attha-paññatti - concepts which are made known by giving them appropriate names.
- (ii) Sadda-paññatti — concepts which are made known to others by speaking out their names.

Explanation

At this point, Ācariya Anuruddha has completed his exposition of the four ultimate realities. However,

he has not yet discussed concepts (*paññatti*). Although concepts pertain to conventional reality and not to ultimate reality, they are still included in the Abhidhamma by the treatise Puggalapaññatti, and they are used in everyday communication.

The four immaterial aggregates are called 'nāma' in the sense of bending (*namana*) because they bend towards the object in the act of cognizing it. They are also called 'nāma' in the sense causing to bend (*nāmana*) since they cause one another to bend onto the object.

Nibbāna is called *nāma* solely in the sense of causing to bend. For *Nibbāna* causes the supramundane cittas and cetasikas to bend onto itself by acting as an objective predominance condition.

What remains apart from *nāma* and *rūpa* is *paññatti* (concepts). *Paññatti* is twofold:-

1 Form and Meaning Concept (*Atthapaññatti*)

('Attha' refers to the form, shape, appearance, mass, and meaning of something.) These form, shape, appearance, mass, meaning, etc., are not real. They are not ultimate realities (*paramatthas*). They are just ideas or concepts which appear in the mind. Names are given to make these concepts known to others. Again names are not ultimate realities; they are just inventions and various names can be chosen to refer to a particular thing. In fact different names are used in different languages to designate each particular thing.

So *atthapaññatti* may simply be regarded as the name of something that makes the form, shape, mass, appearance, meaning, etc., of the thing be known in communication.

Thus *atthapaññatti* (meaning-concept) is made known by means of *nāmapaññatti* (name-concept).

2 Sound Concept (*Saddapaññatti*)

Since '*sadda*' signifies 'sound', '*saddapaññatti*' refers to spoken words in various languages. When we mention the names of various things in communication, we make the things known to others.

So by *atthapaññatti* something is made known by giving it an appropriate name, and by *saddapaññatti* we are making that something known to others by speaking it out.

For illustration 'man' is an *atthapaññatti* since it represents the form, shape, appearance, mass, and meaning of a man. When we speak out the word 'man', we let others know what we mean by it. So the *atthapaññatti* 'man' becomes a *saddapaññatti* when it is spoken out.

Designating *Atthapaññatti*

40) *Katham? Tamitam - bhūta vipariṇām'*
ākārām upādāya tathā tathā paññattā
bhūmipabbatādikā. sambhāra-sannives'
ākāram upādāya gcha-ratha - sakatādikā.
khandhapañcakaṃ upādāya

*purisapuggalādikā, cand' āvattanadikam
upādāya disā-kālādikā, asamphuṭṭh'
ākāraṃ upādāya kūpa-guhādikā. taṃtaṃ-
bhūta-nimittaṃ bhāvanāvisesaṃ ca upādāya
kaṣiṇa-nimittādikā. c'eti evaṃādippabhedā
pana paramatthato avijjamānā pi atthacchā-
yākārena cittuppadānaṃ ārammanabhūtā
taṃ taṃ upādāya upanidhāya kāraṇaṃ
katvā tathā tathā parikappiyamānā
saṅkhāyati samaññāyati vohariyati paññā-
piyati ti paññattī ti pavuccati. Ayam
paññatti paññāpiyattā paññatti nāma.*

How? There are such terms as 'land', 'mountain', and the like, so designated on account of the mode of linking and spreading out of the essential elements (mahābhūta); such terms as 'house', 'chariot', 'cart', and the like so named on account of the mode of combination of materials; such terms as 'man' 'person', and the like, so named on account of the five aggregates; such terms as 'direction', 'time', and the like, so named according to the revolution of the moon, the sun, and so forth; such terms as 'well', 'cave', and the like, so named on account of the non-contact between great essentials (mahābhūta); such terms as kaṣiṇa signs and the like, so named on account of the respective essential elements and the

various stages of mental development.

All such different things, although they do not exist in the ultimate sense, become objects of consciousness in the forms of shadows of ultimate realities such as the four essential elements.

They are called concepts because they are thought of, reckoned, understood, expressed, and made known on account of, in consideration of, with respect to this or that mode. This kind of concept, as it makes itself be known in various ways, is called *atthapaññatti*.

Explanation

Here the author enumerates different modes of designating meaning-concepts (*atthapaññatti*).

1 Santāna-paññatti

Such words as 'land', 'mountain', 'hill', 'field', and the like are so designated on account of the mode of linking and spreading out of the four essential elements or rūpakalāpas. They are called 'santāna-paññatti'.

2 Samūha-paññatti

Such terms as 'house', 'school', 'chariot', 'cart', and the like are so named on account of the mode of combination of materials. They are called 'samūha-paññatti'.

3 Saṇḍhāna-paññatti

Such terms as 'plate', 'bowl', 'saucer', 'spoon', 'tea-cup', and the like are so named on account of the form or shape of the material (porcelain in this case). They are called 'saṇḍhāna-paññatti'.

4 Satta-paññatti

Such terms as 'man', 'woman', 'child', 'person', 'dog', 'cat', and the like are so named on account of the five aggregates. They are called 'satta-paññatti'.

5 Disā-paññatti

Such terms as 'east', 'west', 'south', 'north', 'direction', and the like are so named on account of the revolution of the sun and the moon, etc. They are called 'disā-paññatti'.

6 Kāla-paññatti

Such terms as 'morning', 'noon', 'afternoon', 'evening', 'night', 'time', and the like are so designated on account of time. They are called 'kāla-paññatti'.

7 Ākāsa-paññatti

Such terms as 'cave', 'well', 'hole', 'tunnel', and the like are so named on account of empty space (ākāsa). So they are called 'ākāsa-paññatti'.

8 Kasiṇa-paññatti

Such terms as 'pathavī kasiṇa', 'āpo kasiṇa', 'tejo kasiṇa', 'vāyo-kasiṇa', and the like, are so desig-

nated on account of the predominant essential element. They are called 'kasīṇa-paññatti'.

9 Nimitta-paññatti

Such terms as 'parikamma nimitta', 'uggaha nimitta', 'paṭibhāga nimitta', and the like are so designated on account of the degree of concentration in meditation. They are called 'nimitta - paññatti'.

The various forms of atthapaññatti do not exist in the ultimate sense. They refer to objects made up of ultimate realities but appear in the mind as images.

Though they do not exist in the ultimate sense, they become objects of thought in the form of shadows of ultimate realities. They are used as vocabulary in conversation to express one's view and to let others know one's wish.

Different Names of Saddapaññatti

41 *Paññāpanato paññatti pana nāma-nāmakammādi- nāmana paridīpitā..*

Furthermore, this concept as it makes itself known in various ways is called saddapaññatti. This concept is also described as 'nāma', 'nāmakamma', etc.

Explanation

The spoken words of different languages are all saddapaññatti (sound-concept). Each and every saddapaññatti has the following six names.

1 Nāma

A saddapaññatti is called 'nāma' because it always bends towards the meaning it could express and also because it always let the meaning it could express bend towards it.

For example, the word 'bhūmi' could express its meaning as 'land' and so it always bends towards that meaning. Besides, because it could express so, it always let the meaning 'land' bend towards it as its own meaning.

2 Nāmakamma

A saddapaññatti like 'bhūmi' is also called 'nāmakamma' because it has been designated the name by some important learned persons in the past.

3 Nāmadheyya

A saddapaññatti like 'bhūmi' is also called 'nāmadheyya' because it has long been established by learned persons.

4 Nāmanirutti

A saddapaññatti like 'bhūmi' lies hidden before it is spoken, and it should be exposed by expressing it in language. So it is called 'nāmanirutti'.

5 Nāmabyañjana

Because a saddapaññatti like 'bhūmi' can show its meaning very clearly, it is also called 'nāmabyañjana'.

6 Nāmaḥhilāpa

A saddapaññatti like 'bhūmi' should be spoken with the intention of expressing the meaning of it. So it is also called 'namāḥhilāpa'.

Six Kinds of *Saddapaññatti*

Sā vijjamānapaññatti, avijjamānapaññatti, vijjamānena avijjamānapaññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññatti c'eti chabbidhā hoti.

42 *Tattha yadā pana paramatthato vijjamānaṃ rūpa-vedanādiṃ etāya paññāpenti, tad' āyaṃ vijjamānapaññatti. Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ etāya paññāpenti, tad' āyaṃ avijjamānapaññatti ti pavuccati.*

Ubhinnaṃ pana vomissakavasena sesā yathākkammaṃ chaḷabhiñño, itthisaddo, cakkhuviññāṇaṃ, rājaputto ti ca veditabbā.

That saddapaññatti is sixfold:

- (1) *vijjamānapaññatti*, (2) *avijjamānapaññatti*, (3) *vijjamānena avijjamānapaññatti*, (4) *avijjamānena vijjamānapaññatti*, (5) *vijjamānena vijjamānapaññatti*, and (6) *avijjamānena avijjamānapaññatti*.

Of those six kinds, when a saddapaññatti makes known what really exists in the

ultimate sense by a term such as “rūpa” (matter), ‘vedanā’ (feeling), and so forth, it is called *viññamānāpaññatti*.

When a saddapaññatti makes known what does not really exist in the ultimate sense by a term such as ‘bhūmi’ (land), ‘pabbata’ (mountain), and so forth, it is called *avijñamānāpaññatti*.

The rest should be respectively understood by combining the meanings of *viññamānāpaññatti* and *avijñamānāpaññatti* as, for example, ‘chaḷābhiñña’ (possessor of sixfold direct knowledge), ‘itthisadda’ (woman’s voice), ‘cakkhuviññāṇa’ (eye consciousness), and ‘rājaputta’ (king’s son).

Explanation

The author further enumerates six kinds of saddapaññatti.

1 *Viññamānāpaññatti* — concept of the real.

The concept that designates an ultimate reality is called ‘*viññamānāpaññatti*.’

e.g. ‘rūpa’, ‘citta’, ‘cetasika’, ‘vedanā’, etc.

2 *Avijñamānāpaññatti* — concept of the unreal.

The concept that designates something which is not an ultimate reality and consequently does not exist in reality is called ‘*avijñamānāpaññatti*’.

e.g. ‘land’, ‘mountain’, ‘man’, ‘house’, ‘tree’, etc.

3 *Viññamānena avijñamānāpaññatti*— concept of a

combination of the real with the unreal.

The concept that designates a combination of the concept of a real thing with the concept of an unreal thing is called '*viññamānena avijñamānapaññatti*'.

e.g. '*chalābhiñña*' — possessor of six supernormal knowledge;

'*Tevijja*' — possessor of three *viññāṇas*;

'sound - signal', 'mind - theory', etc.

4 Avijñamānena — concept of a combination of the *viññamānapaññatti* — unreal with the real

The concept that designates a combination of the concept of an unreal thing with the concept of a real thing is called '*avijñamānena viññamānapaññatti*'.

e.g. '*Itthisadda*' — woman's voice,

'*Itthirūpaṃ*' — woman's visual feature,

'*purisamāna*' — man's pride.

5 Viññamānena — concept of a combination *viññamānapaññatti* of the real with the real

The concept that designates a combination of the concept of a real thing with the concept of another real thing is called '*viññamānena viññamānapaññatti*'.

e.g. '*cakkhuviññāṇa*' — eye - consciousness,

'*sotapasāda*' — ear - clear matter,

'*ghānasamphassa*' — nose - contact,

'*rūpa-taṇhā*' — visible form - craving.

6 Avijñamānena — concept of a combination *avijñamānapaññatti* of two unreal concepts

The concept that combines the concept of an

unreal thing with the concept of another unreal thing is called 'avijjamānena avijjamānapaññatti.

e.g. 'Rājaputta'-king's son,
'Company - director', 'movie-actress',
etc.

Conclusion

43 *Vacīghos' ānusārena sotaviññāṇa -vīthiyā
Pavatt' ānantaruppanna-manodvārassa gocarā
Atthā yass' ānusārena, viññāyanti tato param.
S' ayam paññatti viññeyyā, loka-saṅketa-
nimmitā.*

By following the sound of speech through
the cognitive process of ear-consciousness,
and then by means of the subsequent
cognitive processes which arise immediately
in the mind-door, the meaning-concept
(atthapaññatti) and the name- concept
(nāmapaññatti) are understood. These
concepts should be understood as fashioned
by world convention.

*Iti Abhidhammatthasaṅgahe
Paccayasāṅgahavibhāgo nāma.
Atthamo paricchedo.*

Thus ends the eighth chapter in the Manual of
Abhidhamma entitled the Compendium of
Conditionality.

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- 4 “*A manual of Abhidhamma* ” by Ven. Mahāthera Nārada.
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Review Questions

- 1 Describe briefly the eleven causal relations of Dependent Arising.
- 2 Explain the causal relation ‘Avijjāpaccayā Saṅkharā.’
- 3 Explain the causal relation ‘Saṅkhārapaccayā viññānam’.
- 4 Explain in detail how ‘viññāṇa’ causes ‘nāmarūpa’ to arise.
- 5 How does ‘feeling’ arise dependent on ‘contact’ and ‘craving’ dependent on ‘feeling’?
- 6 In “*Taṇhāpaccayā upādānam*”, explain how craving gives rise to four types of clinging.

109. 5 7 In 'Bhavapaccayā jāti', what do 'bhava' and 'jāti' signify? Explain this causal relation in detail.
108. 114 8 Classify the twelve factors of Paṭiccasamuppāda as 'three periods', 'twenty modes', and 'three rounds'.
90. 91 9 How will you explain the round of birth and death on the basis of the eleven causal relations of Dependent Arising?
109. 112 10 What are the causes which give rise to the present existence, and what are the present causes which will condition a future existence?
117. 123 11 Is there any first cause in Dependent Arising? Give reasons for your answer.
115. 12 What are the three rounds (vaṭṭa) of Paṭiccasamuppāda? How do they constitute the round of rebirths?
116. 117 13 What are the roots of Paṭiccasamuppāda? How can we destroy this ever turning wheel of existence?
- 118 14 Comment on the statement: "Saṃsāra is beginningless and endless."
- 90 15 What is the difference between the method of depending arising and the method of conditional relations?
- 125 16 Explain the 'Root condition'. How does it operate in nature?
- 125 17 Explain the 'object condition'. How does it operate in natural processes?
- 128 18 What are the 'paccaya', 'paccayuppanna', and 'paccayasatti' in natural processes which occur by 'Predominance condition'?

- 165 19 How are the 24 conditions summarized as sixfold? ~
- 166 20 In Paṭṭhāna method, how does mind condition mind in six ways?
- 166 21 In how many ways is mind a condition for mind-and-matter? Describe them.
- 167 22 How is mind a condition for matter and matter a condition for mind?
- 169 23 How do concepts and mind-and-matter a condition for mind?
- 170 24 Describe Predominance Condition with examples?
- 170 25 What is Consacence Condition? Describe it with examples.
- 139 26 Describe the natural processes that arise by mutuality condition.
- 139 27 Explain 'Support Condition' (Nissayapaccā) with examples.
- 152 28 How do 'Nutriment Condition' and 'Faculty Condition' operate in natural processes?
- 156 29 Explain how 'Dissociation Condition' operate in natural processes.
- 170 30 Explain 'Attha-paññatti' and 'Sadda-paññatti' with examples.
- 178 31 Describe with examples the various ways of designating Atthapaññatti.
- 182 32 Describe the six different names of saddapaññatti with examples.
- 184 33 What are the six kinds of Saddapaññatti? Describe with examples.

34 How does saddapaññatti acquire different names?

33. 35 Describe six kinds of saddapaññatti with examples.

36 Describe the kind of paññatti to which each of the following terms belong:

Land, morning, house, east, spoon, dog, well, vāyokasiṇa, paṭibhāga-nimitta, direction, man, cart, citta, mountain, saññā, itthisadda, chaḷābhiñña, rūpa-taṇhā, rāja-putta, sotapasāda, purisa-māna, movie-actress.

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