

Handbook of Abhidhamma Studies (Volume III)



by
Venerable Sayādaw U Sīlānanda



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Venerable Sayādaw U Sīlānanda

(Volume III)

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Sabbadānaṃ dhammadānaṃ jināti

The Gift of Dhamma excels all gifts

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Venerable Sayādaw U Sīlānanda

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Sharing of merits

May all beings share in the merits gained
Enjoy good health, prosperity and happiness
Cultivating loving-kindness and wisdom
Culminating in the cessation of all suffering.

Sādhu! Sādhu! Sādhu!

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an Arahāt and He is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (knowledge of the path to Nibbāna), Yasa (fame and following), Siri (noble appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).

Editorial Preface

Handbook of Abhidhamma Studies is a series of lectures given by the late Venerable U Sīlānanda on the subject of Abhidhamma. Actually the talks originated from courses he offered to American students on the *Abhidhammatthasaṅgaha*. This book, *Handbook of Abhidhamma Studies*, is designed to supplement the study of the *Abhidhammatthasaṅgaha*.

The *Abhidhammatthasaṅgaha* is a small book that was probably written by an Indian monk named Ācariya Anuruddha in about the twelfth century. That small book provides an introduction to subjects taught in the Abhidhamma texts of the Tipiṭaka. Actually in order to understand the Abhidhamma texts in the Pāḷi Canon, it is essential that the *Abhidhammatthasaṅgaha* be thoroughly mastered.

Burmese monks in particular first memorize this book and then pursue extended studies of it with their teachers. The late Venerable U Sīlānanda followed this course of training. The result was that he had a thorough and precise knowledge of this small book, as well as the Abhidhamma texts in the Tipiṭaka, the Commentaries, and the Sub-commentaries.

When Venerable U Sīlānanda came to the United States, he taught courses on the *Abhidhammatthasaṅgaha*. In these courses he often gave detailed explanations of the subjects found in that book for the benefit of his students. These explanations are very helpful as sometimes the information given in the *Abhidhammatthasaṅgaha* is quite terse and not easy for the uninitiated to understand.

Preface

I began to study this book about one year before Sayādaw arrived in the United States. Therefore, I very much appreciated what a great difference his explanations made in my understanding. It occurred to me that it would be very helpful for others interested in this subject to have access to these lectures in the written form. Therefore, I decided to transcribe these talks. The talks have been as accurately transcribed as possible. Sayādaw was very precise, organized and meticulous in his presentation. It has been my hope to emulate his fine example in these transcriptions.

Nonetheless, it is possible that some mistakes or errors have escaped notice. Hopefully they are very minor. Abhidhamma is a very challenging and deep subject, sometimes quite precise and subtle. Whatever mistakes are found I apologize to the readers for those and I accept fully the demerit that comes from lack of skillfulness. At the same time I hope that much merit may result from sharing the great knowledge that my teacher had on this important subject with others.

As the transcriber, I would like to take the opportunity to express my gratitude to all Dhamma teachers as well as friends for their tireless work for the Buddha-Sāsana. First of all, I wish to express my gratitude to many Dhamma teachers who have explained very patiently, over the course of many years, many aspects of the Buddha's teachings. They include the late Venerable Sayādaw U Sīlānanda, Venerable Beelin Sayādaw, Venerable U Jotalankara, Venerable Ashin U Osadha, Venerable U Jatila, Venerable U Kosalla, Venerable U Ghosita, Venerable U Garudhamma, Venerable U Kavinda, Bhante Guṇaratana, Bhikkhu U Nandisena. Most especially I am indebted to Venerable Ashin U Dhammapiya. Not only has he explained with precision and thoroughness the Buddha's teachings, he also conceived the idea of publishing these series of Abhidhamma lectures to enable many more people to gain greater clarity of understanding of the Abhidhamma.

Preface

Sādhū! Sādhū! Sādhū! To all these meritorious deeds!

Finally I wish to express my gratitude to the people of Malaysia and Singapore. I am especially grateful to Brother Chew How Ting, Brother Lim Mong Seng and Sister Pauline Chong of Singapore and Malaysia who helped me edit these talks. Their patience and kindness have been immeasurable. While the late Venerable Sayādaw U Sīlānanda visited there and taught there, they were always very supportive to him. Sayādaw's visits to Malaysia and Singapore were so brief that he could not cover every chapter in the *Abhidhammatthasaṅgaha* with his students there. Each course he taught in the United States lasted about a year. Over the years he taught many courses to many audiences, sometimes primarily to Burmese Americans, or to European Americans, or to Vietnamese Americans.

We are fortunate that the Vietnamese American community requested Venerable U Sīlānanda to teach the course again in 1994-1995. This was after the most recent edition of the *Abhidhammatthasaṅgaha*, edited by Venerable Bhikkhu Bodhi, had been published. The Tu Quang Temple in San Francisco was kind enough to host this series of talks which were well attended by devotees of both the Theravāda and Mahāyāna traditions.

We are grateful to Sayādaw for his great compassion. We are grateful to all the devotees who supported Sayādaw in so many ways so that he could share so much Dhamma wisdom with us. Now devotees in Malaysia have graciously offered to publish this series of talks.

May Dhamma wisdom continue to grow and flourish in the world!

Sarah Marks, USA.

Preface

Editor's Note

As editor of this work, I am aware that foreign words are usually put in italics. However, it is allowable to capitalize words that communicate important information or philosophical concepts. Most of the Pāḷi words in this manuscript are very significant terms in the Buddha's teachings and constitute a firm base for the reader to build a correct understanding of Buddhism. Sayādaw U Sīlānanda has expertly defined most of these words in his presentation. A great many of these Pāḷi words refer to Paramattha Dhammas (ultimate realities) which are so essential for our understanding and experience of the Dhamma. Therefore, I purposefully capitalized these Pāḷi words because they are key philosophical concepts in Buddhism. The presentation done in this manner is to also encourage the reader's attention. In addition terms in English referring to the Supramundane and important doctrines have been capitalized out of respect.

Sarah Marks, USA.

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Chapter Seven

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Chapter Seven

Akusala-saṅgaha

Now we go to the seventh chapter. With the six chapters we have covered, the author of the *Abhidhammatthasaṅgaha* describes all four ultimate realities — Citta, Cetasika, Rūpa & Nibbāna. He could finish his book here if he wanted to. But he wanted to give some more information about the ultimate realities he had described in the previous chapters. So we have three more chapters.

This chapter is called “Compendium of Categories” or “Samuccaya-saṅgaha-vibhāga”. This chapter gives us different names for the ultimate realities we have already studied. It is like special names or terminologies for the ultimate realities. Here at the beginning the author, Venerable Ācariya Anuruddha, says there are 72 kinds of entities:

- Citta is taken as one,
- Cetasikas are taken as 52, and
- Rūpas are taken as 18 because the first 18 are the real Rūpas. The others are not real Rūpas. They are not the object of Vipassanā meditation. Here as the categories of Vipassanā meditation they are excluded. The first 18 of the 28 material properties are taken here.
- Then the last one is Nibbāna.

So there are altogether 72 kinds of entities that have their own characteristic and that are capable of becoming the object of Vipassanā meditation. When you practise Vipassanā meditation, you do not take the last ten material properties as

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object. Actually the others will be treated here and there. These are the 72 that are prominent and so they will be treated in this chapter.

Āsavas

The first group is the Āsavas. There are four Āsavas. What are the Āsavas? In the CMA it is translated as taints, four taints. Sometimes the word 'Āsava' is translated as cankers. Some also translate it as flux. The name Āsava originally was the word for intoxicating drink, fermented drink. When you want to make an intoxicating drink, you have to ferment it. You have to make it for a long time. So the Āsavas are like intoxicating drinks, meaning that they have long been with us. They have been with us for a very long time, from an unknown beginning. And they will be with us until we reach Arahantship or Buddhahood. The Āsavas have been with us all this time and therefore are something like fermented. The Āsavas (Lobha, Diṭṭhi & Moha) are always with us. Here the meaning is those that are like fermented drinks.

The other meaning is flowing, flowing out. If you have a sore, you may have discharges like blood or pus from the sore. In the same way, Lobha, Diṭṭhi and Moha flow out of the six doors. When we see something with attachment, that means Lobha is flowing out of the eye-door. When we hear something and we like it or dislike it, Lobha or Dosa is flowing out of the ear-door. They are like discharges from sores. So they are called Āsavas.

Also they are called Āsavas because, by way of realms, they arise up to the highest realm. They arise even in Nevasaññānāsaññāyatana, fourth Arūpāvacara realm. By way of Dhamma they can take as object up to Gotrabhū. What is the object of Lobha? Do you remember the third chapter? All mundane Cittas, Cetasikas and Rūpa are the objects of Lobha.

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Lobha can take all mundane Cittas, Cetasikas and Rūpa as object. That means it can even take Gotrabhū and Vodāna as object. Vodāna is the Citta that precedes the second, third and fourth Maggas. By way of realm it flows up to the highest realm. By way of Dhamma it flows up to Gotrabhū. So it is called Āsava.

There are four Āsavas mentioned here. In the Suttas usually three Āsavas are mentioned, but we must take it to mean the four Āsavas mentioned here. We can translate them as cankers, fluxes, oozing. So it is better to call them Āsava so we do not misunderstand.

There are four Āsavas mentioned here:

- The first one is Kāmāsava.
- The second one is Bhavāsava.
- The third one is Diṭṭhāsava.
- The fourth one is Avijjāsava.

Kāmāsava is the taint of sensual desire. It is actually Lobha. The attachment of sensual desire or attachment to objects of the senses is called Kāmāsava.

Then there is Bhavāsava. You know Bhava — existence, continued existence. So attachment to continued existence is called Bhavāsava.

Diṭṭhāsava — ‘Diṭṭhi’ and ‘Āsava’ — this is the Āsava of wrong view. Wrong view itself is Āsava.

The last one is Avijjāsava, the taint of ignorance.

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Altogether there are four Āsavas — Kāmāsava, Bhavāsava, Diṭṭhāsava and Avijjāsava, the taint of sensual desire, the taint of attachment to existence, the taint of wrong views and the taint of ignorance.

There are what is called Rūpa-bhava and Arūpa-bhava. Attachment to Rūpa-bhava and Arūpa-bhava are included in Bhavāsava. Also attachment to Jhānas is included in Bhavāsava. Also attachment that accompanies eternity view is called Bhavāsava. Bhavāsava has many identities. But in reality it is Lobha — attachment to Rūpa and Arūpa existence, attachment to Jhānas and attachment which accompanies wrong view that takes things to be permanent.

With each of these we must identify the Paramattha Dhammas. Kāmāsava is what? It is Lobha. Bhavāsava is also Lobha. Diṭṭhāsava is Diṭṭhi and Avijjāsava is Moha. Although there are four Āsavas, according to ultimate reality or in essence there are only three Āsavas or three Dhammas called Āsava. They are Lobha, Diṭṭhi and Moha.

In the *Abhidhammatthasaṅgaha* four Āsavas are enumerated:

- Kāmāsava (attachment to sense-objects),
- Bhavāsava (attachment to existence),
- Diṭṭhāsava (wrong view), and
- Avijjāsava (ignorance).

In terms of ultimate reality the Āsavas are just three Cetasikas: Lobha (attachment), Diṭṭhi (wrong view) and Moha (ignorance).

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Oghas

The next group is the Oghas. There are four Oghas. Ogha is translated as flood. Again Lobha, Diṭṭhi and Moha are called floods or Oghas because they overwhelm beings. Also they can take beings with them down to the four woeful states or they can make beings sink down to the four woeful states. Therefore, they are called Ogha. When there is flood, it takes everything with it and makes things sink or drown. In the same way, Lobha, Diṭṭhi and Moha when they arise can take beings down to four woeful states. So they are called Ogha. There are four Oghas. So the flood can be very devastating.

A few years ago there were floods in other states in this country. Even a whole house was taken by the flood and floated down the river. And also there were floods in California. So it is easy to see how dangerous these floods are. Lobha, Diṭṭhi and Moha are more dangerous than these floods.

How many Oghas are there? There are four:

- Kāmogha (attachment to sense-objects),
- Bhavogha (attachment to existence),
- Diṭṭhogha (wrong view), and
- Avijjogha (ignorance).

Their identifications are the same. Kāmogha is Lobha. Bhavogha is Lobha. Diṭṭhogha is Diṭṭhi. And Avijjogha is Moha. There are four Oghas, but in reality there are only three. They are Lobha, Diṭṭhi and Moha.

Yogas

The next group is the four Yogas. Please do not confuse this with the Yoga which is popular now. There are different meanings. How is Yoga translated? It is translated as bond.

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There are four bonds:

- the bond of sensual desire,
- the bond of attachment to existence,
- the bond of wrong view, and
- the bond of ignorance.

They are the same as the Āsavas. They are called bonds because they attach beings to Saṃsāra. They don't let beings get out of Saṃsāra.

Student: They tie beings to Saṃsāra.

Sayādaw: Tying is Gantha. We will come to Ganthas also. Sometimes the translators translate Ganthas as knots. It is translated as knots here.

You know when you put the ox to the cart — you yoke it. So Yoga is yoking beings to Saṃsāra. These three yoke us to Saṃsāra. So long as there are these three, one cannot get out of Saṃsāra. So long as the bullock is yoked, it cannot get away. It must go on and on. Similarly we must go on and on so long as we have these Yogas. They are four in number:

- Kāmayoga,
- Bhavayoga,
- Diṭṭhiyoga, and
- Avijjāyoga.

They mean the same thing — attachment to objects of sense, attachment to existence, wrong view, and ignorance. Kāmayoga in reality is Lobha. Bhavayoga is Lobha. Diṭṭhiyoga is Diṭṭhi. Avijjāyoga is Moha. In reality there are three Yogas. They are Lobha, Diṭṭhi and Moha.

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It is important to know these terms because they will be used in the Suttas. You will find the use of these words in the Suttas. When you read the Suttas, you may come across the word Yoga, Ogha and so on. So it is important to understand them. For example, Ogha by itself you don't know what it means. You may find the word Ogha or flood, and you may be wondering what is a flood. When you understand according to this *Manual*, then you understand it clearly. Ogha means Lobha, Diṭṭhi and Moha here. So it is important to understand these terms.

Ganthas

The next group is Gantha. Gantha is translated here as knots, tyings. They tie beings to Saṃsāra. Also it is explained here that they tie Nāma-kāya to Rūpa-kāya. They tie beings to Saṃsāra. Here in the name Gantha the Kāya is added. So there is Abhijjhā-kāyagantha. Kāya is added. It is explained in the note.

“Here the term “body” (kāya) applies to both the mental and physical body in the sense of an aggregation.” (CMA, VII, Guide to §6, p.266)

Here Kāya does not mean physical Kāya. Actually it is a group or aggregation.

Abhijjhā-kāyagantha means the bodily knot of covetousness. Now here we must understand this to be different from covetousness we meet in the fifth chapter. In the fifth chapter among the ten courses of unwholesome action there is covetousness. You know there are three kinds of Kamma — Kāya Kamma (bodily Kamma), Vacī Kamma (verbal Kamma), and Mano Kamma (mental Kamma). Among the three kinds of Kamma, the first one in the Mano Kamma group is Abhijjhā. There ‘Abhijjhā’ means covetousness for other person's belongings. You want the other person's belongings to be your belongings. You want the other person's

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property to be your property. It is called Visama Lobha, unjust Lobha or something like that. But here any Lobha is called Abhijjhā, not only the Abhijjhā mentioned in the fifth chapter, but any attachment is called Abhijjhā-kāyagantha.

The next one is Byāpāda-kāyagantha, the bodily knot of ill will. 'Byāpāda' means Dosa. That is why in reality it is Dosa. Here you must also understand it is Dosa in many forms¹.

The third one is Sīlabbata-parāmāsa-kāyagantha, the bodily knot of adherence to rites and ceremonies. 'Sīla' is one word and 'Bata' — it comes from 'Vata', another word. When these words are compounded, the word becomes Sīlabbata. 'Sīla' means habit. 'Vata' means practice. 'Parāmāsa' means understanding wrongly. So the wrong understanding of Sīla and Vata is called Sīlabbata-parāmāsa-kāyagantha. That means the wrong understanding that Sīla and Vata can lead us to the purification of mind and lead us to end all suffering. Here we must understand Sīla and Vata because the English translation of adherence to rites and ceremonies is not so satisfactory. It is explained in the Commentaries that 'Sīla' here means the habit of cattle, the habit of dogs and so on. 'Vata' means the same thing. What it really means here is if you believe that if you behave in the way cows behave, if you live like cows live, if you eat like cows and so on, then you will get freedom from mental defilements, you will get out of Saṃsāra. If you believe like that, it is Sīlabbata-parāmāsa. The same is true if you behave like a dog, eat like a dog, sleep like a dog, and so on. If you believe that these practices will lead you to purification of mind and so on, then you have this Sīlabbata-parāmāsa. We must understand in the way I have explained here following the explanation given in the Commentary. That is because if we just say rites and ceremonies, we will have many questions. Bowing down to the Buddha, chanting, sharing merit, and so on are some sort of

1 Anger, hatred, ill will, aversion, fear, resentment, etc., are all forms of Dosa.

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rites and ceremonies. Here Sīla and Vata do not mean these. 'Sīla' here means the habit of cattle, dogs, animals and others.

I think you remember about two men who went to the Buddha and asked about this practice of the cow and the practice of the dog. They asked if it was true that they would gain purification and so on (Majjhima Nikāya, Majjhimaṇṇāsapāli, 7.Kukkuravatika Sutta, 78). The Buddha said if you practise to the full the practice of a cow, you will become a cow. If you practise to the full the habit of a dog, you will become a dog. If you do not practise to the full, you will go to hell or something like that. Such belief that such practices can lead to Nibbāna, that such practices can lead to purification of mind is called Sīlabbata-parāmāsa.

If we extend this to include some other things, we may say beliefs that Dāna alone will lead you to enlightenment, or Sīla alone will lead you to enlightenment, are also Sīlabbata-parāmāsa. Dāna alone cannot lead you directly to enlightenment. Sīla alone cannot lead you directly to enlightenment. You have to practise Bhāvanā; you have to practise Vipassanā to reach those states. If you believe just by chanting, or just by giving, or just by making donation, just by listening to the Dhamma, and so on, you can get enlightenment, then you have this Sīlabbata-parāmāsa, although you do not believe in the practice of cows and dogs, and so on. This is a wrong view. And so it is actually Diṭṭhi.

The last one is Idamsaccābhinivesa-kāyagantha, a long word. 'Sacca' means truth. 'Abhinivesa' means wrong view. So it is a dogmatic view that this alone is true. This only is true and others are false — if you take it that way, then you have this Gantha, this knot — the bodily knot that this alone is the truth.

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There is a question. We believe Buddhism to be true and others to be not true. What about that? It is explained in some Burmese books that there should be understanding with regard to wrong view. You have one wrong view and you believe this alone is true and others are false, then you fall into this knot. You are a Buddhist. Then you say Buddhism alone is true and others are false. That is not falling into this knot. That is how they explain. This is a difficult question.

So there are these four Ganthas or knots. Abhijjhā-kāyagantha, since it is attachment, is Lobha. Byāpāda-kāyagantha is Dosa, ill will. Sīlabbata-parāmāsa-kāyagantha is wrong view. Idamsaccābhinivesa-kāyagantha is also wrong view. So there are four Ganthas. In reality, in ultimate reality, there are only three. They are Lobha, Dosa and Diṭṭhi.

Upādānas

Then there is Upādāna. You are familiar with this word. Upādāna is clinging or grasping. 'Upa' means firmly. 'Ādāna' means taking. So Upādāna means taking firmly. Upādāna is compared to a snake swallowing a mouse or something. Once it has taken the mouse in its mouth, it will not let it go again. In the same way, when Lobha reaches the stage of Upādāna, You cannot give it up. This firm, strong attachment or strongly taking the object is called Upādāna.

The first one is Kāmupādāna. It can be explained as Kāma which is Upādāna or Upādāna of Kāma. It can be taken in two ways. 'Kāma' here means sensual desire. The desire itself is clinging, clinging as desire, or it is clinging to sense-objects. The meaning is the same.

Diṭṭhupādāna — Diṭṭhi and Upādāna — it is Diṭṭhi which is Upādāna. When you have a wrong view, you take it firmly.

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Diṭṭhi is an Upādāna. Or you may say the previous Diṭṭhi is a condition for a later Diṭṭhi. In that case you can explain it as Upādāna of Diṭṭhi, grasping of wrong view or grasping the wrong view.

The third one, Sīlabbatupādāna, is the same as the third Gāthā. When you take firmly these practices of cows and dogs and so on as leading to freedom from mental defilements, then you have this Sīlabbatupādāna.

The fourth one is Attavādupādāna. Attavādupādāna means clinging to a doctrine of self. 'Atta' means Atta, soul or self. 'Vāda' means saying or opinion. So it is opinion of Atta, saying that there is Atta. Clinging to that opinion of Atta or doctrine of Atta is Attavādupādāna.

With regard to this last one, Attavādupādāna there is mention of Sakkāyadiṭṭhi in the CMA. On page 267 about the middle of the page,

“Clinging to a doctrine of self is the adoption of personality view (sakkāyadiṭṭhi), ...” (CMA, VII, Guide to §7, p.267)

I want you to be familiar with this word 'Sakkāyadiṭṭhi'. 'Sakkāya' means existing Kāya. And 'Diṭṭhi' means wrong view. So it is wrong view about existing Kāya. It is wrong view about Atta.

“... the identification of any of the five aggregates as a self or the accessories of a self.” (CMA, VII, Guide to §7, p.267)

So one may say Rūpa is Atta. Or one may say Rūpa is a property of Atta. That means one is taking the five aggregates as a self or as accessories to a self. This Sakkāyadiṭṭhi is mentioned in the Suttas as well as in the Abhidhamma. Here in the book it says the Suttas mention twenty types of personality view (see CMA, VII, Guide to §7, p.267). But actually it is not

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only in the Suttas but in Abhidhamma itself that twenty types of Sakkāyadiṭṭhi are mentioned.

“These are obtained by considering each of the five aggregates in four ways, thus: One regards materiality as self, ...” (CMA, VII, Guide to §7, p.267)

One regards Rūpa or corporeality as Atta or self. That is one form of wrong view. Atta means something permanent, something that has real substance, and so on. This person takes Rūpa or corporeality as Atta. Such a person takes it that just as the flame and the color are not different (also wrong view), so corporeality and Atta are not different. They are the same. Believing that Rūpa and Atta are the same is the first wrong view.

“... or self as possessing materiality, ...” (CMA, VII, Guide to §7, p.267)

The second view is that Atta has corporeality. The first view takes Rūpa as Atta. But now this second view takes Rūpa and Atta to be different. Rūpa is one thing and Atta is another. This view takes it that Atta has Rūpa. There is something that is Atta, that is soul, or that is self. The self or soul has Rūpa. Rūpa is something like the possession of the Atta. This view takes Rūpa and Atta as different. Since Atta must have Rūpa, Atta is not Rūpa. It (this view) takes Arūpa, or mind, or mental properties as Atta and Rūpa as its property. It is like a shadow and a tree. The tree has a shadow. The shadow depends upon and is the property of the tree. In the same way, Rūpa is the shadow and it is the property of what we call Atta. In this view Atta and Rūpa are different. It (this view) takes Atta to be the possessor of Rūpa.

The third one is,

“... or material as in self, ...” (CMA, VII, Guide to §7, p.267)

The third one is that corporeality is in Atta. In this view

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Arūpa is taken as Atta; mind or mental properties are taken as Atta, but this view considers Atta as a receptacle of Rūpa. Atta is something like a bowl and Rūpa is in it. So Rūpa is in Atta. They (the Commentators) point out that it is like a flower and its smell. The flower is the place or the receptacle of the smell. There is scent in the flower. In the same way, there is Rūpa in Atta. Here Atta is a receptacle of Rūpa. Atta and Rūpa are different.

The fourth one is,

“... or self as in materiality.” (CMA, VII, Guide to §7, p.267)

The fourth view is that Atta is in Rūpa, in corporeality. This is the other way round from the preceding statement. Atta is in Rūpa. This view also takes it that Atta and Rūpa are different. It also takes Arūpa as Atta and views it as something that is some other thing than Rūpa. It is like a jewel in a casket. In the same way, Atta is in Rūpa.

If you know these four kinds of wrong view with regard to Rūpa, you will understand the others with regard to Vedanā, Saññā, Saṅkhāra and Viññāṇa. Let us go back. The first one is what? Rūpa is self. If we take Rūpa as self, this is the first form of wrong view. If we take it that Rūpa possesses self, Rūpa has a self, this is the second kind of wrong view. If we take Rūpa in self — so there is Rūpa in the self — that is the third kind. If we take it that there is self in Rūpa, this is the fourth kind of wrong view. The view of Atta can have different aspects:

- Rūpa is Atta,
- Rūpa has Atta,
- Rūpa is in Atta, and
- there is Atta in Rūpa.

The same for Vedanā — Vedanā is Atta; Atta has Vedanā; there is Vedanā in Atta; there is Atta in Vedanā.

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There are altogether twenty kinds of Sakkāyadiṭṭhi. You will find mention of Sakkāyadiṭṭhi in your readings. They are always mentioned as twenty Sakkāyadiṭṭhi. Here the author, Venerable Bhikkhu Bodhi, in the CMA gives the reference "M.44". That means Majjhima Nikāya 44th Sutta. Then there is Roman numeral "I,300". That means the first volume, page 300. That may refer to the Pāli text, not the translation. If you want the translation, go to the 44th Sutta in the Majjhima Nikāya. You will also find it in the Dhammasaṅgaṇī.

"The clinging to sense pleasures is a manifestation of greed, the other three clings are modes of the cetasika wrong view." (CMA, VII, Guide to §7, p.267)

That is the identification. Kāmupādāna is clinging to sensual things or sensual desire. It is Lobha. Diṭṭhupādāna is Diṭṭhi, wrong view. Sīlabbatupādāna is wrong view. Attavādupādāna is also wrong view. Although there are four Upādānas, there are only two in reality. They are Lobha and Diṭṭhi.

Nīvaraṇas

Now we come to Nīvaraṇa, hindrances. There are six Nīvaraṇa here. You are familiar with only five. Nīvaraṇa means hindrances or obstacles.

"... they obstruct the way to a heavenly rebirth and to the attainment of Nibbāna." (CMA, VII, Guide to §8, p.267)

Not only that, they are obstructions to obtaining Jhānas also. They are obstacles to Jhānas. They are obstacles to Nibbāna. They are obstacles to rebirth in heavenly realms. They are called Nīvaraṇa. Sometimes the Commentaries explain it with the words 'enveloping' or 'overwhelming'.

There are six Nīvaraṇas mentioned in this *Manual*. The

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first Nīvaraṇa is Kāmacchanda Nīvaraṇa. Kāmacchanda Nīvaraṇa means sensual desire or objects of senses. The second is Byāpāda Nīvaraṇa. That is ill will, the obstruction of ill will, the hindrance of ill will. Any kind of Dosa is called Byāpāda. The third is Thina-middha. They are two different and separate mental states. They are here joined as one or they are mentioned as one Nīvaraṇa. The next is Uddhacca-kukkucca Nīvaraṇa. Uddhacca is one Cetasika and Kukkucca is another Cetasika. They are taken to be one hindrance here. The fifth one is Vicikicchā Nīvaraṇa. The sixth one is Avijjā Nīvaraṇa.

You know Kāmacchanda. Kāmacchanda is Lobha, attachment, attachment to anything. Byāpāda is ill will. So anger, hate, depression and even fear are called Byāpāda. Thina (sloth) and Middha (torpor) are two different things. Uddhacca (restlessness) and Kukkucca (remorse) are two different things. Vicikicchā is doubt. Avijjā is ignorance.

In reality or according to ultimate reality, there are not six. There are eight Cetasikas that are called Nīvaraṇa. What are the eight? They are Lobha, Dosa, Thina, Middha, Uddhacca, Kukkucca, Vicikicchā, and Moha. These are the eight Dhammas or eight Cetasikas that are called Nīvaraṇa. Although there are eight, when describing the Nīvaraṇas, they are always mentioned as six.

Thina and Middha are mentioned together. Uddhacca and Kukkucca are mentioned together. Why is that? It is explained in the CMA. Please go to page 268 of the CMA.

“Altogether eight cetasikas are included among the hindrances. In the cases, however, a pair of mental factors is counted as a single hindrance.” (CMA, VII, Guide to §8, p.268)

Thina and Middha are counted as one, hindrance. Uddhacca and Kukkucca are counted as one hindrance.

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“The Abhidhamma commentaries explain that sloth and torpor, and restlessness and worry, are joined into compounds because of the similarities in their respective functions, conditions and antidotes.” (CMA, VII, Guide to §8, p.268)

These three things you must remember — function, condition and antidote or opposite. Although there are two mental factors, because each mental factor has similar functions, similar conditions, and similar antidotes or opposites, they are taken as one hindrance although in fact they are two.

“Sloth and torpor both have the function of engendering mental sluggishness, ...” (CMA, VII, Guide to §8, p.268)

Their function is to produce laziness, mental sluggishness. Both of them have this function. They have the same function.

“... they are conditioned by laziness and drowsiness, ...” (CMA, VII, Guide to §8, p.268)

They are caused by laziness and drowsiness. They have the same or similar conditions or causes.

“... and they are countered by arousing energy.” (CMA, VII, Guide to §8, p.268)

That means Vīriya is their opposite. So long as you have Vīriya you will not have Thina and Middha. Once you let Vīriya go, Thina and Middha may come in. Thina and Middha have similar functions, similar conditions and similar opposites. So they are taken to be one mental hindrance although in reality they are two separate mental factors.

The situation is similar with Uddhacca and Kukkucca,

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“Restlessness (Uddhacca) and worry (Kukkucca) share the function of engendering disquietude, ...” (CMA, VII, Guide to §8, p.268)

They make us disquiet when we have Uddhacca and Kukkucca in our minds. Uddhacca is one Cetasika. Kukkucca is another Cetasika. Uddhacca arises with all twelve Akusala Cittas. Kukkucca arises with only two. They are different Cetasikas. They accompany different Cittas. But these two have the function of engendering disquietude. That means when they arise in our minds, our minds are not quiet.

“... they are conditioned by disturbing thoughts, ...” (CMA, VII, Guide to §8, p.268)

That means there are thoughts about loss of wealth, thoughts about loss of relatives and so on. When we think about those thoughts, we are agitated. They are conditioned by such disturbing thoughts.

“... and they are countered by the development of calm (Samatha).” (CMA, VII, Guide to §8, p.268)

The opposite of Uddhacca and Kukkucca is the practice of Samatha, the practice of meditation, the practice of concentration. Since these two also have similar functions, similar conditions or causes and similar opposites, they are taken as one mental hindrance in this list. They are always mentioned together — Thina and Middha and Uddhacca and Kukkucca. You all know that Thina is one Cetasika. Middha is another Cetasika. Uddhacca is another and Kukkucca is yet another Cetasika. If we take each one and identify with Cetasikas, we have eight Nīvaraṇas, eight mental hindrances and not six.

We are familiar with five mental hindrances, not six. In the CMA it is said that,

“The first five hindrances are the major obstacles to the

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attainment or jhānas, the sixth hindrance is the major obstacle to the arising of wisdom.” (CMA, VII, Guide to §8, p.267)

Avijjā is the major hindrance to the arising of knowledge or wisdom. The others are major obstacles to the arising of Jhānas. So long as a person cannot get free from these first five mental hindrances, he cannot hope to get Jhāna. It is a prerequisite for the attainment of Jhāna that he be free from these mental hindrances beginning with Kāmacchanda. In the description of first Jhāna you find the words “vivicca kāmehi vivicca akusalehi dhammehi” — secluded from sensual desires or secluded from the objects of sense-desire and secluded from unwholesome mental states a person attains first Jhāna and so on. Not the total eradication, but the abandonment, the temporary abandonment of these five hindrances is a condition for the attainment of Jhāna. When a person gets more and more concentration, these five hindrances tend to disappear. They will not arise in his mind so long as he has good concentration. When the mental hindrances are subdued, the mind becomes clear, quiet and still. Only then can the penetration into the nature of things, only then can the understanding of the arising and falling of phenomena, arise. It is important that these five hindrances are pushed back or at least subdued in order to attain any results in order to attain any stages in the practice of meditation. Avijjā is always with us because it is an Anusaya. So we may not be able to get rid of Avijjā. But if we can get rid of these first five mental hindrances, we are sure to get concentration and we are sure to get Jhāna. It does not mean we don't need to get rid of them if we want to practise Vipassanā meditation. In Vipassanā meditation also they have to be subdued. Otherwise we will not get momentary concentration.

Kāmacchanda Nīvaraṇa is Lobha Cetasika. Byāpāda Nīvaraṇa is Dosa Cetasika. Thina and Middha Nīvaraṇas are Thina and Middha Cetasikas. Uddhacca and Kukkucca Nīvaraṇas are Uddhacca and Kukkucca Cetasikas. Vicikicchā Nīvaraṇa is Vicikicchā Cetasika. And Avijjā Nīvaraṇa is Moha

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Cetasika.

Anusayas

The next group is Anusaya, latent dispositions. Sometimes they are called latent tendencies. The literal meaning of the word 'Anusaya' is to lie along with.

“... which 'lie along with' (anusenti) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions.” (CMA, VII, Guide to §9, p.268)

They will arise when there are conditions for them. If there are no conditions for them, they will not arise. They are said to be dormant. They are said to be latent in our minds.

There are three levels of mental defilements:

- latent level,
- surface level, and
- transgression level.

There are three levels. The first level, latent level Anusaya, is the most difficult to get rid of. Even though we do not have Lobha right now, we will get Lobha some time later. Always there is the liability, the possibility that we will get Lobha and Dosa and so on. At the moment we are free from them. That is what is called Anusaya. They are lying dormant in our minds. They are waiting for a chance to come up. They are waiting for a chance, an opportunity for the right conditions. When there are suitable conditions, when we do not have Yoniso-manasikāra (wise attention), they will arise.

There is a question about Anusaya. Do they belong to the past, present or future? There are two opinions. The teachers are not in agreement. Some teachers say that the

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Anusaya belong to the future. They are the mental defilements which will arise when there are conditions. Other teachers say "no". They can be said to be past, present, and future, although they do not come to existence. 'Come to existence' means arising, presence and dissolution. When we say they come to existence, we mean they go through these three stages. Anusaya are mentioned as not being in existence. But they are somewhere under the surface. They do not reach the three stages of existence. When they reach the three stages of existence, they are no longer called Anusaya. They become Kilesas.

For example, let us say, Lobha Anusaya is in me now. When I really have attachment to something, Lobha Anusaya becomes a Kilesa. At the moment when you are doing good or when you are doing meritorious deeds, the Akusalas are Anusaya. When they arise in your mind, they are called Kilesas.

Actually not only these seven or six, but every Kilesa is latent. But only these seven are called Anusaya because they are the most prominent. That means they have strength. They have power. That means they have power to arise when there are conditions. It is because they are strong that they can arise when there are conditions. So only these seven are called Anusaya.

When we say Magga eradicates mental defilements, it is these Anusaya that it eradicates and not Kilesas actually. Because when there is Kilesa in our mind, there is no Magga. Kilesa is an Akusala Citta. What Magga eradicates is not the Kilesas in the state of existence, but the Kilesas which are latent. That which Magga eradicates is Anusaya. In speaking sometimes we say Magga eradicates Kilesas. Actually what it eradicates is Anusaya, not Kilesas.

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There are seven Anusaya:

- The first one is Kāmarāgānusaya, the latent disposition to sensual lust.
- The second is Bhavarāgānusaya, the attachment to existence.
- The third is Paṭighānusaya.

Do you remember the word 'Paṭigha'? Where? It is among the Akusala Cittas, Paṭigha-sampayutta. Paṭigha means Dosa which is anger or ill will.

- The fourth one is Mānānusaya, pride or conceit.
- Number five is Diṭṭhānusaya, wrong view.
- Number six is Vicikicchānusaya, doubt.
- And number seven is Avijjānusaya, ignorance.

These seven are called Anusaya.

In reality there are six Anusaya because Kāmarāgānusaya and Bhavarāgānusaya are Lobha. Attachment to sensual pleasures or sensual things and attachment to existence are Lobha. There are only six Anusaya. They are Lobha, Dosa, Māna, Diṭṭhi, Vicikicchā and Moha.

Samyojanas

The next group is Samyojanas, fetters or ropes. They are called fetters or ropes because they bind us to this round of rebirth. They will not let us go, so they are called Samyojanas. Samyojana is always compared to a rope.

There are two sets of Samyojanas mentioned here. One is according to Suttanta method. The other one is according to

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Abhidhamma method. It is explained in the CMA that,

“The first set of ten fetters is mentioned both in the Sutta Piṭaka and in the Abhidhamma Piṭaka, the second set (appears) only in the Abhidhamma Piṭaka.” (CMA, VII, Guide to §§10-11, p.269)

The second set is called ‘Saṃyojanas according to Abhidhamma’. The first set is called ‘Saṃyojanas according to Sutta’.

- Number one is Kāmarāga-saṃyojana. Kāmarāga is sensual lust or attachment to sense-objects.
- Rūparāga-saṃyojana is attachment to Rūpa-bhava (existence in the Brahma realms).
- Arūparāga-saṃyojana is attachment to Arūpa-bhava (existence in the immaterial Brahma realms).
- Paṭigha-saṃyojana is ill will.
- Māna-saṃyojana is conceit.
- Diṭṭhi-saṃyojana is wrong view.
- Sīlabbata-parāmāsa-saṃyojana is wrong view.
- Vicikicchā-saṃyojana is doubt (Vicikicchā).
- Uddhacca-saṃyojana is restlessness (Uddhacca).
- And Avijjā-saṃyojana is ignorance (Moha).

Although there are ten Saṃyojanas mentioned here, according to Suttanta method, there are only seven in reality. They are Lobha, Dosa, Māna, Diṭṭhi, Vicikicchā, Uddhacca and Moha.

The second set is found only in Abhidhamma:

- Number one is Kāmarāga-saṃyojana,

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attachment to sense-objects.

- Number two is Bhavarāga-saṃyojana, attachment to existence.

Number two and three of the first set are both included in number two of the second set.

- Number three is Paṭigha-saṃyojana — Dosa, hatred.
- Number four is Māna-saṃyojana, conceit.
- Number five is Diṭṭhi-saṃyojana, wrong view.
- Number six is Sīlabbata-parāmāsa-saṃyojana, wrong view that purification may be attained by undertaking the habits and conduct of cattle, dogs, etc.
- Number seven is Vicikicchā-saṃyojana, doubt.
- Number eight is Issā-saṃyojana, envy.
- Number nine is Macchariya-saṃyojana, avarice.

Issā-saṃyojana (#8) and Macchariya-saṃyojana (#9) are the Cetasikas Issā and Macchariya respectively.

- Number ten is Avijjā-saṃyojana, ignorance.

The first and the second are Lobha. The third is Dosa. The fourth is Māna. The fifth and the sixth are Diṭṭhi, wrong view. The seventh is Vicikicchā. The eighth is Issā. The ninth is Macchariya. And the tenth is Moha. There are eight according to ultimate reality. They are Lobha, Dosa, Māna, Diṭṭhi, Vicikicchā, Issā, Macchariya and Moha.

Kilesas

There are ten Kilesas. Why are they called Kilesas? They are called defilements because they make our minds dirty. Also the word 'Kilesa' has another meaning which is affliction. It torments our mind so it is called Kilesa. So there

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are two meanings for the word Kilesa:

- They defile the mind so they are called Kilesa.
- They torment the mind so they are called Kilesa.

Torment is the usual explanation of Kilesa in the Commentaries.

There are ten Kilesas:

- The first one is Lobha, attachment.
- The second one is Dosa, ill will.
- The third one is Moha, ignorance.
- The fourth one is Māna, pride.
- The fifth one is Diṭṭhi, wrong view.
- The sixth one is Vicikicchā, doubt.
- The seventh one is Thina, sloth.
- The eighth is Uddhacca, restlessness.
- The ninth is Ahirika, shamelessness.
- And the tenth is Anottappa, fearlessness.

These ten are called Kilesas. We are very familiar with this word 'Kilesa' or its English translation 'mental defilement'. There are ten Kilesas. Lobha Kilesa is Lobha Cetasika. Dosa Kilesa is Dosa Cetasika. And there are Moha, Māna, Diṭṭhi, Vicikicchā, Thina, Uddhacca, Ahirika and Anottappa. There are ten Kilesas and in reality there are also ten.

Summary

Now the summary:

“By way of entity, the taints, floods, bonds, and knots are threefold.” (CMA, VII, Guide to §14, p.271)

That means according to Cetasikas, according to

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ultimate reality, there are only three taints (Āsavas), three Oghas, three Yogas and three Ganthas. They are Lobha, Diṭṭhi and Moha Cetasikas.

“There are two kinds of clinging ...” (CMA, VII, Guide to §14, p.271)

That means there are two Cetasikas — Lobha and Diṭṭhi.

“... and eight hindrances.” (CMA, VII, Guide to §14, p.271)

Each one of them, Thina and Middha and Uddhacca and Kukkucca are taken separately.

“The latent dispositions are only six, ...” (CMA, VII, Guide to §14, p.271)

There are only six Anusaya.

“... and the fetters can be understood as nine.” (CMA, VII, Guide to §14, p.271)

You mix two methods together. When you mix two methods together, you get nine. In terms of ultimate reality Saṃyojanas according to Sutta are seven Cetasikas, and in terms of ultimate reality Saṃyojanas according to Abhidhamma are eight Cetasikas. But if you shuffle these two and take only what has not been taken yet, you will get nine Saṃyojanas — Moha, Uddhacca, Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchariya and Vicikicchā.

“The defilements are ten.” (CMA, VII, Guide to §14, p.271)

They are plain.

“Thus the compendium of evil is stated as ninefold.”

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(CMA, VII, Guide to §14, p.271)

In the chart in the CMA if you look at it, you know how many names a particular Cetasika gets (see CMA, VII, Table 7.1, p.270).

The first one you see is greed, Lobha. Lobha has many names, nine names. They are Āsava, Ogha, Yoga, Gantha, Upādāna, Nīvaraṇa, Anusaya, Saṃyojana and Kilesa.

Wrong view, Diṭṭhi, has how many names? It has eight names, all except Nīvaraṇa.

Then delusion, Moha has how many names? It has seven names, all except Gantha and Upādāna.

Dosa has how many names? It has five names. What are they? They are Gantha, Nīvaraṇa, Anusaya, Saṃyojana and Kilesa.

Vicikicchā, doubt, has four names — Nīvaraṇa, Anusaya, Saṃyojana and Kilesa.

Māna has only three names. What are they? The names for Māna are Anusaya, Saṃyojana and Kilesa.

Restlessness, Uddhacca has how many names? It has three names — Nīvaraṇa, Saṃyojana and Kilesa.

And remorse, Kukkucca has only one name — Nīvaraṇa.

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Ahirika, shamelessness has only one name — Kilesa.

Anottappa, fearlessness has only one name — Kilesa.

Issā has one name — Saṃyojana (fetter).

Macchariya has one name — Saṃyojana.

Kukkucca (remorse) and then Thina (sloth), Ahirika, Anottappa, Issā and Macchariya have only one name. The others have more than one name. In this section greed gets nine names. Wrong view gets eight names and so on. If you remember all this, you can easily identify them and find out what their names are. With regard to greed we don't have to think of anything. It is in all the categories. What about doubt? Is it Āsava? No, it is not Āsava. Is it Ogha? No, it is not Ogha. Is it Yoga? No, it is not Yoga. Is it Gantha? No, it is not Gantha. Is it Upādāna? No, it is not Upādāna. Is it hindrance, Nīvaraṇa? Yes, it is Nīvaraṇa. Is it Saṃyojana? Yes, it is Saṃyojana. Is it Kilesa? Yes, it is Kilesa.

This is the section on Akusala, unwholesome states. It is good to know these terms. If you read books on Buddhism, you will understand clearly what is meant.

Sādhū! Sādhū! Sādhū!

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Mixed Categories

Today we come to “Missaka-saṅgaha”, the “Compendium of Mixed Categories”. The categories treated in this section are of mixed nature. They are not Akusala only. They are not those that lead to enlightenment only. They are not all embracing. They will be mixed. We will find Kusala, Akusala and Abyākata among them.

Hetus

The first of the categories is Hetu or roots. You are already familiar with roots. There are said to be six roots — three Akusala roots and three Kusala and Abyākata roots. The first Lobha, the second Dosa and the third Moha are Akusala roots. Fourth Alobha, fifth Adosa and sixth Amoha are Kusala and Abyākata. These six Cetasikas serve as roots for the concomitant Cittas and Cetasikas. They are called roots, like roots of a tree. In terms of ultimate reality, Lobha Hetu is identified as Lobha Cetasika, Dosa Hetu as Dosa Cetasika, Moha Hetu as Moha Cetasika, Alobha Hetu as Alobha Cetasika, Adosa Hetu as Adosa Cetasika, and Amoha Hetu as Amoha Cetasika. So there is no difficulty in identifying these Hetus.

Jhānaṅgas

The next category is of Jhānaṅga. You are already familiar with many of the Cetasikas in this section. But here we must understand Jhāna differently. When we see the word ‘Jhāna’, we always understand it to mean Rūpāvacara and Arūpāvacara Jhānas. But here in the mixed category it has to be understood as something which looks at the object closely. Here it is not only what we understand as Jhāna but also some other Dhammas, some other Cetasikas which can be called

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Jhāna. The definition of the word 'Jhāna' is to look closely, to contemplate intently, and also to burn the mental hindrances. Here Jhāna should be understood as the Cetasikas which look closely at the object. In the Guide to §16 of the CMA it says, "of close contemplation" (see CMA, VII, Guide to §16, p.272), but contemplation may mean something like meditation. Here we do not necessarily mean meditation like contemplation but just watching, just looking, just observing.

We are familiar with five Jhānaṅgas, five factors of Jhāna. They are initial application, sustained application, joy, Ekaggatā (one-pointedness of mind) and then Vedanā, namely, Sukha and Upekkhā. Here there are seven Jhānaṅgas. First is Vitakka. You know Vitakka. Vitakka is initial application. Then there is Vicāra. Vicāra is sustained application. Then there is Pīti (joy). Ekaggatā is one-pointedness of mind. Then there is Somanassa which is pleasant feeling (Vedanā). Domanassa is unpleasant feeling (Vedanā). Upekkhā here also is neutral feeling (Vedanā). According to this section, Domanassa is also a Jhānaṅga not because it is a constituent of what we know to be Jhāna, but because it looks at the object closely.

Identification is not difficult. With respect to ultimate realities, Vitakka Jhānaṅga is Vitakka Cetasika. Vicāra Jhānaṅga is Vicāra Cetasika. Pīti Jhānaṅga is Pīti Cetasika. Ekaggatā Jhānaṅga is Ekaggatā Cetasika. Somanassa Jhānaṅga is Vedanā (feeling) Cetasika. Domanassa Jhānaṅga is Vedanā Cetasika. And Upekkhā Jhānaṅga is Vedanā Cetasika. So it is easy.

Maggaṅgas

The next category is Maggaṅga, factors of Magga. Here also we should understand Magga differently. The usual meaning of Magga in Maggaṅga is the Path that leads to

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Nibbāna. But here Magga means something that leads to some place, to some realm, to some existence. You will find among the factors Akusala Cetasikas also.

The first factor is Sammā-diṭṭhi. Sammā-diṭṭhi is identified with Amoha or Paññā.

Sammā-saṅkappa is identified with Vitakka. Sammā-saṅkappa (right thought) means thoughts of renunciation, thoughts of non-killing and thoughts of non-cruelty. The second one is the opposite of thoughts to kill. If we want someone to die, such a thought is called Byāpāda Vitakka. The third one is the opposite of Vihimsā Vitakka, the thought of cruelty. Sammā-saṅkappa is thoughts of renunciation, thoughts of non-killing, thoughts of non-cruelty. These three are all identified with the Cetasika, initial application.

Number three is Sammā-vācā, right speech. That means the abstention from the four wrong kinds of speech.

Number four is Sammā-kammanta, right action. It is the abstention from the three wrong deeds.

Number five is Sammā-ājīva, right livelihood. It is the abstention from four verbal misconducts and three bodily misconducts which are one's livelihood.

Number six is Sammā-vāyāma, right effort. That is the Cetasika Viriya.

Number seven is Sammā-sati, right mindfulness. It is identified with Sati.

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Number eight is Sammā-samādhī. Right concentration is identified with Ekaggatā, one-pointedness of mind. These eight are the usual ones we meet in many places.

Now come the four which are not Sammā but Micchā. Among the four the first one is Micchā-diṭṭhi, wrong view. It is identified with Diṭṭhi Cetasika among the Akusala Cetasikas.

The second of the four is Micchā-saṅkappa. Micchā-saṅkappa is the opposite of Sammā-saṅkappa — so thoughts of sensual desire, thoughts of killing, thoughts of cruelty. They are all identified with the Cetasika Vitakka.

The third among the four is Micchā-vāyāma, wrong effort. That is Viriya Cetasika accompanying the Akusala Cittas.

The fourth among the four is Micchā-samādhī. It is identified with Ekaggatā Cetasika, wrong Ekaggatā. When your mind is concentrated on some wrong activity or some wrong act, it is called Micchā-samādhī. It may be exemplified by someone fishing. When a person is fishing, his concentration is on killing the fish. He has some kind of Samādhī, but it is Micchā-samādhī, a wrong kind of concentration.

These are the twelve Maggaṅgas or twelve factors of path. Here path means that which leads to attainment of Nibbāna as well as the path that leads to other rebirths or existences.

Among them is Sammā-diṭṭhi. There are different kinds of Sammā-diṭṭhi. How many do you remember? There is

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Kammassakatā Sammā-diṭṭhi. Understanding of the law of Kamma is Kammassakatā Sammā-diṭṭhi. With Kammassakatā Sammā-diṭṭhi one understands that beings have Kamma as their own property. That is called Kammassakatā Sammā-diṭṭhi.

Then there is Vipassanā Sammā-diṭṭhi. It is seeing phenomena as impermanent, suffering and no soul.

Then there is Magga Sammā-diṭṭhi. It is Sammā-diṭṭhi accompanying Magga Citta. And there is Phala Sammā-diṭṭhi accompanying Phala.

Then there is Paccavekkhaṇā Sammā-diṭṭhi, that accompanying the reviewing consciousness that follows the attainment of enlightenment.

Sometimes Jhāna Sammā-diṭṭhi is also mentioned. So there are different kinds of Sammā-diṭṭhi.

Sammā-diṭṭhi can be mundane as well as Supramundane. Kammassakatā Sammā-diṭṭhi and Vipassanā Sammā-diṭṭhi are mundane. Magga Sammā-diṭṭhi and Phala Sammā-diṭṭhi are Supramundane. Paccavekkhaṇā Sammā-diṭṭhi and Jhāna Sammā-diṭṭhi are again mundane.

Now although there are eight good factors of Path, there are only four factors of path that are bad — Micchā-diṭṭhi, Micchā-saṅkappa, Micchā-vāyāma, Micchā-samādhi. There are no Micchā-vācā, Micchā-kammanta, Micchā-ājīva, Micchā-sati. In some Suttas, in some discourses they are mentioned. But they are not separate mental factors, separate Cetasikas. That is why they are not mentioned in

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Abhidhamma.

I think I told you about Micchā-sati one time. I don't know whether you remember that. There is nothing that is Micchā-sati actually. Sati is a Sobhana Cetasika. As a Sobhana Cetasika it arises together with Kusala Cittas, some Vipāka Cittas and Kiriya Cittas. It never accompanies Akusala Cittas. According to reality, there is no Micchā-sati. In some Suttas Buddha mentioned Micchā-sati, Micchā-diṭṭhi and so on. So the Commentaries explain that there is no such thing as Micchā-sati actually, but when you remember something you did wrong in the past, then it is said to be Micchā-sati. Actually that is Saññā associated with Akusala Cittas and their concomitants.

There may be Micchā-vācā, Micchā-kammanta and Micchā-ājīva. These also are not separate Cetasikas. So they are not mentioned here. When you tell lies, there actually is Micchā-vācā, but it is not a separate Cetasika. It is just an Akusala Citta and the Cetasikas accompanying it. It is not mentioned among the factors of Magga here. There are only four bad factors of Magga in this section.

Indriyas

The next category is of the 22 Indriya. The word 'Indriya' is translated as the word 'faculty' in English. The literal meaning of Indriya is governing or having authority. These that are called Indriyas exercise their authority in their respective fields, in their respective domains. For example, there is the eye-sensitivity. Eye-sensitivity is called an Indriya because it exercises authority over seeing. When the eye-sensitivity is strong, then seeing is also strong. When the eye-sensitivity is weak, the seeing is weak. The eye-sensitivity controls the quality of seeing. In the same way, ear-sensitivity controls the quality of hearing and so on. They are called

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Indriyas. In their respective domains they are bosses. In the domain of seeing, eye-sensitivity is the boss. In the domain of hearing, ear-sensitivity is the boss and so on.

There are 22 Indriyas. The first one is Cakkhundriya. It is identified with Cakkhu-pasāda among the 28 Rūpas. Number two is Sotindriya, ear faculty. It is identified with Sota-pasāda, ear-sensitivity. Number three is Ghānindriya, nose faculty. It is identified with Ghāna-pasāda, nose faculty. Number four Jivhindriya is identified with Jivhā-pasāda, tongue faculty. Number five is Kāyindriya, faculty of Kāya. The faculty of body is identified with Kāya-pasāda, body-sensitivity. Then number six is Itthindriya. It is identified with Itthibhāva. Femininity faculty is identified with femininity Rūpa. Number seven is Purisindriya. Masculinity faculty is identified with Pumbhāva among the 28 Rūpas. Then number eight is Jīvitindriya, life faculty. Jīvitindriya is identified with two of the Paramattha Dhammas. One is Nāma-jīvitindriya and the other is Rūpa-jīvitindriya. Jīvitindriya is identified with the Cetasika Jīvitindriya and Rūpa-jīvitindriya. Number nine is Manindriya. 'Mano' means mind. It is mind faculty or Citta faculty, so it is identified with Cittas.

Number 10, 11, 12, 13, & 14 — they are feeling Indriyas. The first is Sukhindriya. It is identified with Sukha Vedanā. Number 11, Dukkhindriya, is identified with Dukkha Vedanā. Number 12, Somanassindriya, is identified with Somanassa Vedanā. Number 13, Domanassindriya, is identified with Domanassa Vedanā. And number 14, Upekkhindriya, is identified with Upekkhā Vedanā. Actually these five are identified with just one Cetasika which is Vedanā.

Then number 15, Saddhindriya, is identified with the Cetasika Saddhā, the faculty of faith. Viriyindriya, the energy faculty or the effort faculty is identified with Viriya. Number

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17, Satindriya, is identified with Sati, mindfulness. Samādhindriya, concentration, is identified with one-pointedness or Ekaggatā. Number 19 is Paññindriya, wisdom faculty. It is identified with Amoha.

Then number 20 is a long name — Anaññātaññassāmītindriya. Sometimes names can be very long like Nevasaññānāsaññāyatana. Let us divide Anaññātaññassāmītindriya and find the individual words in this compound word. 'Anaññātaṃ' is one word. 'Ñassāmi' is another word. 'Iti' is another word. 'Indriya' is another word. These words combine to become one compound. You have to know Pāli to join these four words into one compound. 'Anaññātaṃ' means not known, not known before. 'Ñassāmi' means I will know. 'Iti' means thus thinking; it is something like that. 'Indriya' is faculty. The literal meaning of Anaññātaññassāmītindriya is "the faculty of him who practises with the thought, 'I will know what has not been known by me before.'" You don't get this from the translation of the *Manual*. Please note it carefully, "The faculty of him who practises with the thought 'I will know what has not been known by me before.'" When you practise Vipassanā meditation, you have this kind of intention. You will know what has not been known by you before. You try to know, you try to see, what you have not seen before. As a result of that practice, you get the first stage of enlightenment. The knowledge or wisdom at the first stage of enlightenment or the Paññā that accompanies Sotāpatti-magga is called Anaññātaññassāmītindriya. Later on the *Manual* itself will show the identification (see CMA, VII, §22, p.275).

The next one is Aññindriya. 'Aññā' here means knowing within the limit. That means this faculty knows within the limit of what has been known before, what has been known by the First Path. Actually all four types of Path consciousness know the Four Noble Truths. The Paññā which accompanies Sotāpatti-phala Citta and so on is called Aññā because it

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knows within the limit of those already known by the First Path. Therefore, Aññindriya means the faculty which knows within the limit of those known by the First Path. It will be identified with Paññā or Amoha accompanying Sotāpatti-phala Citta up through Arahatta-magga Citta.

The last one is Aññātāvindriya. 'Aññātāvī' means one who has fully known. That means an Arahant. The Indriya of Aññātāvī is called Aññātāvindriya, the faculty of one who has fully known the Four Noble Truths. This is identified with Paññā accompanying the Arahatta-phala Citta.

These three cover the Paññā which accompanies the eight Lokuttara Cittas. Actually these are all identified with the Cetasika Amoha. The first Paññindriya is Amoha. The second Anaññātāññassāmītindriya is Amoha. Aññindriya is Amoha. Aññātāvindriya is Amoha. The first one is Paññindriya, it is a general faculty, the knowing faculty. The other three are actually the different functions of that Amoha. The first functions at Sotāpatti-magga. The second functions at Sotāpatti-phala through Arahatta-magga. The last functions at the moment of Arahatta-phala. So they are separated into three different Indriyas. Paññindriya, the first one, may be both mundane and Supramundane. The other three beginning with number 20 are Supramundane only.

Balas

The next category is Bala. Bala means strength or power. There are nine powers, nine Cetasikas that are called powers:

- The first one is Saddhā-bala. It is identified with the Cetasika Saddhā, faith, the power of faith.
- The second is Viriya-bala, the power of effort or energy, the power of Viriya. It is identified with

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the Cetasika Viriya.

- Number three is Sati-bala, mindfulness power. It is identified with Sati, mindfulness.
- Number four is Samādhi-bala. Concentration power is identified with Ekaggatā.
- Number five, Paññā-bala, the power of wisdom, is identified with Amoha Cetasika.
- Number six, Hiri-bala, the power of shame, is identified with Hiri.
- Number seven, Ottappa-bala, the power of fear, is identified with Ottappa.
- Number eight, Ahirika-bala, the power of shamelessness, is identified with the Cetasika Ahirika.
- Number nine, Anottappa-bala, the power of fearlessness, is identified with the Cetasika Anottappa.

Why are they called Bala or power? There are two reasons why they are called Bala. One reason is that they cannot be shaken by their opposites. When there is Saddhā, strong faith, it cannot be shaken by non-faith. When there is strong Viriya, it cannot be shaken by laziness. But if your Viriya is not strong, if Viriya does not reach the stage of Bala, then laziness may win. You will lose. When it reaches the stage of Bala, or power, or strength, it cannot be shaken by its opposite laziness.

- One reason for them being called power is that they cannot be shaken by their opposites.
- Another reason they are called Bala is that they strengthen their concomitants.

They strengthen their concomitants and they cannot be shaken by their opposites.

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Among the Balas some are good; almost all of them are good. Ahirika-bala and Anottappa-bala are Akusala. It is said in the books that Akusala cannot eradicate Kusala, but Kusala can eradicate Akusala. Magga is Kusala. Magga can eradicate Akusala. But no Akusala can eradicate Kusala. We are fortunate. Otherwise we would not get Kusala.

Ahirika-bala and Anottappa-bala are called power although they can be shaken by their opposites. They can be shaken by their opposites because they are Akusala. So they can be eradicated by Kusala. They are called power because they are strong in their concomitants. They strengthen their concomitants. They may be strong by themselves, but when they meet with strong Kusala states, they cannot stand. They will lose. The first seven are called power for both reasons. They cannot be shaken by their opposites and also they strengthen their concomitants. Viriya-bala and Samādhī-bala cannot be shaken by their opposites only when accompanying wholesome states of consciousness, but they can be shaken when they accompany unwholesome states of consciousness. The last two are called power only because they strengthen their concomitants. Unlike the wholesome Balas, these two unwholesome Balas can be shaken by their opposites.

Adhipati

The next group is the Adhipati, predominance. There are four Adhipatis. Adhipati means lord or overlord, a person who has absolute power.

“The predominates are factors which dominate the cittas to which they belong in undertaking and accomplishing difficult or important tasks.”² (CMA, VII, Guide to §20, p.274)

² CMA, Second Edition, 1999: “The predominates are factors which dominate their conascent states in undertaking and accomplishing difficult or important tasks.”

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That is the explanation in the Guide to §20 of the CMA. Actually these are the factors that dominate not only Cittas but dominate the concomitant states, the conascent states. For example, the first Kusala Citta has 38 Cetasikas. Among them there are Chanda, Viriya and Amoha or Paññā and the Citta itself. When Citta is an Adhipati, then it dominates over all the Cetasikas. When Chanda is an Adhipati, then it dominates over the Citta and all the other Cetasikas. When Viriya is an Adhipati, it dominates over Citta and the other 37 Cetasikas. When Paññā predominates, it dominates over Citta and the other 37 Cetasikas. The Adhipati dominates not only Citta but also the concomitant or conascent states.

They also exercise authority. Therefore, we should understand the difference between Indriya and Adhipati. Adhipati is an overlord. It exercises supreme control over the concomitants. The Indriyas are not like that. Indriyas exercise control in their own domain but not over others. Adhipati is compared to a king who has absolute power over everything. The Indriyas are compared to the ministers who have authority in their own offices, but they do not have authority over other ministers. That is the difference. Since Adhipati is the overlord exercising absolute power, there can be only one Adhipati at a time. If there were two, they would not be compatible with one another because they would have to share authority. There can only be one Adhipati at a time, while there can be many faculties at the same time.

For example, the first Kāmāvacara Kusala Citta has 38 Cetasikas. Among the Cetasikas there is Saddhā, Viriya, Sati, Samādhi and Paññā. When the first Kusala Citta arises, it is accompanied by many of these 38 Cetasikas. Among these 38 Cetasikas faith and others exercise authority over their own domain, over their own function. That means faith exercises authority over the function of faith. Saddhā is the boss. But in being mindful it is not the boss. Sati is the boss over that function. If Citta is an Adhipati at that time, then Citta has

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authority over all of them. That is the difference between Adhipati and Indriya. Adhipati is just one and exercises absolute authority over all. Indriyas are those that exercise authority in their own domain.

There are four Adhipatis. The first is Chandādhīpati. Here 'Chanda' means the Cetasika Chanda not Lobha. Sometimes Lobha is described as Chanda, like in the word 'Kāmacchanda'. But here Chanda just means the Chanda Cetasika, the will-to-do, the desire-to-do. Sometimes Chanda can be an Adhipati or predominate. When Chanda is predominating, then all other concomitants have to follow it. When Chanda is predominating, then you can accomplish things.

The Chanda of the Bodhisatta Sumedha was so great that if someone would say, "If you can walk over a field of glowing embers from this side of the world to the other side of the world, then you will become a Buddha", then he would walk on those glowing embers. Such was Sumedha's Chanda at that time. Sometimes Chanda can be predominating. When Chanda is predominating, you can accomplish things.

The same is true for Viriyādhīpati, the second one. Viriya can be predominant. You have so much energy. You have so much effort, that you are successful in your undertakings.

Number three is Cittādhīpati. Citta can be predominant. When Citta is predominant, you can accomplish things.

Number four is Vīmaṃsādhīpati, investigation predominance. Actually investigation means not just investigating but understanding after investigation. Therefore,

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it is identified with Amoha or Paññā.

There are four Adhipatis. Sometimes Chanda is Adhipati; sometimes Viriya, sometimes Citta, sometimes Vīmaṃsā is Adhipati.

Āhāras

The next group is Āhāra, food. Here Āhāra does not mean food, but it means condition or cause. Number one is Kabaḷīkārahāra. It is edible food, actually the nutriment that is in the food we eat. This Kabaḷīkārahāra or nutriment brings about the eight Rūpas born of Āhāra. That is why it is called Āhāra. The word 'Āhāra' means bringing. That means bring about, bring about effects. So Kabaḷīkārahāra is called Āhāra because it brings about the pure octad caused by nutriment.

The second is Phassa. Phassa is called Āhāra because it brings about what? Remember Dependent Origination. It brings about Vedanā. Only when there is Phassa can there be Vedanā. Only after contact is there Vedanā. Actually Phassa and Vedanā arise at the same time but there must be Phassa in order for the Vedanā to arise. So Phassa brings Vedanā. So it is called Āhāra.

Number three is Manosañcetanā. That just means Cetanā, mental volition. There is Cetanā among the Cetasikas. What does Cetanā bring?

Student: It brings Vipāka.

Sayādaw: In the book it says Paṭisandhi. Kusala Cetanā and Akusala Cetanā bring about rebirth.

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Then number four is Viññāṇa. Viññāṇa brings about Nāma-rūpa as is taught in Paṭicca-samuppāda. Viññāṇa is called Āhāra because it brings about Nāma-rūpa. If there were no Viññāṇa, there would be no Nāma-rūpa. Nāma-rūpa is said to be conditioned by or to be brought by Viññāṇa. Viññāṇa is called Āhāra.

Kaḷāṅkārāhāra is identified with the Rūpa-āhāra. Phassa is identified with Phassa Cetasika. Manosañcetanā is identified with Cetanā Cetasika. Viññāṇa is identified with Citta.

In the Guide to §21 of the CMA it says,

“According to the Suttanta method of explanation, edible food as nutriment sustains the physical body; ...” (CMA, VII, Guide to §21, p.275)

So it brings about a sustained mode of being.

“... contact sustains feeling; mental volition ... is kamma and kamma generates rebirth; and consciousness sustains the compound of mind and body.” (CMA, VII, Guide to §21, p.275)

This is according to Suttanta method.

“According to the Abhidhamma method, edible food sustains the material phenomena of fourfold origination in the body, and the other three nutriments sustain all their conascent mental and material phenomena.” (CMA, VII, Guide to §21, p.275)

In order to understand this we must understand Paṭṭhāna. When we say, the word “Āhāra”, we understand in two ways. ‘Āhāra’ means condition or cause which sustains something or which brings about something. Āhāra in Paṭṭhāna

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is different. For example, Manosañcetanā — Cetanā brings about rebirth. But in Paṭṭhāna they are said not to be related by Āhāra condition. They are related by way of Kamma condition, not Āhāra condition. But according to Suttanta, we say that Cetanā is the Āhāra of Paṭisandhi. That means Cetanā is the cause, is the condition of Paṭisandhi. In Paṭṭhāna their relation is not by way of nutrition but by way of Kamma condition. So according to the Suttanta method, there is one explanation and according to Abhidhamma method, there is another explanation.

“Whereas edible food, as matter is indeterminate, ...”
(CMA, VII, Guide to §21, p.275)

The Pāli word is Abyākata. Vipāka Cittas, Kiriya Cittas, Rūpa and Nibbāna are called Abyākata. So the first one, Kabaḷīkārahāra is Abyākata. Phassa can be Kusala, Akusala or Abyākata. Cetanā and Viññāṇa also can be Kusala, Akusala or Abyākata.

Now ‘§22 Clarifications’ on page 275 of the CMA — I’ve already explained that.

“Herein, among the faculties it is explained that the faculty ‘I will know the unknown’ is the knowledge of the path of stream-entry; ...” (CMA, VII, §22, p.275)

So the Anaññātāññassāmīti-driya should be identified with Amoha accompanying the Path of Stream-entry or Sotāpatti-magga.

“... the faculty of one who has final knowledge is the knowledge of the fruit of Arahantship (That is Aññātāvindriya.); the faculty of final knowledge (That is Aññīndriya.) is the six intermediate kinds of (supramundane) knowledge.” (CMA, VII, §22, p.275 - 276)

These three are Paññā associated with the eight Lokuttara Cittas. Paññā associated with the first Lokuttara

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Citta is Anaññātaññassāmītiindriya. Paññā accompanying the last Lokuttara Citta is Aññātāvindriya. Paññā accompanying the middle six beginning with Sotāpatti-phala through Arahatta-magga is called Aññindriya.

- Anaññātaññassāmītiindriya must be identified with Paññā accompanying Sotāpatti-magga.
- Aññindriya must be identified with Paññā accompanying Sotāpatti-phala, Sakadāgāmī-magga, Sakadāgāmī-phala, Anāgāmī-magga, Anāgāmī-phala and Arahatta-magga Cittas.
- Aññātāvindriya should be identified with Paññā accompanying the Arahatta-phala Citta.

Clarification here just means identification.

Now I'm not happy here with the translation "final knowledge". I don't know why he translated it as "final knowledge". The word 'Aññā' in the word 'Aññindriya' — that word is the combination of the preposition 'Ā' and 'Ñā', the root 'Ñā'. The root 'Ñā' means to know, knowing. The preposition 'Ā' here means a limit. So 'Aññā' means knowing within the limit of Sotāpatti-magga, knowing within the limit of what has been seen by Sotāpatti-magga. So that is not the final knowledge. Final knowledge would be Arahatta-phala Ñāṇa. Or we may say Arahatta-magga may be called final knowledge but not Sotāpatti-phala, Sakadāgāmī-magga and so on. The translation "final knowledge" may not be so correct.

Now come some complications and difficulties. The Jhāna factors are not found in the fivefold sense-consciousness. That means in Dvipaṇcaviññāṇa Cittas — Dvipaṇcaviññāṇa Cittas are ten altogether. What are they? They are the two seeing consciousnesses, two hearing, two smelling, two tasting and two touching consciousnesses. In these ten Cittas there are no Jhāna factors. That means they do not acquire the status of Jhāna factors. Although they may

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be present with these kinds of consciousness, they are not called Jhānas. How many Cetasikas arise with seeing consciousness?

Student: There are seven.

Sayādaw: They are the first seven in our enumeration of Cetasikas.

Let us count the first seven. They are Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, and Manasikāra. Is Phassa a Jhāna factor? No. Is Vedanā a Jhāna factor? Generally speaking yes, it is a Jhāna factor. Vedanā is among the Jhāna factors. But Vedanā here with seeing consciousness is not called a Jhānaṅga. That is because the ten sense-Cittas are so weak they just have bare contact with the sense-objects. There is no looking at the object closely, no taking the object intensely. Although Vedanā is concomitant with the seeing consciousness, that Vedanā is not called a Jhānaṅga. Vedanā will be called a Jhānaṅga when it accompanies the other types of consciousness.

Also with seeing consciousness there is Ekaggatā. Generally speaking, Ekaggatā is also one of the Jhānaṅgas. But when it accompanies seeing consciousness, it is not called Jhānaṅga. It has no status of Jhāna. Although it is Ekaggatā, one-pointedness, it is very, very weak. We have to understand that although these Cetasikas are called Jhānaṅgas, when they arise with these Cittas, they are not considered Jhānaṅgas. Although the Cetasikas which are ordinarily Jhānaṅga factors are found in the Dvipañcaviññāṇa Cittas, they are not reckoned as Jhāna factors here. With the fivefold sense-consciousness there arise Ekaggatā and Vedanā. Both Ekaggatā and Vedanā are not called Jhānaṅga when they accompany fivefold sense-consciousness.

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Let us look at the powers with respect to those types of consciousness that are without Viriya. Now you have to go back to the second chapter. How many types of consciousness are not accompanied by Viriya? There are 16 Cittas not accompanied by Viriya. What are they? They are ten Dvipaṇcaviññāṇa, two Sampaṭicchana, three Santīraṇas and Pañcadvārāvajjana. These 16 Cittas are not accompanied by Viriya. In those Cittas we cannot have powers or Balas. Let us take seeing consciousness as an example. In seeing consciousness there is Ekaggatā. Ekaggatā is among the powers. Ekaggatā is not called power when it accompanies seeing consciousness, hearing consciousness and so on. Ekaggatā accompanies Sampaṭicchana, but when it accompanies Sampaṭicchana, it is not called power. When it accompanies Santīraṇa, it is not called power. When it accompanies Pañcadvārāvajjana, it is not called power.

In the Ahetuka Cittas there are no Maggaṅgas. Let us take Sampaṭicchana Cittas first. You cannot get Maggaṅgas in Ahetuka Cittas. Vitakka does not accompany ten sense-Cittas. When it accompanies Sampaṭicchana Citta, it is not called a Maggaṅga. The same is true when it accompanies Santīraṇa, Pañcadvārāvajjana, Manodvārāvajjana and Hasituppāda. They are all Ahetuka Cittas. In Ahetuka Cittas there are no Maggaṅgas.

In the consciousness accompanied by doubt — here comes Vicikicchā — one-pointedness does not attain to the stature of path factor, a faculty or power. In the Vicikicchā Citta, Ekaggatā is not Maggaṅga, not Indriya, not Bala. Ekaggatā accompanies Vicikicchā Citta because Ekaggatā accompanies every type of consciousness. When it accompanies Vicikicchā Citta, it is not called a Bala. Also it is not called a Maggaṅga and also it is not called an Indriya.

If you remember this, then you will know which attain

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the stature of Maggaṅga, Jhānaṅga and Bala. Let us go back. Jhānaṅgas are not found in Dvipaṇcaviññāṇa. There is no Bala in those without Viriya. And there is no Maggaṅga in Ahetuka Cittas. Also there are no Maggaṅga, Bala and Indriya in Vicikicchā Citta.

Ekaggatā and Vedanā are not Jhānaṅga in Dvipaṇcaviññāṇa. Let us take Kāya-viññāṇa as an example. There are two Kāya-viññāṇas, one the result of Kusala and the other the result of Akusala. The one which is the result of Akusala is accompanied by what feeling? It is accompanied by Dukkha. Dukkha accompanying Kāya-viññāṇa, which is result of Akusala, is not a Jhānaṅga. The same is true for Sukha Vedanā, Sukha accompanying the body-consciousness, is not a Jhānaṅga. Vedanā accompanying the seeing, hearing, smelling and tasting types of Citta is not a Jhānaṅga. So Ekaggatā and Vedanā in Dvipaṇcaviññāṇa are not Jhānaṅgas.

Ekaggatā is not Bala in Dvipaṇcaviññāṇa, Sampañicchana, Santīraṇa, Paṇcadvārāvajjana and Vicikicchā.

Vitakka is not Maggaṅga in Sampañicchana, Santīraṇa, Paṇcadvārāvajjana, Manodvārāvajjana and Hasituppāda because they are Ahetuka Cittas.

Ekaggatā is not Maggaṅga in 18 Ahetuka Cittas and Vicikicchā Citta. Ekaggatā again is not Indriya in Vicikicchā Citta.

Now how many Javanas are there? There are 55 Javanas. How many Javanas are accompanied by only one Hetu? The two Mohamūla Cittas are accompanied by only one Hetu. How many are not accompanied by any Hetu? One, Hasituppāda, is not accompanied by any Hetu. Two Mohamūla

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Cittas and Hasituppāda Citta, these three do not attain to the stage of Adhipati because Mohamūla Cittas are just wavering Cittas. Vicikicchā and Uddhacca do not have this strong ability to exercise authority over others. Hasituppāda Citta has no roots, so it cannot attain to the stage of Adhipati. The two Mohamūla Cittas and Hasituppāda are not Adhipati.

When we take Cittādhīpati, generally we would mean all Cittas, but actually not all Cittas are Cittādhīpati. Only one Adhipati can predominate at a time according to the circumstances and Adhipati arise only in Jāvanas with two or three roots. One-root and no-root Jāvanas do not reach the stage of Adhipati. The Viriya accompanying two Mohamūla Cittas and Hasituppāda are not Adhipati. Chanda does not accompany the two Mohamūla Cittas and Ahetuka Cittas. There is no question of Chanda here. 'Vīmaṃsā' means Amoha. Amoha does not accompany these Cittas. There is no problem with it. Although we may ordinarily think that all Cittas may be Adhipati, only the Jāvanas accompanied by two roots or three roots and the Cetasikas along with them are Adhipati. When we say, Cittādhīpati, we mean the Jāvanas accompanied by two roots or three roots. The two Mohamūla Cittas and Hasituppāda are not Cittādhīpati. Viriya which accompanies these Cittas is not Adhipati. There can only be one Adhipati at a time. There may be no Adhipati at all. If there is Adhipati at all, there is only one; however, that one Adhipati may not be there when none of these four exercises full authority over concomitants. Adhipati can only be obtained when it is strong enough to be Adhipati and only when it accompanies Jāvanas of two roots or three roots. We should remember this. This will be useful when we go to Paṭṭhāna. When we come to the eighth chapter and study about Adhipati condition, Āhāra condition, Jhāna condition, Magga condition and so on, we have to remember this.

Let us look at the CMA, "Missaka-saṅgaha" (see CMA, VII, Table 7.2, p.277). There are seven categories here. They are Hetu,

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Jhānaṅgas, Maggaṅgas, Indriya, Bala, Adhipati, and Āhāra. We must find out how many names a particular Cetasika has in this section.

We begin with Paññā because it has the most names or the greatest number of names. Paññā has five names in this section. What are these five? Paññā means Amoha. It is Hetu. It is not a Jhānaṅga. It is Maggaṅga. It is Indriya, Bala and Adhipati. Concerning Hetu what is its name? Its name is Amoha. Among the Maggaṅgas what is its name? Paññā's name is Sammā-diṭṭhi. Among the Indriya what names do we have for Paññā? Four Indriya are associated with Paññā — Paññindriya and then three others (Anaññātaññassāmītindriya, Aññindriya, Aññātāvindriya). Among the Bala what is the name for Paññā? It is Paññā-bala. Among the Adhipati what is the name for wisdom? Vīmaṃsādhīpati, predominance of investigation, is the name for Paññā.

Viriya has four names. They are Maggaṅga, Indriya, Bala and Adhipati. What are the names? Maggaṅga is what? It is Sammā-vāyāma or Micchā-vāyāma. Indriya is what? It is Viriyindriya. Bala is what? It is Viriya-bala. Adhipati is what? It is Viriyādhīpati.

Ekaggatā has four names — Jhānaṅga, Maggaṅga, Indriya and Bala. When it is Jhānaṅga, what is it called? It is called Ekaggatā. When it is Maggaṅga, what is it called? It is called Sammā-samādhi or Micchā-samādhi. When it is Indriya, what is it called? It is called Samādhindriya. When it is Bala, it is called Samādhi-bala.

Sati has three names — Maggaṅga, Indriya and Bala. What is Maggaṅga? Sammā-sati is Maggaṅga. What is Indriya? Satindriya is Indriya. What is Bala? Sati-bala is Bala.

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Citta has three names — Indriya, Adhipati and Āhāra. When it is Indriya, what is it called? It is called Manindriya, mind faculty. And when it is Adhipati, what is it called? Cittādhīpati is its name. And when it is Āhāra, what is it called? Viññāṇāhāra is its name.

Vedanā has two names — Jhānaṅga and Indriya. If it is Jhānaṅga, what are the names? Its names are Somanassa, Domanassa, Upekkhā, Sukha and Dukkha. For Indriya what are the names? There are five Indriya — Somanassa, Domanassa, Upekkhā, Sukha and Dukkha.

Then Saddhā has how many names? It has two names — Indriya and Bala, Saddhindriya and Saddhā-bala.

Vitakka has two names, Jhānaṅga and Maggaṅga. When it is Jhānaṅga, it is Vitakka. When it is Maggaṅga, it is Sammā-saṅkappa or Micchā-saṅkappa.

The others have only one name. Lobha is Hetu. Dosa, Moha, Alobha, Adosa are all Hetus. Vicāra is what? It is Jhānaṅga. Pīti is what? It is Jhānaṅga. Sammā-vācā is what? It is Maggaṅga. Sammā-kammanta and Sammā-ājīva are what? They are Maggaṅgas. Diṭṭhi is what? It is also Maggaṅga. Hiri has what name? It has one name only, Hiri-bala. Ottappa is what? It is Bala. Ahirika is what? It is Bala. What name does Anottappa have? It is Bala. Chanda has what name? It has one name only, Adhipati. Phassa is what? It is Āhāra. Cetanā is what? It is Āhāra. Nāma-jīvita is what? It is Indriya. Cakkhu-pasāda, eye-sensitivity has what name? It is called Indriya. Kāya-pasāda is what? It is Indriya. Cakkhu-pasāda, eye-sensitivity, has what name? It is called Indriya. Sota-pasāda is what? It is Indriya. Ghāna-pasāda is called what? It is called Indriya. Jivhā-pasāda is what? It is Indriya. Kāya-pasāda and Rūpa-jīvita are what? They are Indriya. And what is Āhāra? It

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is Āhāra.

Those that have the name Hetu are six. They are Lobha, Dosa, Moha, Alobha, Adosa and Amoha. Those that have the name Jhānaṅga are only five. They are Ekaggatā, Vedanā, Vitakka, Vicāra and Pīti. Those that have the name Maggaṅga are nine Cetasikas — Paññā, Viriya, Ekaggatā, Sati, Vitakka, Sammā-vācā, Sammā-kammanta, Sammā-ājīva and Diṭṭhi. Indriyas — there are 16 — Ekaggatā, Sati, Citta, Vedanā, Saddhā, Viriya, two Jīvitās, Cakkhu, Sota, Ghāna, Jivhā, Kāya, Itthibhāva, Pumbhāva, and Paññā. And Bala there are nine — Paññā or Amoha, Viriya, Ekaggatā, Sati, Saddhā, Hiri, Ottappa, Ahirika, Anottappa. There are only four Adhipati — Viriya, Citta, Chanda and Paññā. Āhāra, there are only four — Citta, Phassa, Cetanā and Āhāra. That is according to Paramattha Dhamma. When we just identify Paramattha Dhammas, there are six Hetus, five that have name Jhānaṅgas and so on.

That is the end of this section. At the end of this section there is a summary.

“By way of entity, ...” (CMA, VII, Guide to §23, p.278)

That means by way of Paramattha Dhammas.

“... the jhāna factors are fivefold ...” (CMA, VII, Guide to §23, p.278)

You may read the summary of this information in the CMA (see CMA, VII, Table 7.2, p.277).

Sādhū! Sādhū! Sādhū!

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Bodhipakkhiya-saṅgaha

Today's section is on Bodhipakkhiya Dhammas. Most of the things taught in this section are familiar to you. They are mindfulness, supreme effort and so on. This section is called "Bodhipakkhiya-saṅgaha", the "Compendium of the Requisites of Enlightenment". Now the Pāḷi word 'Bodhipakkhiya' is made up of three parts — 'Bodhi', 'Pakkha' and 'Iya'. 'Bodhi' here means enlightenment. 'Pakkha' means site. So 'Bodhipakkha' means the site of enlightenment. 'Iya' means to belong to or to be included in. So 'Bodhipakkhiya' means those that belong to the site of enlightenment. So it is the states that are on the site of enlightenment, the states that are included in the site of enlightenment. Actually these are the ones that lead to enlightenment. There are altogether 37 of these states divided into different groups like Satipaṭṭhāna and so on. Mostly the Bodhipakkhiya are called Factors of Enlightenment or the Requisites of Enlightenment. There is another work in this section, Bojjhaṅga, which will be translated as Factors of Enlightenment. These are the ones that lead to the attainment of enlightenment. 'Bodhi' here means enlightenment or the Four Path Knowledges.

Satipaṭṭhānas

The first of the groups is Satipaṭṭhāna. You are already familiar with Satipaṭṭhāna. There are four Satipaṭṭhānas. In the word 'Satipaṭṭhāna' there is the word 'Sati' and the word 'Paṭṭhāna'. 'Paṭṭhāna' means to stand firmly, to be established firmly. So 'Satipaṭṭhāna' means Sati which is established firmly or which stands firmly.

There are four Satipaṭṭhānas. The first one is Kāyānupassanā-satipaṭṭhāna. In the word 'Kāyānupassanā' there are two words 'Kāya' and 'Anupassanā'. 'Kāya' here

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means the body as we usually know it and also the body of breathing in and breathing out. 'Anupassanā' means repeatedly seeing. That means contemplating. So Kāyānupassanā is contemplation on the Kāya, contemplation on the body. The body here means both the physical body, and the body of breathing in and breathing out, or the whole of breathing in and breathing out.

The next one is Vedanānupassanā, contemplation on feelings. There is no difficulty in understanding this feeling contemplation. There are how many kinds of feelings? There are three or five feelings. There is contemplation on pleasant feeling, unpleasant feeling, neutral feeling, pleasant feeling connected with body, unpleasant feeling connected with body. Contemplation on any one of these feelings is called Vedanānupassanā.

The third one is Cittānupassanā, contemplation on Citta; it is contemplation on different types of consciousness. I hope you are familiar with the Discourse on the Foundations of Mindfulness. Cittānupassanā is described there as knowing Citta accompanied by attachment as Citta accompanied by attachment, knowing Citta not accompanied by attachment as Citta not accompanied by attachment, and so on.

The last one is Dhammānupassanā. Here the word 'Dhamma' is difficult to translate. In this CMA it is translated as mental objects. I prefer to call them Dhamma objects. I've explained it to you many times.

In the Commentary to this *Manual* Dhamma is said to mean Saññā and Saṅkhāra. If you look at the four foundations of mindfulness, the four Satipaṭṭhānas, the first one deals with Rūpa. The second one deals with Vedanā. The third one deals with Viññāṇa. Two aggregates are remaining. So 'Dhamma'

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means these two aggregates, Saññā and Saṅkhāra. Contemplation on Saññā, contemplation on other objects is called Dhammānupassanā, contemplation on Dhamma objects. But if you remember the Discourse on the Foundations of Mindfulness, you know that Dhammānupassanā includes more than Saññā and Saṅkhāra. In Dhammānupassanā section how many do you remember? There are Nīvaraṇas (hindrances), aggregates of clinging, bases, elements, Four Noble Truths. All these are included in Dhamma. They are not Saññā and Saṅkhāra only. Rūpa is also included in Dhamma. The Four Noble Truths are included in Dhamma. Contemplation on any one of these states is called Dhammānupassanā. There are four Satipaṭṭhānas. In essence, in reality, the four Satipaṭṭhānas are identical with Sati, mindfulness. We will find this mindfulness as the seventh factor of the Noble Eightfold Path. There are eight factors in the Noble Eightfold Path and the seventh is Sammā-sati. There it is called Sammā-sati and here it is called Satipaṭṭhāna. These are the four contemplations or the four settings up of mindfulness, the four foundations of mindfulness. In the note it is said,

“The four foundations of mindfulness form a complete system of meditative practice for the development of mindfulness and insight.” (CMA, VII, Guide to §24, p.279)

It is a complete system of mindfulness, of meditative practice. You all know that you can read about mindfulness in detail in the Discourse on the Foundations of Mindfulness.

Why are there four Satipaṭṭhānas? Actually these four Satipaṭṭhānas are just one Cetasika, Sati. One Cetasika, Sati, is said to be four Satipaṭṭhānas because there are four kinds of objects — body (Kāya), feeling (Vedanā), consciousness (Citta) and Dhamma objects.

There are four kinds of understanding of them. We must understand Kāya as not beautiful. Understand means we must see through practice. We must understand Vedanā; we

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must see it as Dukkha. With regard to Citta we must see it as impermanent. If you pay attention to your thoughts — one thought coming in and then going away, another coming and going — you see with every thought there is a new consciousness or new thought. What people take to be one continuous mind actually is not one continuous mind. It is made up of small very brief moments of consciousness arising and disappearing, arising and disappearing. With regard to Citta we must understand it to be impermanent.

With regard to Dhamma we must understand it to be Anatta, no soul. They are just Dhamma rolling on and on all by themselves. There is no authority that makes them act in this way or that way. They just happen that way according to their own intrinsic nature. This understanding we get through the practice of Satipaṭṭhāna. Since there are four kinds of seeing, there are four kinds of Satipaṭṭhānas.

Also the four Satipaṭṭhānas abandon four kinds of wrong view. Let us call them distortions. With regard to Kāya we think that Kāya is beautiful. People are now trying to be beautiful by doing exercise and so on. But according to the teachings of the Buddha, Kāya is not beautiful. So if you practise Satipaṭṭhāna meditation and really get into this, you will come to see that this Kāya is not beautiful. It is made up of head hairs, body hairs, nails, teeth, skin, and so on. So mindfulness of Kāya causes the meditator to abandon the notion of beauty with regard to Kāya.

With regard to Vedanā it abandons the notion of Sukha. When we have pleasant sensation, we are glad and we think it is Sukha. But actually we must see Dukkha even in Sukha Vedanā. Sukha Vedanā is not permanent. It comes and goes. When it goes, we are sorry. And so we need to see that it is Dukkha and abandon the notion of Sukha with regard to Vedanā.

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With regard to Citta we need to abandon the notion of permanency. If we don't practise meditation and if we don't think about the Dhamma, we will think that our minds are permanent or at least that the mind lasts for some time. I think I have the same mind as I had a year ago or five years ago. With regard to Citta we tend to take it to be permanent. As I said before, when you practise Cittānupassanā, you see that Citta is not one solid thing. It is made up of small moments of consciousness and so it is Anicca.

With regard to Dhammas we often see them as Atta. We think we can have authority over them. We think they are substantial. But when we practise Dhammānupassanā meditation, we come to see that both these mental and physical phenomena just arise and disappear, arise and disappear. You are like a spectator watching them from a distance. You see them coming and going, coming and going by themselves. There is nobody who regulates them. Since there are four kinds of abandoning, there are four Satipaṭṭhānas. Although Sati is only one, it becomes four because there are four objects, there are four kinds of understanding and there are four wrong views to get rid of. That is why there are said to be four Satipaṭṭhānas and not just one.

Sammappadhānas

The next group is Sammappadhāna, supreme effort. Here we have 'Sammā' and 'Padhāna'. 'Sammā' means in the right way. 'Padhāna' means making effort. Making effort in the right way is called Sammappadhāna. Here it is translated as supreme effort.

The names of these Sammappadhānas are long. The

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first is “Uppannānaṃ Pāpakānaṃ Pahānāya Vāyāmo”. ‘Vāyāmo’ means effort, Viriya. Vāyāma and Viriya are synonymous. ‘Pahānāya’ means to discard or to remove. ‘Pāpakānaṃ’ means of evil states. ‘Uppannānaṃ’ means that have arisen. So it is the effort to remove or abandon evil states that have arisen. That means the abandonment of Akusala you did in the past. Making effort to abandon Akusala you did in the past is called Sammappadhāna Uppannānaṃ Pāpakānaṃ Pahānāya Vāyāmo.

How can one get rid of past Akusala? It is already done. What is meant here is that you are not to feel guilty about that Akusala you did in the past. If you feel guilty about that past Akusala, you will increase your Akusala. Even if I feel regret for the Akusala, what has been done cannot be undone. It's already done. It will bring me more Akusala if I am regretful about that Akusala in the past. So not paying attention to it or just forgetting it and trying to do some Kusala is called this first Sammappadhāna. What are we to do about Akusala in the past? Forget it. Try to forget it. Instead do Kusala.

The second one is “Anuppannānaṃ Pāpakānaṃ Anuppādāya Vāyāmo”. ‘Anuppādāya’ means for not arising. ‘Pāpakānaṃ’ means of evil states. ‘Anuppannānaṃ’ means for those that have not arisen. It is an effort for the non-arising of evil states that have not arisen. Here ‘that have not arisen’ means that have not arisen right at this moment that have not arisen in your mind. Also it is Akusala that has not arisen in you with regard to some particular object. When we see some desirable object which we have not seen before, we may have attachment to that object. That kind of Akusala is called Anuppanna Akusala. Here ‘Akusala that has not arisen’ means Akusala that is not in our mind right now and also Akusala that has not arisen in our mind regarding some object. The effort to prevent the arising of unarisen evil states is one Sammappadhāna. We try to prevent Akusala from arising by practice of Kusala, by the practice of the ten Kusala Kamma

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taught in the fifth chapter, or by practice of Samatha and Vipassanā meditation.

The third one is “Anuppannānaṃ Kusalānaṃ Uppādāya Vāyāmo”, the effort for the arising of wholesome states that have not yet arisen. So it is Kusala which has not arisen in our minds before like Samatha meditation, Vipassanā meditation and Magga. There are wholesome kinds of consciousness that have not arisen in our minds before. For their arising you make an effort and that effort is Sammappadhāna. When you practise meditation, you are having this Sammappadhāna. You are trying to make Kusala arise that has not arisen in your mind before.

Number four is “Uppannānaṃ Kusalānaṃ Bhiyyobhāvāya Vāyāmo”. That is the effort to augment wholesome arisen states. That means the effort for the growth, for the development of wholesome states. Suppose you are practising meditation and have some Vipassanā Kusala. You try to practise more Vipassanā. That effort is called Sammappadhāna. You have experienced this Vipassanā wholesome state and you try to make it happen again and again. That is the effort for the growth of the wholesome states that have arisen.

There are four efforts here — two regarding Akusala and two regarding Kusala. Regarding Akusala, it is the effort to abandon Akusala which has been done and the effort for non-arising of Akusala that has not yet arisen. With regard to Kusala it is the effort for the arising of Kusala which has not yet arisen and the effort for the growth of Kusala which has arisen.

Although there are four Sammappadhānas, there is only one Paramattha Dhamma, one ultimate reality, that is,

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Viriya. Viriya is only one. Here since there are four functions of it, we take it to be of four kinds, four ways to make efforts, four supreme efforts. In reality, in ultimate reality all these four are just one mental factor which is Viriya.

Now Sammappadhāna is just one, but it has four functions:

- the function of abandoning evil states that have arisen,
- preventing the arising of evil states that have not yet arisen,
- the third function is the effort to arouse wholesome states that have not yet arisen, and
- the last one is making much of wholesome states that have already arisen.

Because there are four functions, Sammappadhāna although it is only one, the Cetasika Viriya, it is said to be four.

Iddhipādas

The next group is Iddhipāda. Iddhipāda, how is it translated? It is translated as accomplishment, means to accomplishment. 'Iddhi' means accomplishment. 'Pāda' means cause, way or means. 'Pāda' really means foot. You stand on your feet. If you have no feet, you cannot stand. Here also if there are no Iddhipāda, there can be no Iddhi. That is why it is called Iddhipāda, the foot of accomplishment. That means the cause of accomplishment or the means to accomplishment.

There are four Iddhipādas. The first is Chandiddhipāda — Chanda which is Iddhipāda, or Iddhipāda which is Chanda. You all know Chanda. It is desire or will-to-do. Chanda is one of the factors or one of the means of accomplishment. When

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you have strong Chanda, you can achieve many things.

The second is Viriyiddhipāda. It is Viriya as a means to accomplishment.

The third one is Cittiddhipāda. It is Citta as a means to accomplishment.

And the fourth is Vīmaṃsiddhipāda. 'Vīmaṃsā' means Paññā. It is Paññā as a means to accomplishment.

In the notes,

"These are identical to the four predominants (see §20)." (CMA, VII, Guide to §26, p.280)

In the second section there are Adhipatis. The four Iddhipādas and the four Adhipatis are identical.

"These are identical with four predominates (see §20). 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. The expression 'iddhipāda' extends to both mundane and supramundane states." (CMA, VII, Guide to §26, p.280)

So both mundane and Supramundane states can be called Iddhipāda. Actually both mundane and Supramundane Chanda, Viriya, Citta and Amoha are called Iddhipāda. Here 'Iddhi' does not mean miracle. It is just accomplishment, accomplishment of Jhāna, accomplishment of Magga, accomplishment of Phala.

- Chandiddhipāda is the Cetasika Chanda.

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- Viriyiddhipāda is the Cetasika Viriya.
- Cittiddhipāda is the 89 or 121 Cittas.
- Vīmaṃsiddhipāda is the Cetasika Amoha.

Indriyas

The next group is Indriya. They are not new to you. These Indriyas are among the 22 Indriyas taught in the second section in the “Missaka (Mixed) Category”. There 22 are mentioned and here only five are mentioned. These five are conducive to the attainment of enlightenment.

The first one is Saddhindriya. ‘Indriya’ means to have authority. But it is translated as faculty.

- Saddhindriya is faith or confidence.
- Viriyindriya is effort or energy.
- Satindriya is mindfulness.
- Samādhindriya is Ekaggatā.
- Paññindriya is Amoha.

In the note it says,

“The faculties and powers comprise the same five factors, though different functions are attached to the two categories. The faculties are factors which *exercise control* in their respective domains, ...” (CMA, VII, Guide to §§27-28, p.281)

They are not like Adhipati. There is only one Adhipati while there are many faculties. So they exercise control in their respective domains.

“... while the powers are these same factors considered

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as being *unshakable by their opposites.*” (CMA, VII, Guide to §§27-28, p.281)

“Thus the five faculties exercise control in the respective spheres of resolution (*adhimokkha*), ...” (CMA, VII, Guide to §§27-28, p.281)

That is for *Saddhā*.

“... exertion (*paggaha*), ...” (CMA, VII, Guide to §§27-28, p.281)

That is for *Viriya*.

“... awareness (*upaṭṭhāna*), ...” (CMA, VII, Guide to §§27-28, p.281)

That is for *Sati*.

“... non-distraction (*avikkhepa*), ...” (CMA, VII, Guide to §§27-28, p.281)

That is for *Samādhi*.

“... and discernment (*dassana*); ...” (CMA, VII, Guide to §§27-28, p.281)

That is for *Paññā*.

They exercise authority in these spheres. They exercise control in these spheres. *Saddhā* is not just faith. There is an element of resolution or decision in *Saddhā*. You decide something is to be the object of *Saddhā* and then you have faith in it. There is an element of decision in *Saddhā*. So here it says, “(They) exercise control in the respective spheres of resolution.” Then there is *Viriya* (exertion), *Sati* (awareness), *Samādhi* (non-distraction) and *Paññā* (discernment or understanding).

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Balas

“The five powers are these same states considered as unwavering and as incapable of being overcome by their opposites.” (CMA, VII, Guide to §§27-28, p.281)

This paragraph, Guide to §§27-28 of the CMA, is for both Indriyas and Balas. “The Five Balas are these same states, considered as unwavering and as incapable of being overcome by their opposites.” Here they are called Bala because they cannot be overcome by their opposites.

“In the development of the faculties (This is important.), faith and wisdom are to be balanced ...” (CMA, VII, Guide to §§27-28, p.281)

You have heard this time and again. I have talked about this many times.

“... faith and wisdom are to be balanced to avoid the extremes of blind credulity and intellectual cleverness; ...” (CMA, VII, Guide to §§27-28, p.281)

If you have too much faith, you believe in everything. About two or three days ago there was news about a statue drinking milk. It was shown even on television. Many people went to that place and offered milk to the statue. Later on it was found to be a fraud. If you have too much faith, you will believe that. If you have too much wisdom, if you know too much, you become intellectually clever. You become crafty or maybe something like dishonest. Faith and wisdom have to be in balance.

“... energy and concentration are to be balanced to avoid restlessness agitation and sluggish immobility of mind.” (CMA, VII, Guide to §§27-28, p.281)

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If you make too much effort, or if concentration and effort are not balanced, and energy or effort is too much, then restlessness comes in, or you are agitated. Once this balance is disturbed, you cannot get concentration. If you have too much concentration, then sluggish immobility of mind arises. When your mind becomes calm, steady, and still, you tend to become lazy. Excess concentration is conducive to sluggishness of mind. When the mind becomes sluggish, you begin to lose the object because you become sleepy and want to go to sleep. Energy and concentration are also to be balanced. I think during meditation the balancing of energy and concentration is more important than the balancing of faith and wisdom. You already have enough faith and you are trying to get wisdom. Energy and concentration must be balanced. Sometimes the Yogis make the mistake of making too much effort or making too much concentration. Both too much energy and too much concentration are bad. If anyone of them is in excess, the balance is disturbed and your meditation is not good. Faith and wisdom are to be balanced. Energy and concentration are to be balanced.

What about Sati?

“But strong mindfulness is always necessary, ...” (CMA, VII, Guide to §§27-28, p.281)

There is no excess of mindfulness.

“... for mindfulness oversees the development of the other faculties and ensures that they are kept in balance.” (CMA, VII, Guide to §§27-28, p.281)

When there is mindfulness, mindfulness takes care that each of these faculties does its own function properly. It sees to it that they do not function too much or that they function too little. Mindfulness is like a regulating factor. Only when there is mindfulness can all these factors be kept in balance. There is no such thing as an excess of mindfulness. There is no such thing as too much mindfulness. That is why

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mindfulness is compared to salt. Salt is in every dish. It is also compared to the Prime Minister who does everything. Mindfulness has to be developed. There cannot be too much mindfulness. When these five faculties are well-balanced, then your meditation is good. If one of them acts strangely, if one of them is overacting or underacting, then you lose the balance or equilibrium and you cannot meditate. These five are those that lead to or that are conducive to the attainment of enlightenment.

Then Balas — they are called powers or strengths because they cannot be shaken by their opposites. They are strong enough to withstand the onslaught of not having faith, or laziness, or heedlessness, and so on. Therefore, they are called Balas.

We met Nine Balas in the second section. Here only five of them are taken because they are the ones that are conducive to the attainment of enlightenment.

Bojjhaṅgas

The next group is the Bojjhaṅgas. They are all familiar states. There are seven Bojjhaṅgas. The word 'Bojjhaṅga' is a combination of two words; the two words are 'Bodhi' and 'Aṅga'. 'Bodhi' is explained as meaning one who knows or one who has enlightenment. It is also explained as a group of mental states that help one get enlightenment or that are instrumental in achieving enlightenment. So they are called factors of enlightenment because 'Aṅga' means constituents or parts.

As you know, there are seven factors of enlightenment. The first one is Sati-sambojjhaṅga. The individual factors are called Sambojjhaṅgas. The prefix 'Sam' is added there. So we

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have Sati-sambojjhaṅga, Dhamma-vicaya-sambojjhaṅga, and so on. Bojjhaṅga and Sambojjhaṅga actually are the same. The prefix may be for the intensification of the root. For practical purposes Bojjhaṅga and Sambojjhaṅga are the same.

The first one is Sati-sambojjhaṅga. It means Sati which is a factor of enlightenment or actually which is a factor that leads to enlightenment. The first one has already been mentioned as the four foundations of mindfulness and here it is mentioned as a factor of enlightenment. Again it will be mentioned as a factor of Path.

The second one is Dhamma-vicaya-sambojjhaṅga. Here Dhamma means what? 'Dhamma' means Dhamma. These Sambojjhaṅgas are explained in the Commentary as those that accompany Vipassanā. Sati and others that arise during Vipassanā are called Sambojjhaṅga. Dhamma here means what? It must be the object of Vipassanā. What are the objects of Vipassanā? The objects of Vipassanā are mundane Cittas, Cetasikas and Rūpa. Vipassanā does not take Supramundane as object. Why? Vipassanā tries to see impermanent nature, suffering nature and soulless nature of things. You cannot practise Vipassanā on Nibbāna. 'Dhamma' here means five aggregates, five aggregates of clinging. 'Vicaya' is translated as investigation, thinking about it. So it is something like investigation. Here 'Dhamma-vicaya' means not just investigation, but understanding, understanding of the five aggregates of clinging. That is Dhamma-vicaya. Dhamma-vicaya is described as Paññā accompanying Vipassanā. You practise Vipassanā and you see things clearly. 'See' means you see in your mind matter clearly, mind clearly — mind and matter arising and disappearing. You see that there are only mind and matter arising and disappearing, and that there is nothing more like Atta, and so on. When you see in this way, you are said to have this Dhamma-vicaya-sambojjhaṅga. You have understanding of the Dhammas. You are understanding the five aggregates of clinging. Although it is translated as

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investigation, although the Pāḷi word is Vicaya, here we mean understanding, not just thinking of it, not just investigating it. In the note it says,

“... investigation of states (dhammavicaya) is a designation for wisdom (paññā), insight into mental and material phenomena as they really are.” (CMA, VII, Guide to §29, p.281)

The third one is Viriya-sambojjhaṅga, effort or energy. It is effort or energy which is neither too much nor too little because if it is not balanced, if it is too much or too little, it will not serve as Sambojjhaṅga. If it is too much, it will serve as a cause for agitation, and if it is too little, it will serve as a cause for laziness. Viriya-sambojjhaṅga means Viriya or effort which is strong but is not too much or too little.

The next one is Pīti-sambojjhaṅga, joy or zest. Pīti which arises during the practice of meditation is called Pīti-sambojjhaṅga. It is not the Pīti which arises when you see something you like. It is the Pīti which arises in regard to Dhamma. It is the Pīti which arises during meditation. Many of you have experienced Pīti or Pīti-sambojjhaṅga during the practice of meditation.

Then there is Passaddhi-sambojjhaṅga. There are two kinds of Passaddhi, Kāya-passaddhi and Citta-passaddhi, tranquility of mental factors and tranquility of consciousness. ‘Kāya-passaddhi’ means tranquility of Cetasikas. ‘Citta-passaddhi’ means tranquility of Citta. This tranquility is also Sambojjhaṅga when it arises in a person who is practising Vipassanā meditation. ‘Passaddhi’ means both tranquility of consciousness and the mental body.

Then there is Samādhi-sambojjhaṅga, concentration Sambojjhaṅga. When you practise Vipassanā and your mind

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goes into the object, stays on the object, then you experience Samādhi-sambojjhaṅga. When you experience real Samādhi-sambojjhaṅga, there are no mental hindrances. All mental hindrances are subdued. Your mind is just on the object. It is not distracted to other objects. The mind hits the object again and again.

The last one is Upekkhā-sambojjhaṅga. I have told you whenever you find the word 'Upekkhā' to be careful. It may mean Vedanā Upekkhā or neutrality Upekkhā. Here 'Upekkhā' means mental neutrality, equanimity, Tatramajjhataṭṭā. It is one of the universal beautiful Cetasikas, not neutral feeling. Here Upekkhā does not mean indifferent or neutral feeling. It means mental neutrality, equanimity. It can be translated as equanimity, but we must understand it to mean mental neutrality, not falling to this side or that side, being in the middle. 'Tatramajjhataṭṭā' means to stand in the middle.

“The three factors of investigation, energy and zest are opposed to mental sluggishness; ...” (CMA, VII, Guide to §29, p.281)

These three, Dhamma-vicaya, Viriya and Pīti are opposed to mental sluggishness. They are conducive to agitation. When you have strong understanding, your mind is very active. When you have a lot of effort, there is also a lot of activity. When you experience Pīti, you are like jumping. So they are opposed to mental sluggishness and they are conducive to agitation.

“... the three factors of tranquility, concentration and equanimity counteract mental excitation.” (CMA, VII, Guide to §29, p.281)

They are opposed to mental excitation. They are conducive to sluggishness. If you let them arise without mindfulness, one group will take you to agitation and the other group will take you to sluggishness. So you need Sati there. You put in Sati and it will control all of them, and put them in

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their respective places, and will see to it that they function properly in their respective area.

“Mindfulness assures that the two groups occur in balance, neither exceeding the other.” (CMA, VII, Guide to §29, p.281)

That is why Sati is always desired, Sati is always needed. Without Sati these mental factors would go wild. One will take you to sluggishness. The other will take you to agitation or mental excitation. You have to put in Sati to control them. Sati is very important.

These are the seven factors of enlightenment. The identification is easy.

- Sati-sambojjhaṅga is Sati.
- Dhamma-vicaya-sambojjhaṅga is Amoha or Paññā.
- Viriya-sambojjhaṅga is Viriya.
- Pīti-sambojjhaṅga is Pīti.
- Passaddhi-sambojjhaṅga is two Passaddhis.
- Samādhī-sambojjhaṅga is Ekaggatā.
- Upekkhā-sambojjhaṅga is Tatramajjhataṭṭā.

Only the last one you have to be careful about. It is not Upekkhā Vedanā. It is Tatramajjhataṭṭā.

Maggaṅgas

The next group is Maggaṅga, factors of Path. Magga means Path. In the second section Magga just means a path, a path to any destination. But here ‘Magga’ means Path to Nibbāna. These are the constituents, the components, the parts of this Path. That is why they are called Maggaṅga.

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'Magga' means Path. 'Aṅga' means part, constituent or maybe member. So they are called Path factors.

These eight Path factors are all familiar to you. Sammā-diṭṭhi is the first one, Right Understanding. Sammā-diṭṭhi is the same as Dhamma-vicaya among the Sambojjhaṅgas. It is the understanding of the Four Noble Truths, understanding the law of Kamma and understanding the Anicca, Dukkha and Anatta nature of mind and matter. All this is called Sammā-diṭṭhi.

Then the second one is Sammā-saṅkappa. Sammā-saṅkappa is translated in the CMA as Right Intention. We usually translate it as Right Thought. Whether it is Right Thought or Right Intention, actually it is the mental factor Vitakka. Vitakka is called Sammā-saṅkappa here. Its function is to take the consciousness to the object. But in the Mahāsatipaṭṭhāna Sutta and in many places it is explained as thoughts of renunciation, thoughts of goodwill and thoughts of harmlessness. That means thoughts of not killing and thoughts of not being cruel to other beings. Actually it is Vitakka, initial application directed towards these things.

The next is Sammā-vācā, Right Speech. That is abstention from four kinds of wrong speech.

Next is Sammā-kammanta, Right Action. That is abstention from three kinds of bodily wrongdoing.

Sammā-ājīva, Right Livelihood is abstention from four kinds of wrong speech and three kinds of bodily wrongdoing which are one's livelihood.

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Sammā-vāyāma is Right Effort. It is Viriya. There can be wrong effort. Here it is right effort only. Wrong effort will accompany Akusala Cittas.

Sammā-sati is next. It is Sati, mindfulness, again.

The last one is Sammā-samādhi. It is Ekaggatā or concentration.

Sammā-ditṭhi is Amoha. Sammā-saṅkappa is Vitakka. Sammā-vācā, Sammā-kammanta and Sammā-ājīva are the same Cetasikas. Sammā-vāyāma is identified with Viriya. Sammā-sati is Sati. Sammā-samādhi is Ekaggatā.

In the notes,

“Path factors (3)-(5) are identical with the three abstinences (three virati). Right Effort is the same as the four supreme efforts (Sammappadhāna). Right mindfulness is the same as the four foundations of mindfulness (Satipaṭṭhāna). Right concentration is defined in terms of the four jhānas of the Suttanta system (see D.22/ii,313).” (CMA, VII, Guide to §30, p.282)

If you have read the Mahāsatipaṭṭhāna Sutta, you understand this. In the Mahāsatipaṭṭhāna Sutta in the section on Dhammānupassanā the definition of these eight factors is given. When the Buddha gave the definition of Sammā-samādhi, the Buddha described the four Jhānas according to the fourfold method. Strictly according to that definition, Sammā-samādhi means Jhāna Samādhi. But before you reach Jhāna Samādhi, you reach neighborhood Samādhi. Before Jhāna Samādhi, there has to be some kind of Samādhi. Both neighborhood Samādhi and Jhāna Samādhi can be called Sammā-samādhi.

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These eight factors are grouped into three — Sīla group, Samādhi group and Paññā group.

- Sammā-diṭṭhi and Sammā-saṅkappa belong to Paññā group.
- Sammā-vācā, Sammā-kammanta and Sammā-ājīva belong to Sīla group.
- Sammā-vāyāma, Sammā-sati and Sammā-samādhi belong to Samādhi group.

Sammā-vāyāma and Sammā-sati are conducive to Sammā-samādhi. That is why they are grouped together. If you make no effort, you cannot get concentration. So Sati and Vīriya are conducive to or are helpers of Samādhi. That is why they are grouped as Samādhi or they are said to belong to Samādhi group. Vīriya is not Samādhi. Sati is not Samādhi actually. But they are included in the group of Samādhi because they help Samādhi to arise.

Then there is Sammā-diṭṭhi and Sammā-saṅkappa. Sammā-diṭṭhi is all right. Why is Sammā-saṅkappa included in the Paññā group? Again Vitakka is not Paññā. Vitakka is Vitakka. It is included in the Paññā group because if Vitakka does not take the mind to the object, there can be no Paññā. Vitakka is beneficial to Paññā. It takes the mind to the object, not only Paññā but the other Cetasikas and Citta as well. If Vitakka does not take the Citta and Cetasikas to the object, there can be no understanding of the object. That is why Sammā-saṅkappa or Vitakka is included in the group of Paññā.

These three groups form the three steps of practice to be taken up by a follower of the teachings of the Buddha. One practises Sīla; then one practises Samādhi; and then one practises Paññā. When you are practising Vipassanā meditation, how many of them are in your mind? Do all eight arise? No. Strictly speaking no, all eight do not arise. You are

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not refraining from telling lies. You are not refraining from killing. Refraining means you have an occasion to tell a lie and you don't lie. You have an occasion to kill and you don't kill. *Sammā-vācā* and *Sammā-kammanta* will arise in your mind when an occasion for telling a lie or an occasion to kill arises. Sitting in meditation you are not refraining from any of these three. These three actually do not arise during the practice of meditation. When you say, "Paṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi" and so on, they are said to be present. Although they are not present in the practitioner of *Vipassanā* at the time of practice, they are said to be accomplished. You take precepts before you practise *Vipassanā*.

These five without the *Viratis* are called *Kāraka Maggaṅga*. 'Kāraka' means worker. They are the ones who are really doing the job. You make effort. You apply *Sati*, mindfulness. Then there is concentration. And then there is understanding, *Sammā-diṭṭhi*. All these happen because there is *Sammā-saṅkappa*, because *Vitakka* takes them to the object. At every moment of good *Vipassanā* meditation these five are working together. So these five are called *Kāraka Maggaṅga*, worker *Maggaṅgas*.

The others — I don't know what name to give to them. They are supposed to be already accomplished. Actually they do not arise during the moments of *Vipassanā*. However, these three do arise together at the moment of *Magga*. When you gain enlightenment, at the moment of *Magga* and also at the moment of *Phala* they arise together. Until enlightenment only when you really refrain from killing, stealing and so on, do they arise and they arise one at a time for unenlightened beings. But when you are practising *Vipassanā* meditation, there are no *Viratis* in your mind.

These are the eight *Maggaṅgas*, eight factors of Path. That means the constituents of Path. Since they are called

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constituents of Path, strictly speaking, they arise with Magga Citta. What about the Maggaṅgas we just talked about during Vipassanā meditation? Can they be called Maggaṅgas? Strictly speaking, they are not Maggaṅga when we practise Vipassanā. But they are called Pubbabhāga-maggaṅga or Lokiya Maggaṅga, mundane Maggaṅga. The real Maggaṅgas are Supramundane Maggaṅgas. They are the eight that accompany Magga Citta. The five that accompany Vipassanā Cittas are also called Maggaṅga. Those that are preliminary to the real Maggaṅga can also be called Maggaṅga. We have to understand that there are two kinds of Maggaṅga — mundane Maggaṅga and Supramundane Maggaṅga. We practise mundane Maggaṅga in order to get Supramundane Maggaṅga. We cannot practise Supramundane Maggaṅga. Actually Supramundane Maggaṅga is the result of the practice of mundane Maggaṅga.

Let's go to the last verse.

“All these occur in the supramundane, except at times intention (Vitakka) and zest (Pīti).” (CMA, VII, §33, p.283)

All these occur in the Supramundane, all these eight factors arise with Magga Citta and Phala Citta. “Except at times” that means sometimes Vitakka and Pīti do not arise. That means with second Jhāna Lokuttara, Vitakka does not arise. Also with third, fourth and fifth Jhāna Lokuttara Cittas, Vitakka does not arise. Pīti does not arise with fourth and fifth Jhāna Lokuttara Cittas. That is why it says at times intention and zest do not arise. Vitakka and Pīti arise with some Lokuttara Cittas but not with all Lokuttara Cittas.

“In the mundane, too, they occur in the course of the sixfold purification, according to circumstances.” (CMA, VII, §33, p.283)

We will study the sixfold purification in the ninth chapter in the section on Vipassanā meditation. In that section seven stages of purity are mentioned. The last stage of purity

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is Magga. The first six stages of purity are Vipassanā. Actually the first is not Vipassanā but the purification of Sīla. “They occur in the course of sixfold purification” — that means in the course of the practice of Vipassanā these Maggaṅgas will arise in the mundane Cittas. When you practise meditation, the Vipassanā Cittas are all mundane Cittas. In the mundane they occur in the course of the sixfold purification according to circumstances. Sammā-vācā, Sammā-kammanta and Sammā-ājīva are not present in the minds of Yogis who are practising Vipassanā meditation. In the Lokuttara Cittas they all arise. In the Lokaṇṇa Cittas in the course of the sixfold purification they will arise according to circumstances.

Please look at the CMA (see CMA, VII, Table 7.3, p.284). Here we have Satipaṭṭhāna, Sammappadhāna, Iddhipāda, Indriya, Bala, Bojjhaṅga, Maggaṅga. On the left Viriya, Sati, and so on are given. In this chart only 14 states are treated. That means we take Citta as one. 14 states are treated in this section.

The first factor is Viriya which has the greatest number of names. So we put it first. It has nine names. Viriya functions as nine categories here. It is Sammappadhāna which are taken as four. It is Iddhipāda, Viriyiddhipāda. It is Indriya, Viriyindriya. It is Bala, Viriya-bala. It is Bojjhaṅga, Viriya-sambojjhaṅga. It is Maggaṅga, Sammā-vāyāma. Five plus four = nine.

There are eight for Sati. There are Satipaṭṭhāna four. As Indriya it is Satindriya. Bala — it is Sati-bala. As Bojjhaṅga it is Sati-sambojjhaṅga. And as Maggaṅga it is Sammā-sati. So four plus four = eight.

Amoha or Paññā — there are five. It is Iddhipāda — Vīmaṁsiddhipāda. It is Indriya, Paññindriya. It is Bala, Paññā-bala. It is Bojjhaṅga, Dhamma-vicaya-sambojjhaṅga. And it is

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Maggaṅga, Sammā-diṭṭhi.

Ekaggaṭā has how many names? It has four names. It is Indriya. What Indriya? It is Samādhindriya. It is Bala, Samādhi-bala. It is Bojjhaṅga, Samādhi-sambojjhaṅga. And it is Maggaṅga, Sammā-samādhi. So there are four.

Then there is Saddhā. There is Indriya, Saddhindriya. There is Bala, Saddhā-bala. There are only two.

The remaining ones have only one name. Vitakka is Sammā-saṅkappa. Passaddhi is Bojjhaṅga, Passaddhi-sambojjhaṅga. Pīti again is Pīti-sambojjhaṅga. Tatramajjhataṭṭā is Upekkhā-sambojjhaṅga. Chanda is Iddhipāda. Citta is Iddhipāda. Sammā-vācā, Sammā-kammanta and Sammā-ājīva, each one is a Maggaṅga.

Vitakka and others have only one name each. Viriya has the greatest number of names. It has nine names. Sati has eight names. Paññā has five. Samādhi or Ekaggaṭā has four. Saddhā has two. 14 states are treated in this section. Each state is included in a certain number of categories.

This section deals only with those states that are conducive to enlightenment or conducive to Bodhi. They are called Bodhipakkhiya. There are 37 Bodhipakkhiya Dhammas. Please be familiar with these 37. If you read the Commentaries, you will find them mentioned again and again. Can you tell me just the headings of these states? Bodhipakkhiya consists of Satipaṭṭhāna (four foundations of mindfulness), supreme efforts, means to accomplishment, faculties, powers, factors of enlightenment, factors of Path. I want you to be familiar with Satipaṭṭhāna, Sammappadhāna, Iddhipāda, Indriya, Bala, Bojjhaṅga, Maggaṅga. So there are

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37 Bodhipakkhiya Dhammas.

Sādhū! Sādhū! Sādhū!

Review of Bodhipakkhiya-saṅgaha

Before we go to the section on “All Embracing Categories”, we will go back to the section on “Bodhipakkhiya”. The last stanza, the last verse of that section is on page 283 of the CMA.

“All these occur in the supramundane, except at times intention and zest. In the mundane, too, they occur in the course of the sixfold purification, according to circumstances.” (CMA, VII, §33, p.283)

This verse shows where we find these factors or these members of enlightenment or those that lead to enlightenment.

“All these occur in the supramundane, ...” (CMA, VII, §33, p.283)

Satipaṭṭhāna, Sammappadhāna and so on — they arise with Supramundane in Lokuttara types of consciousness.

“... except at times intention and zest.” (CMA, VII, §33, p.283)

That means Vitakka and Pīti may not arise with every type of Supramundane consciousness. For example, Vitakka does not arise with second Jhāna Supramundane consciousness, and so on. Pīti does not arise with third Jhāna Supramundane consciousness, and so on.

“In the mundane (in Loka Citta), too, they occur in

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the course of the sixfold purification, according to circumstances.” (CMA, VII, §33, p.283)

Sixfold purification refers to the kinds of purification that will be treated in the ninth chapter in the section on Vipassanā meditation. When a person practises Vipassanā meditation, he begins with purification of Sīla, and then purification of mind, and then purification of views, and so on. There are altogether seven kinds of purification. The last purification belongs to Supramundane. In the mundane they occur in the course of the sixfold purification. When you refine your Sīla, when you take precepts — abstain from bodily misconduct and verbal misconduct — these Bodhipakkhiya Dhammas can be found in your mind. When you practise meditation and reach the second purification, the third purification and so on, then the Satipaṭṭhāna and other constituents of enlightenment can be found in these Cittas. The Bodhipakkhiya Dhammas can be found in Kāmāvacara Kusala, Kāmāvacara Kiriya, and then Rūpāvacara Kusala and Kiriya, and Arūpāvacara Kusala and Kiriya, and Lokuttara Cittas. You will study the sevenfold purification in the ninth chapter.

Sabba-saṅgaha

Now let us go to the next section “Sabba-saṅgaha”, “Compendium on the Whole”. ‘Sabba’ means all or whole. Here it means categories which include all Paramattha Dhammas or all 72 Dhammas mentioned at the beginning of this chapter.

Khandhas

First is the category of five aggregates. You already know the five aggregates. There is the aggregate of matter, the aggregate of feeling, aggregate of perception, aggregate

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of mental formations, and aggregate of consciousness or in Pāḷi, Rūpakkhandha, Vedanākkhandha, Saññākkhandha, Saṅkhārakkhandha, and Viññāṇakkhandha. The word 'Khandha' means a group, a mass, an aggregate or a heap. But the aggregate or the group or the mass is not the real group of matter and so on. It is the group that we form in our minds, because of that we take them to be groups. One particle of matter is called Rūpakkhandha — not the group of Rūpas, but just one Rūpa is called Rūpakkhandha. Here group does not mean physical group. It does not mean a group of ten material properties or thirty material properties. Each one of them is called Khandha or aggregate. In order to be included in the aggregate they must have some division. Whenever Buddha described Rūpa and so on, He described whatever kind of materiality there is whether past, future, present, internal or external, gross or subtle, inferior or superior, far or near. This is called the material aggregate.

That one material property can be past, present or future. It can be internal or external. It can be gross or subtle. It can be inferior or superior. It can be far or near. When a state has that kind of division, it can be called a Khandha or aggregate. One particle of matter can belong to past, present or future. We take these three as a group in our minds and then we call that one particular material property 'aggregate'. Aggregate, group or mass here does not mean group of different kinds of material properties, it just means the different divisions of one material property. The same is true for feelings, perceptions and so on. That particular material property may belong to our bodies or belong to outside things. So when we see Rūpa, we group these two as one and call that aggregate. If a state has division into past, future and present, we can call that an aggregate, or if that state has a division into internal and external, we can call that state an aggregate; or if it has a division into gross and subtle, we can form an aggregate in our mind. If that material property or whatever it is can be divided into inferior and superior, we can take these two as a whole and call it an aggregate. If it is

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divided into far and near, we can take these two as an aggregate. When we say aggregate, we do not mean the physical group of Rūpa, Vedanā and so on. Each one of these Rūpa, Vedanā, and so on can be called an aggregate.

The first one is Rūpakkhandha, the aggregate of Rūpa. The aggregate of Rūpa in reality is the 28 material properties. Each one of these 28 material properties is called an aggregate.

The second is Vedanākkhandha. Feeling can be internal or external. Feeling can be gross or subtle and so on. So even one feeling is called an aggregate.

The third is Saññākkhandha, perception aggregate. You know Saññā. Saññā is something that makes a mark of the object. One Saññā here is called aggregate of Saññā because Saññā can be past, future, present and so on.

The fourth is Saṅkhārakkhandha. Saṅkhārakkhandha is comprised of fifty Cetasikas, all the Cetasikas except Vedanā and Saññā. Among the fifty Cetasikas there is Cetanā. Now you know the Cetasika Cetanā. And you know that Cetanā is Kamma. In prolonging suffering in Saṃsāra Cetanā is an active factor. Cetanā urges us to do something. Therefore, we acquire Kamma and so on. Cetanā is predominant among the other Cetasikas. All these fifty Cetasikas are collectively called Saṅkhārakkhandha. 'Saṅkhāra' means Cetanā. 'Aggregate of Saṅkhāra' means aggregate headed by Cetanā or aggregate that has Cetanā at its head. Therefore, 'Saṅkhārakkhandha' means the remaining fifty Cetasikas. Phassa is also included in Saṅkhārakkhandha. Vedanā and Saññā are not included. Cetanā is included in Saṅkhārakkhandha. Ekaggatā and other mental factors are included in Saṅkhārakkhandha. The remaining fifty Cetasikas are called Saṅkhārakkhandha.

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Here also one Cetasika is called Saṅkhārakkhandha. For example, Cetanā is called Saṅkhārakkhandha. Phassa is called Saṅkhārakkhandha. Each one of them can be divided into past, future, present and so on.

The fifth is Viññāṇakkhandha, the aggregate of consciousness. It is comprised of 89 or 121 Cittas.

- Rūpakkhandha means 28 Rūpas according to Paramattha Dhamma, ultimate reality.
- Vedanākkhandha means Vedanā.
- Saññākkhandha means Saññā.
- Saṅkhārakkhandha means fifty Cetasikas.
- Viññāṇakkhandha means 89 or 121 Cittas.

Although it is called “Sabba-saṅgaha” (the Compendium of States Comprising All), Khandhas do not include Nibbāna. Nibbāna is out of aggregates. We do not call Nibbāna an aggregate. Nibbāna has no division into past, present, future, internal, external and so on. The author, Venerable Ācariya Anuruddha, will explain it later on in the end of this chapter (see CMA, VII, §40, p.290).

Upādānakkhandha

The next group is Upādānakkhandha. You know Upādāna. How many Upādānas are there? There are four Upādānas. Can you name them? They are Kāmupādāna, Diṭṭhupādāna, Sīlabbatupādāna and Attavādupādāna. There are four Upādānas, four clingings. In reality there are only two — Lobha and Diṭṭhi. ‘Upādānakkhandha’ means aggregate of

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clinging. 'Aggregate of clinging' means aggregates that are the objects of clinging. We must understand that. It is not the aggregates belonging to clinging but the aggregates that are the objects of clinging.

In the note on page 286 of the CMA about the middle of the paragraph,

"Here, all components of the five aggregates that enter into the range of the four types of clinging are called aggregates of clinging." (CMA, VII, Guide to §35, p.286)

It is a little difficult to understand. All components of the five aggregates that are objects of clinging are called aggregates of clinging. That is the straight meaning.

We should understand the difference between Khandha and Upādānakkhandha. 'Upādānakkhandha' means aggregates that are the object of clinging. Go back to the third chapter. Clinging consists of Lobha and Diṭṭhi. What is the object of Lobha or Akusala? The object of Akusala is mundane states. What is the object of Diṭṭhi? The same, it is mundane states.

Rūpupādānakkhandha means 28 Rūpas. There is no difference between Khandha and Upādānakkhandha. It is just 28 Rūpas. These 28 Rūpas are the object of clinging. That means we can be attached to these 28 Rūpas. We can have wrong view about these 28 Rūpas. So they are called in this category Rūpupādānakkhandha, aggregate of Rūpa which is the object of clinging.

The next one is Vedanupādānakkhandha. This is Vedanā. Here 'Vedanupādānakkhandha' means Vedanā concomitant with mundane Cittas, Loka Citta. Vedanupādānakkhandha does not include Vedanā concomitant with Lokuttara Cittas.

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The same is true for Saññā, Saññupādānakkhandha, aggregate of clinging of perception. Here not all perception is meant, but perception that accompanies Lokiya Cittas.

The fourth one is Saṅkhārupādānakkhandha, aggregate of clinging of Saṅkhāra. This is the remaining fifty Cetasikas. Again these Cetasikas are concomitant with mundane Cittas.

On the side of Paramattha Dhamma 28 Rūpa, Vedanā, Saññā — all these are given as the same as the Khandhas. Although they are the same here, you must understand that with regard to Upādānakkhandha they must be the object of clinging. They must accompany or they must be Lokiya Cittas.

But with regard to Rūpa there is no Rūpa which is not the object of clinging. There is no difference here. Rūpa is always Lokiya. If you go back to the sixth chapter, Rūpa is described as Lokiya in the second section of the sixth chapter. Since Rūpa is always Lokiya, there is no difference in Paramattha Dhamma between Rūpakkhanda Rūpupādānakkhandha.

Why are there two groups — Khandha and Upādānakkhandha? Khandha seems to be general. When we say Khandha, we mean everything that there is, everything that has the same characteristic. When we say Rūpakkhanda, we mean all the material properties that have the characteristic of change. When we say Rūpupādānakkhandha, we mean the same thing because there is no difference.

When we say Vedanākkhandha, we mean all Vedanā, Vedanā accompanying all 121 kinds of consciousness. When we say Vedanupādānakkhandha, we mean only Vedanā that

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accompanies 81 Loka Citta. This is the way it goes.

What is the difference? Why are there two groups? As I said before, the first group seems to be general. But the second group is for the purpose of Vipassanā. When you practise Vipassanā meditation, you take Upādānakkhandha as an object, not Khandha in general as object. In other words when you practise Vipassanā, you take only mundane Citta, Cetasikas and Rūpa as object. You do not take Lokuttara Citta or Nibbāna as objects simply because you have not attained it. You have not seen it yet. To show the soil of Vipassanā the Buddha taught Upādānakkhandha. Also to show all the states that have the same characteristic He taught the doctrine of Khandha and Upādānakkhandha. With regard to Rūpakkhandha and Rūpupādānakkhandha there is no difference. But with regard to the second, third, fourth and fifth of each group there is difference. 'Upādānakkhandha' means aggregates that are the objects of clinging or in other words mundane aggregates.

It is important to understand this. When we talk about Vipassanā, we say, what is Vipassanā? What do we observe when we practise Vipassanā? The answer according to the books is you observe or you are to be mindful of the five aggregates of clinging. If you dwell on, if you keep your mind on the five aggregates of clinging, you are doing Vipassanā. But if you keep your mind on Paññatti like when you practise Kasiṇa meditation, you are not doing Vipassanā meditation. In that case you are doing Samatha meditation. Vipassanā meditation takes Upādānakkhandhas as object. The objects of Vipassanā meditation must be the objects of clinging. In other words they must be something which we can be attached to or which we can have wrong view about.

“The four mental aggregates of the supramundane plane are not aggregates of clinging because they entirely

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transcend the range of clinging; ..." (CMA, VII, Guide to §35, p.286)

They go beyond the range of clinging, that is, they cannot become the objects of greed or wrong view. That is why Lokuttara Cittas and Cetasikas going along with Lokuttara Cittas are not included in Upādānakkhandha.

Āyatanas

The next group is Āyatana. 'Āyatana' means a base, a house, a place. These are said to be the houses of consciousness. Consciousness depends on them to arise. They are like the houses of consciousness.

There are altogether twelve bases, twelve Āyatanas. Six are called internal and six are called external. Number one is Cakkhāyatana. That means Cakkhāyatana, eye-base. Eye-base is what according to Paramattha Dhamma, according to ultimate reality? It is Cakkhu-pasāda, eye-sensitivity. Eye-sensitivity is called eye-base.

Number two is Sotāyatana, ear-base. Its Paramattha Dhamma is Sota-pasāda, ear-sensitivity.

Number three is Ghāṇāyatana, nose-base. Its Paramattha Dhamma is Ghāṇa-pasāda, nose-sensitivity.

Number four is Jivhāyatana. Its Paramattha Dhamma is Jivhā-pasāda, tongue-sensitivity.

Number five is Kāyāyatana, body-base. Its ultimate reality is Kāya-pasāda, body-sensitivity.

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Then number six is Manāyatana, mind-base. Manāyatana means all Cittas. These six are all internal bases.

Now we come to external bases. The first is Rūpāyatana. 'Rūpa' means visible object. Saddāyatana means sound-base. It is sound. Gandhāyatana means smell-base. It is smell. Rasāyatana means taste-base. It is taste. And Phoṭṭhabbāyatana — we know Phoṭṭhabba is the combination of three essential elements. Those three are earth-element, fire-element and air-element. There is no water-element.

Number twelve is Dhammāyatana, Dhamma-base. Dhamma-base consists of 52 Cetasikas, Sukhuma-rūpa — how many Sukhuma-rūpas are there? There are 16 subtle Rūpas. And there is also Nibbāna. So 52 plus 16 plus 1 = 69. These 69 Paramattha Dhammas are called Dhammāyatana.

Depending on Cakkhāyatana and Rūpāyatana what arises? Eye-consciousness arises. Depending on Sotāyatana and Saddāyatana ear-consciousness arises. The same is true for the others in a similar manner.

On page 290 of the CMA, the translation of the first paragraph, "Herein, 69 states comprising (52) mental factors, (16 kinds of) subtle matter, and Nibbāna, are regarded as the mental-object base (Dhamma-object base) and the mental-object element (Dhamma-object element). The mind base itself is divided into the seven elements of consciousness." (CMA, VII, §39, p.290)

That means all types of consciousness. We found seven types of consciousness somewhere. I think we found it in the third chapter, "Vatthu-saṅgaha". Do you remember that? The seven types of consciousness are Cakkhu-viññāṇa, Sota-viññāṇa, Ghāna-viññāṇa, Jivhā-viññāṇa, Kāya-viññāṇa, Mano-dhātu and Mano-viññāṇa-dhātu. Manāyatana will be divided

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into these seven Viññāṇa. So we will get 18 elements.

Now go down further on page 190 of the CMA.

“Owing to the difference between doors and objects, there are (twelve) sense bases.” (CMA, VII, §40, p.290)

Sense-bases are twelve because there is a division into doors and objects. Cakkhāyatana is eye-door. Sotāyatana is ear-door. Ghāṇāyatana is nose-door. Jivhāyatana is tongue-door. Kāyāyatana is body-door. Manāyatana is mind-door.

Here there are two explanations. One explanation is that mind means Citta. In order for one Citta to arise another Citta must disappear. For example, in order for Cakkhu-viññāṇa to arise Pañcadvārāvajjana must disappear. In order for Sampaticchana to arise Cakkhu-viññāṇa must disappear. In that sense every type of consciousness is a Dvāra for the other type of consciousness that follows it. In that sense all types of consciousness are a Dvāra for the other types of consciousness that follow them. In that sense all types of consciousness can be called mind-door — only in that sense, not strictly speaking. All of us know that strictly speaking ‘Mano-dvāra’ means Bhavaṅga. You see now that all chapters are involved. That is why I repeatedly told you to be very familiar with the chapters we have studied. Here ‘Manāyatana’ means Mano-dvāra. And Mano-dvāra here is to be taken in the sense that every type of consciousness is a door for another consciousness to arise. That is why they can be called Mano-dvāra.

Another explanation is that Bhavaṅga is Mano-dvāra. Although we call it Manāyatana here, we must understand it to be Bhavaṅga, only Bhavaṅga. When we take Bhavaṅga, then we can take other Cittas as well because they are the same with regard to being Cittas. So in that case every Citta is called Mano-dvāra. But strictly speaking, according to the

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second explanation, 'Mano-dvāra' means Bhavaṅga. Strictly speaking, 'Manāyatana' means all Cittas. But when we explain why there are twelve Āyatanas, we say because there are objects, because there are doors, for that reason there are Āyatanas. When we go through these substituting Dvāra for Āyatana, when we reach Manāyatana, we meet with difficulty. We have problem there. Does Manāyatana mean every Citta which is a door for every other Citta to arise or it is really the Bhavaṅga? But here as Bhavaṅga and other Cittas are the same as Cittas we take them all.

Let us go further. Rūpāyatana is Rūpārammaṇa. Saddāyatana is Saddārammaṇa. Gandhāyatana is Gandhārammaṇa. Rasāyatana is Rasārammaṇa. Phoṭṭhabbāyatana is Phoṭṭhabbārammaṇa. Dhammāyatana — is it Dhammārammaṇa? Go back to the third chapter. Dhammārammaṇa consists of what? It consists of Pasāda-rūpas, Sukhuma-rūpas, Cittas, Cetasikas, Nibbāna and Paññatti. These six kinds of objects are called Dhammārammaṇa in the third chapter. Here Dhammāyatana does not mean all of them. Dhammāyatana means only Cetasikas, Sukhuma-rūpas and Nibbāna. What are not included in Dhammāyatana? Cittas and Pasādas are not included in Dhammāyatana. The five Pasādas are respectively Cakkhāyatana, Sotāyatana and so on. Cittas are Manāyatana. They are not included in Dhammāyatana. We must understand this clearly. Dhammāyatana and Dhammārammaṇa are not the same. Some belong to both Dhammāyatana and Dhammārammaṇa, but not the five Pasādas and Citta. And Manāyatana and Mano-dvāra are not the same. There are twelve bases.

Dhātus

Now let us look at the 18 elements.

- The first five, Cakkhu-dhātu, Sota-dhātu,

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Ghāna-dhātu, Jivhā-dhātu and Kāya-dhātu are Dvāras.

- From 6-10, Rūpa-dhātu, Sadda-dhātu, Gandha-dhātu, Rasa-dhātu and Phoṭṭhabba-dhātu are Ārammaṇas.
- From 11-18, Cakkhu-viññāṇa-dhātu, Sota-viññāṇa-dhātu, Ghāna-viññāṇa-dhātu, Jivhā-viññāṇa-dhātu, Kāya-viññāṇa-dhātu, Mano-dhātu, Dhamma-dhātu and Mano-viññāṇa-dhātu are Viññāṇas.

According to Paramattha Dhamma, 'Cakkhu-dhātu' means Cakkhu-pasāda. 'Sota-dhātu' means Sota-pasāda. 'Ghāna-dhātu' means Ghāna-pasāda. 'Jivhā-dhātu' means Jivhā-pasāda. 'Kāya-dhātu' means Kāya-pasāda. Then 'Rūpa-dhātu' means Rūpa, visible object. 'Sadda-dhātu' means Sadda. 'Gandha-dhātu' means Gandha. 'Rasa-dhātu' means Rasa. 'Phoṭṭhabba-dhātu' means Pathavī (earth), Tejo (fire) and Vāyo (air). Now we come to Viññāṇas. 'Cakkhu-viññāṇa-dhātu' — that means two Cakkhu-viññāṇa, the two kinds of eye-consciousnesses. 'Sota-viññāṇa-dhātu' means Sota-viññāṇa two. 'Ghāna-viññāṇa-dhātu' means Ghāna-viññāṇa two. 'Jivhā-viññāṇa-dhātu' means Jivhā-viññāṇa two. 'Kāya-viññāṇa-dhātu' means Kāya-viññāṇa two. 'Mano-dhātu' means Pañcadvārāvajjana and Sampāṭicchana two. 'Mano-viññāṇa-dhātu' means the remaining 76 Cittas. The ten Dvipaṇcaviññāṇa and Mano-dhātu are excluded. The remaining 76 Cittas are Mano-viññāṇa-dhātu. Then the last one is 'Dhamma-dhātu'. Dhamma-dhātu and Dhammāyatana are the same. So it is comprised of Cetasikas, Sukhuma-rūpa and Nibbāna.

Why are there 18 Dhātus? The explanation is given at the bottom of page 290 of the CMA.

“In accordance with doors, objects, and their corresponding consciousness, arise the (18) elements.” (CMA,

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VII, §40, p.290)

The elements are 18 in accordance with doors, objects and their corresponding consciousness.

So we can see whether we can combine them. Cakkhu-dhātu, Rūpa-dhātu and Cakkhu-viññāṇa-dhātu — number one, number six and number eleven are one group (See CMA, VII, §37, p.287). Sota-dhātu, Sadda-dhātu and Sota-viññāṇa-dhātu are another group. Ghāna-dhātu, Gandha-dhātu and Ghāna-viññāṇa-dhātu are a group. Jivhā-dhātu, Rasa-dhātu and Jivhā-viññāṇa-dhātu are a group. Kāya-dhātu, Phoṭṭhabba-dhātu and Kāya-viññāṇa-dhātu are a group. Mano-dhātu and Mano-viññāṇa-dhātu do not correspond because they take more objects than the other consciousnesses. Because there are doors, objects and their corresponding consciousness, Dhātus are 18 in number.

Ariya-saccas

Now we come to the Four Noble Truths or Ariya-sacca. You all know the Four Noble Truths:

- Dukkha-ariya-sacca,
- Dukkha-samudaya-ariya-sacca,
- Dukkha-nirodha-ariya-sacca, and
- Dukkha-nirodha-gāminī-paṭipadā-ariya-sacca.

‘Sacca’ means truth. Something that is true is called Sacca. It need not be high. It need not be lofty. It need not be wholesome. Whether wholesome or unwholesome, whether high or low, what is true is called truth. That is why Lobha is also called the truth. In the teachings of the Buddha truth does not necessarily mean high lofty wholesome states. Whether they are wholesome or unwholesome, high or low, if they are true as they are described, then they are called truths.

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In the explanation in the CMA,

“The Four Noble Truths are the fundamental teaching of the Buddha, discovered by him on the night of his Enlightenment ...” (CMA, VII, Guide to §38, p.289)

These Four Noble Truths were discovered by the Buddha while He was sitting under the Bodhi Tree practising Vipassanā meditation. When He practised Vipassanā, He realized these Four Noble Truths. These Four Noble Truths were discovered by Him for the first time since the disappearance of the previous Buddha Kassapa.

“... and expounded by him repeatedly during his long ministry.” (CMA, VII, Guide to §38, p.289)

Buddha taught the Four Noble Truths again and again during the 45 years of His ministry.

“These four truths are called noble (ariya) because they are penetrated by the noble ones; ...” (CMA, VII, Guide to §38, p.289)

Why are they called Noble Truths? What are the reasons given? The first reason given is that they are called Ariya (Noble) because they are penetrated by the Noble Ones. They are understood by the Noble Ones. That is why they are called Noble Truths. According to this explanation, Noble Truth means Truth penetrated by Noble Ones.

Another explanation is,

“... because they are the truths taught by the supreme Noble One, ...” (CMA, VII, Guide to §38, p.289)

Here ‘Ariya’ means Ariya of Ariyas, the best of Ariyas, the Buddha. They were taught by the Ariya of Ariyas, the Best of the Noble Ones. That is why they are called Noble Truths. According to this explanation, Noble Truth means Truth taught

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by the Noblest of the Nobles.

Another explanation is,

“... because their discovery leads to the state of a noble one; ...” (CMA, VII, Guide to §38, p.289)

That means discovery of them or realization of them makes you become a Noble Person. That is why they are called Noble Truths. They are Truths that will make you a Noble One.

Now the last explanation,

“... and because they are the real, unalterable, undeceptive truths about existence.” (CMA, VII, Guide to §38, p.289)

That means they are the real truth, the true truth. They are the real truth — that is why they are called Noble Truths.

Now you understand why they are called Noble Truths. Four explanations are given.

- The first is what? They are the Truths penetrated by Noble Ones.
- What is the second one? They are the Truths taught by the Noblest of the Nobles.
- Number three is what? They are Truths that make you become a Noble One. When you realize the Four Noble Truths, you become a Noble Person, you become an Ariya.
- And the fourth is what? They are the real Truth, the unalterable Truth, the undeceptive truth. It is not deceptive and it is real, so it is called Noble Truth.

And according to Buddhism, there are Four Noble Truths — four Truths and not one Truth.

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The first of them is called Dukkha-ariya-sacca, the Noble Truth of Suffering.

“The noble truth of suffering is expounded as twelvefold: ...” (CMA, VII, Guide to §38, p.289)

If you remember the Mahāsatipaṭṭhāna Sutta, you understand easily. Buddha described the First Noble Truth as comprising twelve things. The first is birth. Birth is suffering. Aging, getting old is suffering. Death is suffering. Sorrow is suffering. Lamentation, pain, grief and despair are suffering. Association with the unpleasant, the unwanted is suffering. Separation from the pleasant, separation from those whom you love is suffering. Not to get what one wants is suffering. And the five aggregates of clinging are suffering. This is the Buddha's explanation of the Noble Truth of Suffering.

Here,

“... not to get what one wants, ...” (CMA, VII, Guide to §38, p.289)

How is it explained in the Mahāsatipaṭṭhāna Sutta? Do you remember? You want to win at Lotto, but you don't — does it mean that? “Not to get what one wants” is suffering — what is that? You don't want to get old, but you get old. You don't want to get sick, but you get sick. You don't want to die, but you die. That is suffering. It is not that you want something and don't get it, although that may be included in suffering. Buddha's explanation is not that.

“... and the five aggregates of clinging.” (CMA, VII, Guide to §38, p.289)

The five aggregates of clinging themselves are suffering. That is why we must be honest in describing the Noble Truth of Suffering. Sometimes people want to soften the meaning of the word so it will be acceptable to many people. They say “subject to suffering” or something like that. It is not

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subject to suffering, but it is itself suffering. We must understand this whether we like it or not. When the Buddha said the five aggregates of clinging are suffering, He says they are suffering, not that they are subject to suffering. If they are subject to suffering, then suffering is one thing and the five aggregates would be another. But here what Buddha meant is that the aggregates themselves are suffering because they are oppressed by arising and disappearing.

You must understand the real meaning of Dukkha. What is the meaning of Dukkha? Dukkha's meaning is being oppressed by arising and disappearing. This is the characteristic of Dukkha. This is the mark of Dukkha. If you want to know whether something is Dukkha or not, you must try to find out if it is oppressed by arising and disappearing. That is very important. Only when you see Dukkha in that way, do you really see Dukkha. Otherwise your understanding of Dukkha is not deep enough.

You hit yourself and there is pain or Dukkha. You may say, "Oh, it is Dukkha." That is very superficial understanding of Dukkha. Here when it is said that the five aggregates of clinging are Dukkha, it means that they themselves are Dukkha because they are oppressed by arising and disappearing. Being oppressed by arising and disappearing is the mark of Dukkha.

"Concisely, the noble truth of suffering comprises all phenomena of the three mundane planes of existence except craving." (CMA, VII, Guide to §38, p.289)

Actually craving is also Dukkha. The name Samudaya is given to it. We do not include it in Dukkha. But according to that criteria, craving is also Dukkha because it arises and disappears. So it is oppressed by arising and disappearing. So it is Dukkha. But it is singled out as one separate Truth because it is the predominate cause for the prolongation of

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existence in the Saṃsāra.

The Noble Truth of the Origin of Suffering, Dukkha-samudaya — ‘Samudaya’ means cause or origin. So ‘Dukkha-samudaya’ means origin of Dukkha. So it is the Noble Truth of the Origin of Dukkha.

“(It) is a single factor, namely, craving (taṇhā), which is identical with the cetasika of greed (lobha).” (CMA, VII, Guide to §38, p.289)

So the Second Noble Truth is Lobha.

“Craving, however, has three aspects: craving for sense pleasures (kāmatāṇhā), craving for continued existence (bhavataṇhā) and craving for annihilation (vibhavataṇhā).” (CMA, VII, Guide to §38, p.289)

In the Dhammacakkappavattana Sutta or in the Mahāsatipaṭṭhāna Sutta this explanation is given. The Second Noble Truth is just Taṇhā or Lobha. It has three aspects. One aspect is craving for sense pleasures. The second and third aspects are almost always misunderstood by people. Craving for continued existence (Bhavataṇhā) and craving for annihilation (Vibhavataṇhā) — I’m feeling a little uncomfortable to use “for”. Do you crave for annihilation? Craving for existence is all right. Craving for annihilation, craving for death — in the *Visuddhimagga* and in other Commentaries it is explained that Bhava here is the eternalist view. The eternalist view is that things are permanent. ‘Bhavataṇhā’ means Taṇhā accompanied by or accompanying wrong view that things are permanent. That Taṇhā is called Bhavataṇhā. According to that explanation, it is not craving for continued existence but craving which is concomitant with the wrong view that takes things to be permanent, that takes beings to be permanent. That is Bhavataṇhā.

The third aspect is Vibhavataṇhā. Vibhava is the

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opposite of Bhava, so nonexistence or annihilation. 'Vibhavataṇhā' means the Taṇhā accompanying the view that everything dies and there is no more. It is called annihilation. Once a being dies he is finished. There is no more rebirth for him. That kind of view is called annihilationist view. The craving which accompanies that view is called Vibhavataṇhā.

Bhavataṇhā is Taṇhā that is concomitant with wrong view that takes things and beings to be permanent. Vibhavataṇhā is craving which is concomitant with the wrong view that beings are annihilated at death. It is a little different than the translation given here. These are the three Taṇhās. Kāmataṇhā is easy to understand. It is craving for sense pleasures or craving for objects of the senses. Whether it is Kāmataṇhā, Bhavataṇhā or Vibhavataṇhā, according to Paramattha Dhamma, it is Lobha.

The Third Noble Truth is Dukkha-nirodha-ariya-sacca, the Noble Truth of the Cessation. 'Nirodha' means cessation, disappearance of suffering. It is Nibbāna which is to be realized by the eradication of craving. Realization of Nibbāna and eradication of craving occur at the same time.

The Fourth Noble Truth is a long name — Dukkha-nirodha-gāminī-paṭipadā-ariya-sacca, the Noble Truth of the Practice. 'Paṭipadā' means the practice or the way. 'Gāminī' means that which goes to or by which people go to. Nirodha is cessation of Dukkha. So it is usually translated as the way leading to the cessation of suffering. That is the eight factors of the Noble Path. The collection of these eight factors of Path is called Dukkha-nirodha-gāminī-paṭipadā. There is a shorter name for this — Magga-sacca or Middle Way. Magga-sacca, Middle Way or Dukkha-nirodha-gāminī-paṭipadā are all the same.

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Dukkha-sacca is comprised of Lokiya Cittas, 51 Cetasikas going along with them and 28 Rūpas. We have to except Lobha from the Cetasikas. 'Dukkha-ariya-sacca' means Lokiya Cittas, the Cetasikas except Lobha and 28 Rūpas. The second Ariya-sacca is Lobha. The third Ariya-sacca is Nibbāna. The fourth Ariya-sacca is the Noble Eightfold Path or the Eight Factors of Path — Sammā-diṭṭhi, Sammā-saṅkappa and so on.

With regard to Dukkha-ariya-sacca all the Cetasikas are included except Lobha. As I said before, Lobha could be included in Dukkha-sacca also, but since it is designated as a separate Truth, it is not included in Dukkha-sacca. The same is true for the eight factors of Path.

There are some notes.

“As Nibbāna lacks differentiation (such as past, present, future), it is excluded from the category of aggregates.” (CMA, VII, §40, p.290)

Nibbāna is not included in the aggregates because it has no division. It is not past, present, future, internal, external and so on. Only when something has such divisions can it be called an aggregate. Nibbāna cannot be said to be past, present or future. So it cannot be called an aggregate. Nibbāna is always external, not internal. So it has no division as internal and external. Therefore, it cannot be called an aggregate and so on.

Now there is a question. Why are there separate aggregates for Vedanā and Saññā? Why are they not included in Saṅkhārakkhandha, and then there would be only three aggregates? It is said that Buddha's teachings are for becoming dispassionate towards Saṃsāra, towards existence. Vedanā and Saññā are important factors that prolong the existence in Saṃsāra. That is why these two are picked out from the other Cetasikas and made into separate aggregates.

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Vedanā is one aggregate and Saññā is one aggregate. Vedanā is what experiences or what enjoys the object. In order for Vedanā to enjoy or to fully experience the object, it needs some flavor or something. That flavor or that spice is supplied by Saññā. That means most of the time we have distorted Saññā. We take things to be permanent. We take things to be beautiful. Because of that Saññā we are attached to objects, we are attached to life and so on. We are attached to life and so on because we fully experience these objects. Vedanā fully experiences the object. In order for Vedanā to fully experience the object, Saññā puts in the flavor of the objects. If we really know things to be impermanent, we will not be attached to them. We will not experience them with relish. We are deceived by Saññā to perceive things as beautiful. We like this thing. We like that thing. Since these two are important factors in prolonging the Saṃsāra, in prolonging the existence in Saṃsāra, they are found in separate aggregates. So there is Saññā aggregate and Vedanā aggregate. Saññā can be compared to putting spice in dishes. In order for a dish to be more palatable more tasteful spices are added. So when there is spice, when there is Saññā, we think something is good although it is not. Saññā flavors the dish and Vedanā thoroughly enjoys it. When Vedanā enjoys it, then Taṇhā arises. When there is Vedanā, there is Taṇhā. And when there is Taṇhā, there is Upādāna (clinging). When there is Upādāna, there is Bhava which is Kamma. So the existence in Saṃsāra goes on and on. These two are important factors in prolonging the Saṃsāra. So they are called separate aggregates.

There are some mental states, some Cittas and Cetasikas that do not belong to any of these Four Noble Truths.

“Apart from the eight cetasikas corresponding to the eight path factors, the other constituents of the supramundane path consciousness — the citta itself and associated cetasikas — are not strictly speaking part of the eightfold path, ...” (CMA, VII, Guide to §40, p.291)

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They do not belong to the Eightfold Path.

“... and thus are not comprehended ...” (CMA, VII, Guide to §40, p.291)

That means comprehended by or included in the Four Noble Truths.

“The four fruits as well are excluded from the framework of the Four Noble Truths.” (CMA, VII, Guide to §40, p.291)

There are some Cittas and Cetasikas that cannot be included in any of these Four Noble Truths. They are called outside the Truth.

What are they? They are mental states associated with the Path. Now think of Path consciousness. How many Cetasikas are there with it? How many are with First Path consciousness? 36 Cetasikas are associated with First Path. Among the 36 there are eight factors of Path. Those eight factors of Path are the real Fourth Noble Truth. Then there is the Magga Citta and 28 Cetasikas. The Citta and those 28 Cetasikas are not Magga-sacca. The Fourth Noble Truth is the eight Path factors, Magga Citta and the other Cetasikas are not called the Fourth Noble Truth. And they cannot be put into any other Truth. They are called Truth-freed, out of the Four Noble Truths. There are altogether 29 if we take Magga Citta as one.

Then there is Phala Citta with let us say 36 Cetasikas. Here both Phala Citta and all 36 Cetasikas cannot be included in any of the Four Noble Truths. They are also outside the Four Noble Truths.

Let us go back. Magga Citta and the Cetasikas going along with it except the eight factors of Path are called free of

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Truth, out of Truth. Phala Citta and all 36 Cetasikas going along with it are called Truth-free. They do not belong to any of the Four Noble Truths. That is strictly speaking.

But there are statements which say there is nothing which is outside the Four Noble Truths. To accord with those statements we will have to find some ways to put them into the Four Noble Truths. The eight Path factors that arise with Phala Citta can be included in Magga-sacca the Fourth Noble Truth because they are the same as those that arise with Magga Citta. They can be put into Fourth Noble Truth. The other Cetasikas and Magga Citta and Phala Citta as well can be included in the First Noble Truth because they have arising and disappearing. They are oppressed by arising and disappearing which is the characteristic of Dukkha. So they are Saṅkhāra Dukkha. 'Saṅkhāra Dukkha' means those that have arising and disappearing. In that way, we can include all the Cittas and Cetasikas in the Four Noble Truths. Sammā-diṭṭhi, Sammā-saṅkappa and so on that arise with Phala Cittas can be included in Magga-sacca, the Fourth Noble Truth. The Magga Cittas, Phala Cittas and Cetasikas other than eight Path factors can be included in First Noble Truth, Dukkha-sacca. Why? It is because they have the characteristic of Dukkha. That is they are oppressed by arising and disappearing. Everything is included in the Four Noble Truths. Strictly speaking, 29 (taking Magga Citta as one and Cetasikas as 28) and then 37 (taking Phala Citta as one and 36 Cetasikas) factors are said to be out of Truth.

“Apart from the eight cetasikas corresponding to the eight path factors, the other constituents of the supramundane path consciousness — the citta itself and the associated cetasikas — are not strictly speaking part of the eightfold path, ...” (CMA, VII, Guide to §40, p.291)

They do not belong to the Fourth Ariya-sacca.

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“... and thus are not comprehended by the Four Noble Truths.” (CMA, VII, Guide to §40, p.291)

So they are not included in the Four Noble Truths.

“The four fruits as well are excluded from the framework of the Four Noble Truths.” (CMA, VII, Guide to §40, p.291)

That is strictly speaking, but we can find some ways to include everything in the Four Noble Truths following the statement that there is nothing outside the Four Noble Truths.

We come to the end of the seventh chapter. The seventh chapter is also an important chapter. It is not as difficult as other chapters. It gives us new terms, new categories, new divisions and also the last one is important if you want to study *Mātikā* of *Dhammasaṅgaṇī* as night lessons as we studied in Burma. The *Mātikā* is the matrix of *Dhammasaṅgaṇī*. We will find out in *Mātikā* which Dhammas are represented by Kusala Dhamma, Akusala Dhamma and so on. Then we must understand to which aggregates, bases, elements and Truth they belong to. If you wish to study *Dhammasaṅgaṇī* as night lessons, you must be very familiar not only with this section, but with the whole of *Abhidhammatthasaṅgaha*. So this chapter gives us further information about the ultimate realities.

The next chapter will be on cause and effect. It covers two of the most important doctrines of the Buddha — Dependent Origination and the Causal Relations.

Sādhū! Sādhū! Sādhū!

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Introduction to Paṭicca-samuppāda

Today we come to the eighth chapter. With the seven previous chapters the author of the *Manual* explained to us the four ultimate realities and their categories. Now we know the four ultimate realities and the different names of the categories and how they relate to each other. In this eighth chapter the author explains to us the law of cause and effect or the law of conditionality.

With regard to the law of conditionality we need to understand three things.

- The first one is called Paccaya in Pāli.
- The second one is Paccayuppanna.
- The third one is Paccayasatti.

The first one is Paccaya. You have met this word many times — Hetu Paccayo, Ārammaṇa Paccayo and so on. 'Paccaya' means cause or condition. Normally Paccaya would mean condition, but here Paccaya is understood to have the meaning of both cause and condition. Cause or condition here means both producing cause and supporting cause. There are two kinds of causations or two kinds of conditioning. One is producing the effect. The other is supporting the effect which has been produced by other Kamma. The supporting or the maintaining power of a certain reality is called Paccaya. Actually here 'Paccaya' means those that have this power of causation or this power of maintaining. In the *Manual* they are described by the words, "of the conditioned state" (see CMA, VIII, §1, p.292).

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The next one is Paccayuppanna — those that arise dependent upon conditions or cause. In brief it is the effect or fruit. They are the ones that arise depending upon some other condition or they may be produced by some cause.

The conditioned states Paccayuppanna comprise all Cittas, Cetasikas, Rūpas except for the last four³. The Paccaya comprises all phenomena. 'Paccaya' means all Cittas, Cetasikas, Rūpas as well as Nibbāna and concepts or Paññatti. Everything is included in Paccaya. But in the Paccayuppanna only the Cittas, Cetasikas and some material properties are included.

Paccayasatti is the force that operates between the conditioning states and conditioned states. Paccayasatti means the force or power. In fact it is understood to be the way of relationship, how cause and effect are related. When we say, this is the cause, this is the effect, we also have to understand how the cause and effect are related, in what way they are related. There are 24 such relations taught in the Paṭṭhāna, the seventh book of Abhidhamma. With regard to causation we need to understand these three things Paccaya (cause or condition), Paccayuppanna (effect or those that are conditioned, that are caused, that are supported) and also Paccayasatti (the force of conditioning or the power of conditioning or the way the conditioning and conditioned are related).

In this chapter two important teachings are given. The first one as you know is Paṭicca-samuppāda. It is translated as Dependent Origination, Dependent Arising or sometimes Dependent Co-arising, or there are some other names. The

3 The last four Rūpas are the four characteristic marks of materiality – Upacaya, Santati, Jaratā & Aniccatā. Since they are the nature or the essence of the material qualities, they are said to be not caused by any cause.

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second is Paṭṭhāna or Causal Relations.

Although both of these teachings teach conditionality, the way they teach is different.

“Of these, the method of dependent arising (Paṭicca-samuppāda) is marked by the simple happening of a state in dependence on some other state.” (CMA, VIII, §2, p.293)

This is what is translated there. This means Paṭicca-samuppāda just states the conditioning factor and the conditioned factor. That means Paṭicca-samuppāda will teach us that B arises dependent upon A. C arises dependent upon B, D arises dependent upon C and so on. Paṭicca-samuppāda just tells us that. A conditions B, B conditions C, C conditions D and so on. But it does not tell us how or in what way these two are conditioned — in what way A and B are related, in what way B and C and C and D are related.

In the Paṭṭhāna the cause and effect as well as the Paccayasatti or the force of causal relation are stated. In Paṭṭhāna you may find the saying A is related to B as a root cause or condition, or as object condition, or as predominance condition, and so on. Paṭicca-samuppāda is like saying A and B are related. Paṭṭhāna is like saying A and B are related as father and son or as brothers. Paṭṭhāna is more comprehensive in treating the causal relations between different phenomena.

The teachers of old explained these two by mixing both methods. In the *Visuddhimagga* and also in the Commentary to Abhidhamma (the Commentary to Vibhaṅga), Paṭicca-samuppāda is explained with reference to Paṭṭhāna conditions as well. But here in the *Manual* they are treated separately. It is because it is very difficult for beginners to study Paṭicca-samuppāda with reference to Paṭṭhāna. That is because you have to be familiar with Paṭṭhāna first so that you can really understand how Avijjā and Saṅkhāra are related, how

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Saṅkhāra and Viññāṇa are related and so on. So in this book, in this *Manual*, these are treated separately. In the treatment of Paṭicca-samuppāda you will not find any mention of Paṭṭhāna.

What is Paṭicca-samuppāda? It is a kind of law of cause and effect. Paṭicca-samuppāda is for living beings only. We must make note of this. Paṭicca-samuppāda does not explain the relationship between one matter and another outside living beings. It will not explain why the world begins or whatever. It explains only the relationship between different factors belonging to animate beings. It is the causal structure of the round of existence.

The teaching of Paṭicca-samuppāda is not the creation of the Buddha. The Buddha did not create the law of cause and effect or the structure of causal relations. This law is always in the world since the world came into being as the world of living beings. Buddha did not create, Buddha did not give command for Avijjā to produce Saṅkhāra and so on. It is actually a natural law. Since it is a natural law, it is always with living beings. Buddha was not the creator of this law. He was the discoverer of this law. It is openly stated in the Suttas whether Buddhas arise or do not arise there is this element, this relatedness of states, this regularity of states, this specific conditionality. Then a Buddha comes and discovers it, penetrates into it. Having discovered it, having penetrated into it, He announces it, He teaches it, He makes it known, He establishes, He exposes and He expounds and He explains it. And He says, "Observe it". That is what our books say — whether Buddhas arise or not there is the law of conditionality. Beings did not know about it because it was hidden. Then Buddha discovered it and showed it to the world.

It is like the law of gravity. The law of gravity is not created by Sir Isaac Newton. It comes along with the arising

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of the world. We did not know there was such a thing as the law of gravity until Newton discovered it and revealed it to the world. In the same way, Paṭicca-samuppāda, the law of causation is not created by the Buddha. Buddha was just the discoverer of it.

This teaching or doctrine of Paṭicca-samuppāda has something to do with Bodhisatta. I think you remember that the Bodhisatta, while sitting under the Bodhi tree trying to become the Buddha, practised Vipassanā on the twelve factors of Paṭicca-samuppāda — on Avijjā, Saṅkhāra and so on. Now you all know that on the full moon of May the Bodhisatta approached the Bodhi tree and sat under it and practised breathing meditation. He gained four Jhānas successively and also the four Arūpāvacara Jhānas. Then he attained the supernormal knowledge by which he could remember all his past lives. That he gained during the first watch of the night.

During the second watch or the middle of the night he gained another supernormal knowledge. He saw beings dying in one existence and being reborn in another.

During the last watch of the night he entered into the fourth Arūpāvacara Jhāna. Then he emerged from it and practised Vipassanā on these twelve factors of Paṭicca-samuppāda. So he practised Vipassanā on Avijjā, seeing Avijjā as impermanent (Anicca), as suffering (Dukkha), and as unsubstantial (Anatta). So he practised Vipassanā on all these twelve factors many, many times. In fact according to what the book says, he practised one thousand billion times. That means practising meditation on Anicca, Dukkha and Anatta characteristics of each factor of Dependent Origination many, many times. That was his Vipassanā. That is why it is called Mahāvipassanā, the Bodhisatta's Mahāvipassanā. After contemplating on or practising Vipassanā at the stage of knowledge of comprehension, he again entered into the fourth

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Jhāna. Then emerging from that fourth Jhāna again, he practised Vipassanā once more and reached the knowledge of seeing rising and falling and so on. He went up one step after another and ultimately He gained enlightenment.

Why did he enter into the fourth Jhāna before practising Vipassanā on Paṭicca-samuppāda and also after practising Vipassanā on Paṭicca-samuppāda? It is said that it is like sharpening the sword. When your sword has cut many tough objects, it becomes blunt. So you have to sharpen it in order to use it again. In the same way, the Bodhisatta wanted to sharpen his wisdom. So he entered into the fourth Jhāna and then emerged from it and practised Vipassanā.

So Paṭicca-samuppāda was known to the Buddha even before His enlightenment. This we must understand. Not after His enlightenment, but even before His enlightenment he knew Paṭicca-samuppāda thoroughly. That is why he practised Vipassanā billions of times on the twelve factors of Paṭicca-samuppāda. That practice on Paṭicca-samuppāda helped him attain the higher stages of Vipassanā and ultimately the gaining of enlightenment as the supreme Buddha.

After His enlightenment also He contemplated on Paṭicca-samuppāda. After His enlightenment what did He do? Immediately after His enlightenment He sat under the Bodhi tree for seven days. During the first watch of the first night He contemplated on Paṭicca-samuppāda in due order and in reverse order. 'In due order' means in the order of arising — because there is Avijjā as condition, Saṅkhāra arises, because there is Saṅkhāra as condition, Viññāṇa arises and so on. The 'reverse order' does not mean going backward. 'Reverse order' means because of the cessation of Avijjā, Saṅkhāra ceases, because of the cessation of Saṅkhāra, Viññāṇa ceases and so on. This is the order of cessation. Both in the order of arising and the order of cessation, Buddha contemplated on Paṭicca-

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samuppāda in the first watch of the night.

Then He uttered a solemn utterance. During the second watch of the night, He practised in the same way. Then He made another utterance. During the third watch of the night He practised in the same way. And then He made a joyful utterance.

On the seventh night again He contemplated on Paṭicca-samuppāda on the order of arising for the first watch. During the second watch He contemplated on Paṭicca-samuppāda on the order of cessation. During the third watch of the night He contemplated both on the order of arising and the order of cessation.

Then after that on many occasions He taught Paṭicca-samuppāda, many, many times during His 45 years of ministry. We find the teaching of Paṭicca-samuppāda both in Suttanta and in Abhidhamma. Paṭṭhāna is found only in Abhidhamma.

Buddha was so thoroughly acquainted with the structure of Paṭicca-samuppāda that He taught it in different ways. When you are really familiar with a subject, you can take up the subject at any point and explain it. In the same way, the Buddha did not always teach the Paṭicca-samuppāda from the beginning to the end. Sometimes He did go from the beginning until the end in sequence. Sometimes He picked up something in the middle and then went to the end. He may, for example, pick up Vedanā. Vedanā conditions Taṇhā. Taṇhā conditions Upādāna and so on. Sometimes He may pick up the last, Jarā-maraṇa (old age and death) and then go backwards to the beginning. Sometimes He may pick up something in the middle, like Taṇhā and go backward to Avijjā. So in different ways the Buddha taught Paṭicca-samuppāda.

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This Paṭicca-samuppāda, the teaching of Paṭicca-samuppāda or the structure of conditionality is said to be very deep. It is profound. Buddha Himself said it was profound. Once the Venerable Ānanda said, "Bhante, it is wonderful that Paṭicca-samuppāda is profound and it appears as profound. But for me it looks shallow." Ānanda said like that. When the Venerable Ānanda said like that, the Buddha said, "Ānanda, don't say in that way. Do not say like this. Profound is this Paṭicca-samuppāda and profound it appears." So it looks like it is profound and it is profound. It is deep. It is difficult to get into and difficult to understand both as a study and as intuitive understanding. Even as a study, it is not easy. We can just scratch the surface and leave it, or we can go deep into it, in depth. If you want to study in depth, it becomes very deep and difficult. So it is deep and profound. To understand intuitively, to really understand from experience is more difficult. Paṭicca-samuppāda is not easy to understand. Buddha said, "It is profound and it looks profound. It is because of not understanding this Dhamma that beings cannot transcend Saṃsāra." Beings go round and round in Saṃsāra because they do not understand Paṭicca-samuppāda.

Some may think that it is essential to understand Paṭicca-samuppāda to gain enlightenment. In the *Visuddhimagga* the chapter on Paṭicca-samuppāda is given at the beginning of the practice of Vipassanā or in the section of Paññā. So it may lead to the impression that we need to understand Paṭicca-samuppāda before we can practise Vipassanā meditation. If you understand Paṭicca-samuppāda and you understand Abhidhamma before you practise Vipassanā meditation, it is good to help you clarify many of your experiences without having recourse to a teacher. But sometimes it may be a hindrance. That is because if you know much about Paṭicca-samuppāda and Abhidhamma, you may want to analyze the experiences you have met with. So it will take you longer to get real good concentration. So it may be a hindrance as well as a help.

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There is one passage or let us say one sentence in a Sutta called Mahāhatthipadopama (ma. ni. 1.300). We must understand that sentence correctly according to the Commentary. The Mahāhatthipadopama Sutta was expounded by the Venerable Sāriputta. It was not expounded by the Buddha. In that Sutta there is one sentence: "He who sees Paṭicca-samuppāda sees the Dhamma; he who sees the Dhamma sees Paṭicca-samuppāda." That passage is interpreted by many people as meaning if you know Paṭicca-samuppāda, you know the Dhamma, and if you know the Dhamma you know Paṭicca-samuppāda. But here in the Sutta the Venerable Sāriputta was not talking about Paṭicca-samuppāda at all. He was talking about four primary elements and also he was talking about how the seeing consciousness and so on arise depending on the eye, the object and attention. Then he said: "The Buddha said, 'He who sees Paṭicca-samuppāda sees the Dhamma and he who sees the Dhamma sees Paṭicca-samuppāda'." How are we to understand that sentence? The Commentary says that in this sentence Paṭicca-samuppāda means conditioning, not the doctrine of Dependent Origination. Paṭicca-samuppāda means condition. Dhamma means conditioned state. So this sentence simply means he who sees the condition also sees those that are conditioned. He who sees the conditioned also sees the condition. Or in brief he who sees the cause also sees the effect and he who sees the effect also sees the cause. That is the meaning we should understand. So we should not point out that sentence and say you must understand Paṭicca-samuppāda so that you understand the Dhamma. Here Dhamma does not mean the doctrine as a whole, but here Dhamma means the effect or conditioned state. The word 'Paṭicca-samuppāda' in this particular place means the condition. So the Paṭicca-samuppāda or the teaching of Dependent Arising or Dependent Origination is one of the two teachings that deal with the causality of things.

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Paṭicca-samuppāda — Part One

Now we will go to the formula of Paṭicca-samuppāda. It is the following (also see CMA, VIII, §3, p.294):

“Avijjā-paccayā Saṅkhārā, Saṅkhāra-paccayā Viññāṇaṃ, Viññāṇa-paccayā Nāma-rūpaṃ, Nāma-rūpa-paccayā Saḷāyatanaṃ, Saḷāyatana-paccayā Phasso, Phassa-paccayā Vedanā, Vedanā-paccayā Taṇhā, Taṇhā-paccayā Upādānaṃ, Upādāna-paccayā Bhavo, Bhava-paccayā Jāti, Jāti-paccayā Jarā-maraṇaṃ Soka-parideva-dukkha-domanass'upāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.”

This is called Anuloma. This is in the order of arising, not in the order of cessation.

The word Paṭicca-samuppāda — it is said in the *Visuddhimagga* that ‘Paṭicca-samuppāda’ means causes or conditions. There is another word ‘Paṭicca-samuppanna’ which means those that arise dependent upon conditions. So Paṭicca-samuppāda always means the causes or the conditions.

Some translate it as co-arising also. Co-arising by itself is not wrong, but it may lead to a misunderstanding. The meaning co-arising is explained in the Commentaries and the *Visuddhimagga* and the Commentary on the Vibhaṅga. There co-arising means conditions arising together or the effects arising together. It is not that the cause and effect necessarily arise together. Co-arising means causes arising together, effects arising together. That you must understand. Sometimes conditions and those that are conditioned may arise together. At other times they may not arise together. So in some links the conditioning, Paccaya, the conditioned, Paccayuppanna, they arise together. In that case we can say co-arising, the arising of cause and effect, the arising of both conditioning and the conditioned. However, for example, in

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Saṅkhāra-paccayā Viññāṇaṃ, in that link, they are not arising together. They arise at different times. Co-arising means causes arising together or effects arising together. With regard to the teaching of cause and effect Buddhism does not accept that anything can arise without a cause. This Buddhism does not accept. It does not accept that the cause is the creation of God or the creation of Brahma. This also Buddhism does not accept. What it accepts is that things are conditioned by some other things. That condition is not the creation of Brahma, but these conditions and causes arise due to natural laws. In Paṭicca-samuppāda this natural relationship between cause and effect will be explained.

Buddhism teaches that conditions arise not simply, not alone. There are many conditions and, let us say, there are many effects. There is not just one condition or one cause. There are many causes and many effects. That is what is accepted in Buddhism.

There are four modes of cause and effect:

1. There is one cause, one effect.
2. There is one cause, many effects.
3. There are many causes, one effect.
4. There are many causes, many effects.

Buddhism accepts only the fourth. The other three it does not accept. We must understand this also.

But here in this formula only one cause is given — Avijjā-paccayā Saṅkhārā. That is because it is chief among the causes. It is prominent among the causes and so it is singled out. We must understand that Avijjā is not the only condition of Saṅkhāra, that Saṅkhāra is not the only condition for Viññāṇa, and so on. Sometimes because something is the chief cause, Buddha mentioned only it. Sometimes because

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something is prominent Buddha mentioned only it.

Avijjā-paccayā Saṅkhārā. Avijjā means ignorance. You know what ignorance means. It is Moha. Oh, the translation of the sentence — because there is ignorance as condition, formations arise. This is the literal translation. The translation made by most authors is: "Dependent on ignorance arise Kamma formations." Avijjā-paccayā means Avijjā as Paccayā, as condition; Paccayā — the 'ā' at the end of that word means because of. So Avijjā-paccayā means because of Avijjā as condition. Saṅkhārā we connect with Sambhavanti at the end. Saṅkhārā Sambhavanti, Saṅkhāras arise. Because there is ignorance as condition, Kamma formations arise. Because there are Kamma formations as condition, consciousness arises, and so on.

'Avijjā' means Moha. So Moha concomitant with twelve Akusala Cittas — this is not strange to you. Saṅkhāras are explained to be of three kinds. Actually there are more kinds, but I take up only three as the others may be confusing. There are three Saṅkhāras, let us say. The first is the formations of merit. The second is the formations of demerit. The third is the formations of the imperturbable. 'Saṅkhāra' here means Kamma or Cetanā. Formations of merit mean Cetanā concomitant with Kusala. But since the third one is the imperturbable, that is, the Arūpāvacara, we take here formations of merit to mean only the Kāmāvacara Kusala and the Rūpāvacara Kusala. 'Formations of merit' means Cetanā concomitant with eight Kāmāvacara Kusala Cittas and five Rūpāvacara Kusala Cittas. They are called the formations of merit.

The formations of demerit are easy. It is Cetanā concomitant with the twelve Akusala Cittas. And 'formations of the imperturbable' means Cetanā concomitant with the four Arūpāvacara Kusala Cittas. I do not know why they are

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separated as one formation. Kāmāvacara Kusala and Rūpāvacara Kusala are called formations of merit. The last, Arūpāvacara Kusala, is also a formation of merit, but it is called formation of the imperturbable.

Because of Avijjā (ignorance) we acquire merit (Kusala) or demerit (Akusala), or we even get Jhānas. Because we do not really see the true nature of things we do merit or sometimes we do demerit or Akusala, or we acquire Arūpāvacara Kusala.

Avijjā is explained in the CMA,

“Ignorance (avijjā) is the cetasika delusion (Moha), which obscures perception of the true nature of things ...” (CMA, VIII, Guide to §3, p.295)

Because of Avijjā we are unable to see the true nature of things.

“... just as a cataract obscures perception of the visible object.” (CMA, VIII, Guide to §3, p.295)

Avijjā obscures vision of the true nature of things.

“According to the Suttanta method of explanation, ignorance is non-knowledge of the Four Noble Truths. According to the Abhidhamma method, ignorance is non-knowledge of eight things: the Four Noble Truths, the pre-natal past, ...” (CMA, VIII, Guide to §3, p.295)

That means past aggregates, past existences.

“... the post-mortem future, ...” (CMA, VIII, Guide to §3, p.295)

That means the aggregates in the future lives.

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“... the past and the future together, ...” (CMA, VIII, Guide to §3, p.295)

It means aggregates of both the past and the future.

And then this one,

“... and dependent arising (or Dependent Origination).”
(CMA, VIII, Guide to §3, p.295)

According to Abhidhamma method, ignorance or Moha is not understanding these eight things. According to Suttanta method, Moha is not understanding the Four Noble Truths. Abhidhamma method is wider than Suttanta method here.

I already explained Saṅkhāras to you. Because of this Avijjā, because we have this Avijjā as a latent tendency in our minds, we do merit. Sometimes we do merit and also we may practise Samatha meditation and get Arūpāvacara Jhānas. These Saṅkhāras arise dependent on Avijjā. Ignorance is the chief cause. That is why ignorance alone is mentioned here.

The second one is Saṅkhāra-paccayā Viññāṇaṃ. Because there are Kamma formations as condition, consciousness arises. Although there is the word ‘Viññāṇa’ which can mean all Cittas, here it means only the resultant Vipāka Cittas, not all Cittas. ‘Vipāka Cittas’ mean resultant consciousness both at Paṭisandhi and during life, not just Paṭisandhi. ‘Viññāṇa’ here means resultant consciousness or Vipāka Cittas, not just Paṭisandhi Cittas. ‘Viññāṇa’ here means 32 mundane resultant Cittas, 32 Lokiya Vipāka Cittas. They are conditioned by Cetanā or Saṅkhāra. They are the results of Kamma, the 32 Lokiya Vipāka Cittas, mundane resultant types of consciousness, are the results of Saṅkhāra. ‘Saṅkhāra’ here means Kamma.

Which Saṅkhāras cause Viññāṇa? We can find out from

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the fifth chapter on Kamma. As a result of demerit, what are the Viññāṇas? They are the seven Akusala-vipāka Cittas. If you are familiar with the section on Kamma in the fifth chapter, you can explain here in detail.

The next one is Viññāṇa-paccayā Nāma-rūpaṃ. Because there is consciousness as condition Nāma, Rūpa and Nāma-rūpa arise. It is strange here. The word 'Nāma-rūpa' does not mean just Nāma and Rūpa, but sometimes Nāma, sometimes Rūpa and sometimes Nāma and Rūpa. Here 'Viññāṇa' means 32 resultant Cittas, the same as in the preceding condition, and it also means Kamma-formation-consciousness. 'Kamma-formation-consciousness' means consciousness concomitant with mundane Kusala and Akusala Cetanā. 'Viññāṇa' can mean just Vipāka Viññāṇa or here Kamma-formation-consciousness or in Pāli 'Abhisankhāra' (consciousness concomitant with Kusala and Akusala Cetanā). Sometimes it is all Cittas. 'Nāma' here is 52 Cetasikas. Because 'Viññāṇa' means consciousness, so here 'Nāma' does not mean consciousness. It means 52 Cetasikas, and 'Rūpa' means all 28 material properties.

Why do we say Nāma, Rūpa and Nāma-rūpa? Sometimes Viññāṇa conditions Nāma only. Sometimes it conditions Rūpa only. Sometimes it conditions both Nāma and Rūpa. In Arūpāvacara realm Viññāṇa conditions Nāma only. That means Viññāṇa arises there and along with Viññāṇa there are Cetasikas. Viññāṇa is the condition and Cetasikas are those that are conditioned. Here it is Viññāṇa-paccayā Nāma, not Nāma and Rūpa.

Then what about mindless beings? In that case it is Viññāṇa-paccayā Rūpaṃ. 'Viññāṇa' means one of the Kamma formation types of consciousness. To be exact, it is the fifth Jhāna consciousness. In that case it is Viññāṇa-paccayā Rūpaṃ. But when it arises in five aggregate realms, like the

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human realm, it conditions both Nāma and Rūpa. So the word 'Nāma-rūpa' should be understood to mean sometimes Nāma, sometimes Rūpa, sometimes both Nāma and Rūpa. In this sentence Viññāṇa-paccayā Nāma-rūpaṃ, 'Viññāṇa' means 32 Vipāka Cittas, Kusala and Akusala Cittas, and all other consciousness. 'Nāma' means 52 Cetasikas and 'Rūpa' means 28 Rūpa.

Nāma-rūpa-paccayā Saḷāyatanaṃ. Because there is Nāma, Rūpa and Nāma-rūpa as condition, the sixth base and the sixfold base arise. Here 'Nāma-rūpa' means Nāma, Rūpa and Nāma-rūpa. 'Saḷāyatana' means sixth base and six bases. Sometimes it is the sixth base and sometimes it is six bases. Here 'Nāma' again means 52 Cetasikas. 'Rūpa' means four primaries, six base-matters (That means eye-base, ear-base and so on.), Jīvita and Āhāra. If you don't understand all these, don't worry. The six bases are the six internal bases. You know the twelve bases — Cakkhāyatana, Sotāyatana and so on. So here six internal bases are taken — eye-base, ear-base, nose-base, tongue-base, body-base and mind-base. What is the eye-base? It is eye-sensitivity; and then there are ear-sensitivity, nose-sensitivity, and so on. What is mind-base? How many Cittas? Mind-base means Cittas. Is it all Cittas or is it just Vipāka Cittas? Look at the book on page 296 of the CMA, #4.

“(4) Dependent on mind-and-matter arise the six sense bases: Here, 'mind-and-matter' has the same denotation as in step (3). Of the six sense bases, the first five bases are the sensitive matter of the eye, ear, nose, tongue, and body, while the mind base denotes the 32 kinds of resultant consciousness.” (CMA, VIII, Guide to §3, p.296)

In the explanation of how different Nāma, Rūpa and Nāma-rūpa are related to six bases or the sixth base, the *Visuddhimagga* includes non-Vipāka Nāma also. Both Vipāka Nāma and non-Vipāka Nāma are included. So according to that, Manāyatana (mind-base) means both Vipāka Cittas and non-Vipāka Cittas. Why is there this difference? Because when

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we try to understand what these terms — Nāma, Rūpa, Nāma-rūpa, Saḷāyatana — stand for, we have to go to the Vibhaṅga. There it is explained in two ways — Suttanta method and Abhidhamma method. According to Suttanta method, only resultant types of consciousness are to be taken. But according to Abhidhamma method, both resultant and non-resultant Cittas are taken. So in some books you may find that mind-base means all Cittas. In some books you may find that mind-base means 32 Cittas that are resultants. Both are correct. The same is true for Saḷāyatana-paccayā Phasso.

In order to understand this you have to understand the five causes in the past, the five effects in the present, the five causes in the present and the five effects in the future. That will come later. Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa and Vedanā — these belong to five effects in the present. If they belong to the effect, they must be Vipāka Cittas. That is why according to Suttanta method, Manāyatana means just 32 Vipāka Cittas, but not all. But in Abhidhamma method it is all comprehensive, so it takes all. Because of Nāma, because of Rūpa, because of Nāma-rūpa there are six sense-bases.

Number five is Saḷāyatana-paccayā Phasso. Because there is the sixth base and the sixfold bases as condition, contact arises. Here Phassa means eye-contact, ear, nose, tongue, body and mind-contact. What is eye-contact? That is Phassa concomitant with the two Cakkhu-viññāṇa Cittas. When you see something, there is the Cakkhu-viññāṇa Citta. There is the object which is seen. There is the eye through which seeing arises. And there is seeing. When these three things come together, what happens? Phassa arises. Phassa is not just the coming together of these three, but something that comes out of the coming together of these three. Phassa is a distinct ultimate reality. Phassa is not just the coming together of these three. It is something that comes out of the coming together of the three.

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It is like when I hit the desk, the sound is produced. Sound is not the coming together of my hand and the desk. The sound is that which comes out of, which is caused by the coming together of my hand and the desk. In the same way, Phassa is not just the coming together of the three, but it is something that arises out of the coming together of the three. That is called contact. If that contact arises together with seeing consciousness, it is called eye-contact. If it arises with hearing consciousness, it is called hearing contact, and so on.

Then what is mind-contact? It is Phassa concomitant with mundane resultant Cittas. That means — how many mundane resultant Cittas are there? There are 32 mundane resultant Cittas, but you have to take the Dvipaṇcaviññāṇa (10) out. $32 - 10 = 22$. Actually it is Phassa concomitant with 22 resultant Cittas.

Six bases here are taken to be both sets of six bases, the six internal bases and the six external bases. There is eye-base, ear-base, nose-base, tongue-base, body-base and mind-base. They are internal. Then there is visible data base, sound, odor, flavor, tangibility-base and Dhamma-base. They are external.

External bases are taken according to the opinion of some teachers. There are two groups of teachers. One group said this Paṭicca-samuppāda is for living beings only. So we need not take external things. According to them, only the six internal bases are meant by Saḷāyatana here. Another group said because there is a relationship as condition between a being and outside things, they should be included. According to them, the six external bases can also be taken. Although Saḷāyatana means six bases, we have to understand there are two sets of six bases. There are six internal bases and six external bases.

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Phassa depends on eye-base, actually not only on eye-base, but eye-consciousness and visible data as well. Eye-base is the most prominent and the chief condition for it, so it is called eye-contact. In this way, they are related. When you do not have eye-sensitivity, you do not have eye-consciousness and so you do not have contact. If you do not have ear-sensitivity, you don't have ear-consciousness or ear-contact and so on. We can understand that Phassa is conditioned by six bases.

Phassa-paccayā Vedanā. Because there is contact as condition feeling arises. Feeling here means feeling born of eye-contact and so on. When you see something, there is the visible object, eye-sensitivity and seeing consciousness. Because of these three coming together there is contact. When there is contact, there is the experience of the object which is called Vedanā here.

In the CMA Vedanā is described as a 'particular affective tone.'

"Contact is the encounter of consciousness with the object, and that encounter is necessarily accompanied by a particular affective tone, ..." (CMA, VIII, Guide to §3, p.297)

Phassa is just something that joins the mind and the object. When they come into contact through Phassa, then Citta experiences the object. That experience is called Vedanā.

As you know, there can be how many kinds of Vedanā? There can be three or five kinds of Vedanā. But here Vedanā is said to be of six kinds. Vedanā is feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and mind-contact. When there is no Phassa, there can be no Vedanā. We know that Vedanā is conditioned by contact. Feeling may be pleasant, painful or neutral.

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Vedanā-paccayā Taṇhā. Because there is feeling as condition, craving arises. Vedanā here means first resultant Sukha Vedanā because Vedanā belongs to the five effects in the present. Here resultant Sukha Vedanā is taken. Or all resultant Sukha, Dukkha and Upekkhā Vedanā can be taken, or even non-resultant Vedanā can be taken. That is added by the Sub-commentaries. We can just leave it out. Vedanā here means Sukha Vedanā or it means Sukha, Dukkha and Upekkhā Vedanā. Because of it Taṇhā or craving arises. Craving arises through Sukha Vedanā, Dukkha Vedanā and Upekkhā Vedanā.

“Although craving is distinguished by way of its object, the craving itself actually depends on the feeling that arises through contact with that object.” (CMA, VIII, Guide to §3, p.297)

Craving depends on experience. First you experience the object and then you like it. You are attached to it. So craving needs Vedanā as a condition.

“If one experiences a pleasant feeling, one relishes that pleasant feeling and desires the object only insofar as it arouses the pleasant feeling.” (CMA, VIII, Guide to §3, p.297)

When you have a pleasant feeling, you like it. So there is Taṇhā.

When you have a painful feeling, you don't like it, but there is Taṇhā. How? Read on.

“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 pleasurable feeling to replace it.” (CMA, VIII, Guide to §3, p.297)

When you have painful feeling, you want it to disappear. And you want a pleasurable feeling. So Taṇhā is conditioned by painful feeling also.

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What about neutral feeling?

“Neutral feeling has a peaceful nature, and this too becomes an object of craving.” (CMA, VIII, Guide to §3, p.298)

You can be attached to neutral feeling because neutral feeling is like Sukha Vedanā, a kind of Sukha Vedanā, more subtle than Sukha Vedanā. But still it is so good that you can be attached to it. All these three condition craving or Taṇhā.

Taṇhā is said to be of three kinds. What are the three kinds of Taṇhā? The three kinds of Taṇhā are Kāmatāṇhā, Bhavataṇhā and Vibhavataṇhā. They are explained in the seventh chapter. They are explained in chapter seven (see CMA, VII, Guide to §38, p.289), and here also. There are Kāmatāṇhā, Bhavataṇhā and Vibhavataṇhā.

- Kāmatāṇhā is craving for sense-objects.
- Bhavataṇhā means craving concomitant with the eternalist view, with the view that things are permanent.
- Vibhavataṇhā means craving concomitant with the view that things are annihilated after death or at death.

First we must understand the six Taṇhās explained in connection with Paṭicca-samuppāda. They are Rūpatāṇhā, Saddatāṇhā, Gandhatāṇhā, Rasatāṇhā, Phoṭṭhabbatāṇhā and Dhammatāṇhā. There are six kinds of objects. Craving for visible object is called Rūpatāṇhā. Craving for sound is called Saddatāṇhā and so on. So first there are six kinds of Taṇhā.

Each of these six kinds of Taṇhā can be Kāmatāṇhā, Bhavataṇhā or Vibhavataṇhā. For example, you may be

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attached to a visible object. If your attachment is by way of enjoying the sense-object, it is Kāma-rūpa-taṇhā. If the attachment is accompanied by the wrong view that you are permanent, that everything is permanent, then it is Bhava-rūpa-taṇhā. If the attachment is accompanied by the wrong view that everything is annihilated at death, nothing more happens, then this is Vibhava-rūpa-taṇhā. Each one of these six Taṇhās has these three varieties. If we multiply six by three we get 18 kinds of Taṇhā.

Each one of those 18 can be internal as well as external. So how many are there? There are 36. Each one of these 36 can belong to past, present or future. So 36 multiplied by 3 = 108. This is what is called 108 kinds of Taṇhā. You may find this here and there in the books. So you need to know how to calculate 108 kinds of craving. Do you remember? First there are six kinds of craving — craving for sight, craving for sound and so on. There are six kinds of objects. Then each one of them can be Kāmatāṇhā, Bhavataṇhā or Vibhavataṇhā. Then each one of those can be internal or external. And each one of them can belong to past, present or future. So six multiplied by three multiplied by two multiplied by three — so we get 108 kinds of craving.

The next one is Taṇhā-paccayā Upādānaṃ. Because there is craving as condition, clinging arises. You know there are four Upādānas. If you don't remember, go back to the seventh chapter. They are sense-object clinging (Kāmupādāna), false view clinging (Diṭṭhupādāna), rite and ritual clinging (Sīlabbatupādāna), and self-illusion clinging (Attavādupādāna). Among them Kāmupādāna is Lobha. Diṭṭhupādāna, Sīlabbatupādāna and Attavādupādāna are Diṭṭhi. In reality there are only two — Lobha and Diṭṭhi.

What is the difference between Taṇhā and Upādāna regarding Kāmupādāna? Upādāna is Lobha. Taṇhā is also

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Lobha.

- Weak Lobha is Taṇhā.
- Strong Lobha is Upādāna.

In the books it is said that longing for an object that has not been reached is Taṇhā. That means before you get it, you want it, you are attached to it. That is Taṇhā. It is like the thief stretching his hand in the dark to get something. Upādāna is the attachment to the object which you have arrived at, which you have got. It is like the thief taking hold of the thing. When the thief has taken hold of the thing, he will not let it go. That is strong attachment. Not so strong attachment is Taṇhā. Strong attachment is Upādāna. At the moment of Taṇhā you may be able to let it go. But when you reach the stage of Upādāna, you will not let it go. You have firmly grasped it.

Taṇhā is the opposite of fewness of wants. Upādāna is the opposite of contentment. You don't want many things. That is the opposite of Taṇhā. You are not attached to anything. You are not clinging to anything. You do not grasp at anything. This is like contentment. When you are content, you don't want anything more. Lobha as Taṇhā and Lobha as Upādāna have this kind of difference. But in reality Taṇhā is Lobha and Upādāna is Lobha.

This strong grasping or strong attachment can only arise when there is first a weak attachment or weak desire. That is why Taṇhā is said to be a condition for Upādāna.

Upādāna-paccayā Bhavo. Because there is clinging as condition becoming arises. We must understand that there are two kinds of Bhava. The first is called Kamma-bhava. Although it is Bhava or becoming, it is not existence as we understand it. Here Bhava means something that causes some other thing to be. 'Kamma-bhava' means Cetanā and covetousness

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(Abhijjhā), etc., concomitant with it. That is Kamma-bhava. 'Upapatti-bhava' means resultant aggregates and Rūpa born of Kamma. That means existence.

For human beings at the moment of Paṭisandhi what arises? Paṭisandhi Citta, Cetasikas and Rūpa born of Kamma arise at Paṭisandhi. Here resultant aggregates mean Paṭisandhi Citta and Cetasikas; Rūpa means Rūpa born of Kamma. That is Upapatti-bhava.

So in this link Upādāna-paccayā Bhavo, here 'Bhava' means both Kamma-bhava and Upapatti-bhava. When you have grasped at something, when you have clung to something, then you do something. Clinging to things leads to action. That action is what is called Kamma-bhava. Action means acting rightly or acting wrongly. Depending on clinging sometimes you act rightly and sometimes you act wrongly. When you act wrongly, you get Akusala Kamma-bhava. When you act rightly, you get Kusala Kamma-bhava.

As a result of this Upādāna through Kamma-bhava, there is Upapatti-bhava. 'Upapatti-bhava' means actually rebirth, rebirth in the next existence. Rebirth in the next existence can be said to be caused by, to be conditioned by Upādāna. In the sentence Upādāna-paccayā Bhavo, Bhava means both Kamma-bhava and Upapatti-bhava.

But in Bhava-paccayā Jāti, 'Bhava' means Kamma-bhava only and not Upapatti-bhava because Upapatti-bhava and Jāti are the same. A cannot be the condition for A. B cannot be the condition for B. So Upapatti-bhava cannot be a condition for Jāti which is the same as Upapatti-bhava. So here in the sentence Bhava-paccayā Jāti, Bhava is only Kamma-bhava. Because there is Kamma-bhava there is Jāti. Kamma-bhava and Saṅkhāra are the same. The word

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‘Saṅkhāra’ means formations of merit, formations of demerit and formations of the imperturbable. That means Kusala and Akusala. Here Kamma-bhava also means Kusala and Akusala Kamma. Saṅkhāra and Kamma-bhava are the same.

Why mention it twice? They belong to different times. We will come back to that later.

Jāti-paccayā Jarā-maraṇaṃ. Let us call that one small sentence. Then there is Soka-parideva-dukkha-domanass'upāyāsā sambhavanti. Because there is birth as condition aging and death arise. When there is birth, there is inevitable aging and death. When there is birth, you cannot avoid becoming old and you cannot avoid death. They are the inevitable results of birth. Because we had birth as human beings, every day we are getting older and older. And one day we will die. Birth is the basis of getting old and dying. Birth is a condition for aging and death. These two are the inevitable results of birth.

But sorrow, lamentation, bodily pain, mental pain and burning in the mind (which is translated as despair), they may or may not arise. They are not inevitable results of birth. They are incidental consequences of birth. That is why they are separated. Jāti-paccayā Jarā-maraṇaṃ. That is one small sentence. Then there is Soka-parideva-dukkha-domanass'upāyāsā sambhavanti. In the English translation also because there is birth as condition aging and death arise. Sorrow, lamentation, bodily pain, mental pain and burning in mind arise.

Consider rebirth as Brahmas. Would there be sorrow for the Brahmas? Is the answer yes or no? If you say “yes” or “no”, I will ask why? Go back to the third chapter. Can Brahmas have Dosamūla Citta? No, they do not have

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consciousness associated with Dosa. Brahmas have no sorrow. Will they cry or have lamentation? No, they neither cry nor lament. Do they have bodily pain? No, they do not have bodily pain. Do they have mental pain? Maybe they have mental pain⁴. Do they have burning in the mind? It is not likely. These are the incidental consequences of birth. That is why Soka-parideva-dukkha-domanass'upāyāsā are put separately from Jarā and Maraṇa. Jarā and Maraṇa are inevitable. So long as there is Jāti, you are going to get Jarā and Maraṇa. You cannot run away from these two. But if you are reborn as a Rūpāvacara Brahma or as an Arūpāvacara Brahma, you do not get all these things. These are the incidental consequences of birth. The CMA will also say this later on.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. There is the arising of this whole mass of suffering. According to the Buddha, what we think to be happiness is included in this whole mass of suffering. Why? Why do we say happiness is suffering? That is because happiness has a beginning and an end. Happiness is oppressed by arising and disappearing. So it falls under the head of Dukkha. So it is called suffering. When we understand suffering, we must understand to that extent. Everything in the world is actually suffering because everything in the world has a beginning and an end.

This is what we call the Anuloma formula, the order of arising. Only this formula is given here in this *Manual*. There is another formula which is called Paṭiloma. That is reverse order. Here reverse does not mean going backward. It means the reverse of arising. So it is cessation.

“The truth, a being, rebirth-linking and the structure of conditions are four things very hard to see and likewise difficult to teach.” (*The Path of Purification*, Chapter XVII, Section B. Exposition, I.

4 Brahmas do not experience the two Dosamūla Cittas.

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Preamble, Paragraph 25)

This is stated in the *Visuddhimagga* and in the Commentary to the Vibhaṅga. The Truth means the Four Noble Truths. They are difficult to see and they are difficult to teach. About a being is difficult to see and difficult to teach. Relinking, Paṭisandhi, is difficult to understand and difficult to teach. The structure of conditions, Paṭicca-samuppāda, is difficult to see or understand and difficult to teach. There are four things that are both difficult to understand and difficult to teach. They are the Four Noble Truths, about a being, rebirth and Paṭicca-samuppāda.

“Whoever learns alertly this (discourse) will go from excellent to excellent, and when perfected will escape from beyond the region of the King of Death.” (*The Path of Purification*, Chapter XVII, Section B. Exposition, I. Preamble, Paragraph 26)

It is just encouragement for learning the structure of conditions or Paṭicca-samuppāda. So now we come to the end of the formula. Next week we will study some other aspects of the formula.

Sādhū! Sādhū! Sādhū!

Paṭicca-samuppāda — Part Two

Last week we went through the Paṭicca-samuppāda or Dependent Origination pretty fast. I hope you know what Paramattha Dhammas are represented by Avijjā, Saṅkhāra and so on. This week we will go through it again studying the relationships between the factors, but not in great detail. We are just going to have a glimpse of it. We, as non-Arahants, acquire Kusala or Akusala. Sometimes we do Kusala and sometimes we do Akusala. We do Kusala and Akusala and we acquire Kusala Kamma and Akusala Kamma because we have

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not gotten rid of ignorance. Ignorance means not understanding the true nature of things. Since ignorance covers the true nature of things, we do not see the true nature of things. Motivated by this Avijjā or ignorance, we sometimes do wholesome actions or sometimes we do unwholesome actions. So our actions or our Kamma are conditioned by Avijjā. Actually Avijjā is not the only condition. There are other conditions too. Avijjā is the chief condition for Saṅkhāras to arise. So here ignorance is given as the condition for Saṅkhāras or Kusala and Akusala Kamma.

When we do Kusala Kamma, this Kusala Kamma is conditioned by Avijjā. But Avijjā and Kusala Kamma do not arise at the same time. When we do Kusala Kamma, Avijjā is not concomitant with Kusala Kamma. It is latent in our mental continuum. Because of its latency we do Kusala and Akusala. Here it is Kusala.

When we do Akusala, Avijjā is concomitant with it. When we have Lobhamūla Citta or Dosamūla Citta, Moha is also concomitant there. In that case the relationship between Avijjā and Saṅkhāra is said to be conascence condition. That means they exist at the same time. If it is Kusala, the relation is not co-existing condition. Avijjā is latent. So Avijjā is a condition for Saṅkhāra by way of decisive support condition.

When we do Kusala and Akusala, as a result of Kusala and Akusala, we will get rebirth in a happy state or in a woeful state. As a result of Kusala and Akusala, which are Saṅkhāras, there is Paṭisandhi. There is rebirth. Here in the second link, Viññāṇa only is taken as the conditioned state. Here we have Saṅkhāra and Viññāṇa, or Kusala and Akusala Kamma on the one hand and we have resultant consciousness on the other; they are related by way of Kamma condition.

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The relationship is between cause and effect. When people read about or think about Paṭicca-samuppāda, most people think these factors are linked as cause and effect, cause and effect. So A is cause of B, B is the cause of C, C is the cause of D, and so on. They take cause as something that produces. Actually some links are not cause and effect in the strict sense of the words. That's why we use the word 'condition'. When Avijjā and Akusala Saṅkhāras arise, they arise together. One is the condition and one is the conditioned. But when we come to the second link Saṅkhāra-paccayā Viññāṇaṃ, let us say, it is in the present, here the relationship is real cause and effect.

Viññāṇa here means Vipāka Cittas both at Paṭisandhi and during life or at Pavatti. We have the Pāli word 'Pavatti' for life. When Paṭisandhi occurs, what are the factors there at the moment of Paṭisandhi consciousness? There are Paṭisandhi Citta, Cetasikas going along with it, and matter born of Kamma. So when Paṭisandhi Viññāṇa or Paṭisandhi Citta arises, there are Cetasikas and there are Rūpas born of Kamma. Cetasikas here are called Nāma. Viññāṇa-paccayā Nāma-rūpaṃ. Here the relationship between Paṭisandhi Citta and its Cetasikas is conascence or co-existence condition. They arise or exist at the same time and actually they support each other. At the moment of Paṭisandhi there is Hadaya-vatthu. So heart-base and Viññāṇa also condition each other. So Viññāṇa conditions Nāma and Viññāṇa conditions Rūpa. Also Viññāṇa conditions Rūpa other than heart-base. They are related mostly by conascence condition (Sahajāta Paccaya), especially at the moment of Paṭisandhi.

Among the Rūpas there is heart-base and there are other material properties. Later on eye-sensitivity, ear-sensitivity, and so on, arise. So when we come to the next link, Nāma-rūpa-paccayā Saḍāyatanaṃ, we can study the relationship between these by taking Nāma to be Cetasikas, Cetasikas that arise with Arūpāvacara Paṭisandhi. At the

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moment of Arūpāvacara Paṭisandhi, there are Arūpāvacara Vipāka Citta and Cetasikas only. These Cetasikas are Nāma here, and Paṭisandhi Citta is mind-base. So Nāma conditions mind-base. What is the type of relationship? The relationship again is arising at the same time, conascence condition, in Pāli 'Sahajāta Paccaya'. Also there are the Cetasikas concomitant with resultant consciousness during life; in that case also Cetasikas are Nāma, and Citta is sixth base (mind-base). So Nāma conditions mind-base.

In five aggregate existence at the moment of Paṭisandhi there is heart-base. Heart-base conditions Paṭisandhi Citta. That means Rūpa conditions sixth base, Rūpa conditions mind-base. Both at Paṭisandhi and Pavatti, the four essentials (the earth-element, water-element, fire-element and air-element) are conditions for eye-base and so on. Because eye-base and so on are Upādā-rūpa (dependent matter), they depend on the four essentials. So the four essentials are here Rūpa; and eye-sensitivity, ear-sensitivity, and so on, are eye-base, ear-base, nose-base, tongue-base and body-base. In that case the relationship is arising together and also support, both conditions. Also at the moment of Paṭisandhi there are Cetasikas and there is heart-base. We take Cetasikas and heart-base as Nāma-rūpa. Nāma-rūpa conditions the Paṭisandhi Citta. There is the relationship of conascence condition. These are the relationships we can understand in these links.

The next link is between the six bases and Phassa. Because you have the eye there is contact with the object. The eye-base is the base and the contact which arises through the eye-base is Phassa. Eye-base conditions eye-Phassa, Phassa arising out of eye. Ear-base conditions ear-Phassa. Nose-base conditions nose-Phassa. Tongue-base conditions tongue-Phassa. Body-base conditions body-Phassa. Then the sixth base, mind-base, conditions mind-Phassa. Mind-base means the Citta, and Phassa is the Cetasika going along with it. Mind-

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base conditioning Phassa has the relationship of conascence condition and others.

Here the external base is also taken. In the previous link only the internal base is taken. In this link the external bases are also taken. So you see something. You see a visible object. That visible object is Rūpa-base. The contact that arises through Rūpa-base and the eye is Phassa. Here Rūpa-base conditions Phassa. What is the relationship? It takes it as an object. So there is object condition (Ārammaṇa Paccaya) and also it depends upon it, so there is support condition (Nissaya Paccaya). Later on you will understand after you have studied Paṭṭhāna. So the six bases are condition for the contact that arises out of coming together of the bases, objects and consciousness. Phassa is explained as something that comes out of the coming together of the three. 'The three' refers to the senses, the objects and consciousness.

When there is Phassa, when there is contact with the object, there is also the experiencing of the object. That experience is what we call Vedanā (feeling). It may be pleasant, unpleasant or neutral feeling. Vedanā is conditioned by Phassa. When there is no Phassa, there can be no Vedanā. Phassa and Vedanā, how are they related? They are related by conascence condition (Sahajāta Paccaya). They arise at the same time.

The next link is Vedanā to Taṇhā. When there is a pleasant feeling, you like the pleasant feeling. When there is an unpleasant feeling, you want to get out of that unpleasant feeling and have a pleasant feeling. The neutral feeling is also very attractive, so you can have attachment to the neutral feeling. First you experience Vedanā, which is a condition for Taṇhā or attachment. First you experience the object. Then you are attached to it. Here the relationship is not conascence condition. Vedanā and Taṇhā arise simultaneously, but the

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Vedanā which arises simultaneously with that Taṇhā is not the condition of that Taṇhā. The previous Vedanā is the condition of that Taṇhā. The relationship is not conascence condition (Sahajāta Paccaya). The relationship is one of Upanissaya Paccaya (decisive support condition).

The next link is between Taṇhā and Upādāna (clinging). With regard to Taṇhā, craving is not so strong attachment; it is not so strong Lobha. Upādāna or Clinging is strong Lobha. Here also first you have not so strong Lobha. Then you have strong Lobha. So they do not coexist. One conditions the other after some time. Here also the relationship is Upanissaya Paccaya. The relationship is decisive support condition.

Then there is craving and its relationship to the other three kinds of clinging. The other three kinds of clinging in reality are Diṭṭhi. Here craving and Diṭṭhi can be conascent condition and there is decisive support condition as well. So between craving and sense-desire clinging there is only decisive support condition. But between craving and Diṭṭhi clinging there can be conascence condition, decisive support condition and others. They are related in this way.

The next link is between clinging and becoming. There are two kinds of becoming — Kamma-bhava and Upapatti-bhava. 'Kamma-bhava' means Cetanā. So it is the same as Saṅkhāra. 'Upapatti-bhava' means rebirth. Both are condition for Bhava, it can be decisive support condition or if the clinging conditions the Akusala Kamma-bhava, it is conascence condition and the others. When we have clinging — sense-desire clinging or false view clinging — we do something depending on that clinging. When we do something, we acquire what is called Kamma-bhava. And also this clinging by way of decisive support condition produces Rūpa-bhava and so on.

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The next one is Bhava-paccayā Jāti. Here 'Bhava' means Kamma-bhava only, not Upapatti-bhava because Upapatti-bhava and Jāti are the same. So Upapatti-bhava cannot be the condition for itself. Here 'Bhava' means Kamma-bhava. So Kamma-bhava conditions Jāti. This link is more or less the same as Saṅkhāra-paccayā Viññāṇaṃ. The relationship between Kamma-bhava to Jāti (rebirth) is by way of Kamma condition and also by way of Upanissaya Paccaya (decisive support condition).

The next link is between Jāti (rebirth) and Jarā-maraṇa (aging and death). That is Upanissaya Paccaya relationship. Aging and death are the inevitable results or consequences of birth. When there is rebirth, there always will be aging and death. We cannot avoid aging and death if we have rebirth. They are the definite or unavoidable consequences of Jāti.

The others, Soka (sorrow), Parideva (lamentation) and so on, are also the consequences of Jāti, but they are not unavoidable. Sometimes they may not arise. For example, if a person takes Paṭisandhi and dies immediately, he may not experience Soka, Parideva and so on. Soka, Parideva and so on are consequences of birth, but they are not unavoidable consequences. So they are put together separately. Jāti-paccayā Jarā-maraṇaṃ. That is one part. Soka-parideva-dukkha-domanass'upāyāsā are the others. Soka, Parideva and the others are not included in the twelve factors of Dependent Origination because they are not the inevitable consequences of Jāti.

Now we need to understand Soka, Parideva and so on. Soka is translated as sorrow. What is sorrow? Sorrow is Domanassa feeling concomitant with two Dosamūla Cittas. Next one is Parideva, lamentation, crying. When you cry, you make sound. Parideva is defined as a sound caused by Citta, a distorted sound caused by Citta. Parideva is not Nāma.

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Parideva is Rūpa. Among the 28 Rūpas there is Sadda, sound. Next is Dukkha, bodily pain. Bodily pain means feeling concomitant with Kāya-viññāṇa accompanied by Dukkha. Domanassa, mental feeling, is feeling concomitant with two Dosamūla Cittas. So according to Paramattha Dhamma, it is the same as Soka, but their way of happening is different. Then the last one is in Pāli 'Upāyāsā'. Upāyāsā is burning in the mind actually. It is anguish caused by excessive Domanassa. This is identified as Dosa. It is concomitant with the two Dosamūla Cittas. Once again Soka is identified with Domanassa Vedanā. Soka is Domanassa Vedanā concomitant with two Dosamūla Cittas. Parideva, crying is identified with sound. It is called distorted sound caused by Citta. Dukkha, bodily pain, is identified with Dukkha Vedanā, Dukkha feeling. Dukkha feeling means feeling concomitant with Kāya-viññāṇa accompanied by Dukkha. Domanassa or mental grief or pain is identified with Vedanā in two Dosamūla Cittas, Domanassa Vedanā. And then Upāyāsā, burning in the mind or despair as they translate it now, is identified with Dosa, not Vedanā. It is Dosa concomitant with the two Dosamūla Cittas.

The whole mass of Dukkha arises. 'Whole mass' means something not mixed with Sukha. There is only Dukkha in these twelve links or in this Paṭicca-samuppāda. Whatever there is, it is Dukkha because all conditioned phenomena have a beginning and an end. So they are oppressed by arising and disappearing. This is the Paṭicca-samuppāda in Anuloma order, in the ordinary order. The reverse order we will study later. So the *Manual* does not give the reverse order of Paṭicca-samuppāda in this chapter. We will go to that later.

There are some things we should understand about Paṭicca-samuppāda. In the *Manual* on page 299 of the CMA in the first paragraph,

"It should be understood that there are three periods, twelve factors, twelve modes, three connections, four groups, three rounds, and two roots." (CMA, VIII, §4, p.299)

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Twelve Factors

We will go to the factors first. There are twelve factors. What are they? The twelve factors are Avijjā, Saṅkhāra, Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava, Jāti, Jarā-maraṇa. Jarā-maraṇa is taken as one. These are the twelve factors. Sometimes Paṭicca-samuppāda is described as the teaching which has twelve factors.

Three Periods

After we understand the twelve factors, we must understand the three periods.

“Ignorance and kammic formations belong to the past; ...” (CMA, VIII, §5, p.299)

The first two, Avijjā and Saṅkhāra, belong to the past period.

“... birth and decay-and-death belong to the future; ...” (CMA, VIII, §5, p.299)

Jāti, Jarā, Maraṇa belong to the future period.

“... the intermediate eight factors belong to the present.” (CMA, VIII, §5, p.299)

The eight factors are Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna and Bhava (actually Kamma-bhava). There are three periods. Avijjā and Saṅkhāra are the past. Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna and Kamma-bhava are the present. Upapatti-bhava, actually Jāti, Jarā and Maraṇa, are the future. That is why it is said that Paṭicca-samuppāda covers three lives. The

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middle eight belong to the present. The last three belong to the future. The first two belong to the past. So it is said that Paṭicca-samuppāda covers three lives.

We are not to understand that in the present life we experience only Viññāṇa until Kamma-bhava. We have Avijjā. We do Kusala and Akusala. So we have Saṅkhāra also. Since we had Jāti at the beginning of this life, we have Jarā. And we will have Maraṇa. All twelve factors can be found in one single life. We don't have to go through three lives to find these. But here in this teaching if we take these links as one linking to another, as continuous linking, we say that Paṭicca-samuppāda covers three lives. Avijjā and Saṅkhāra we experience in this life. It will be past when we reach the next life. The next life will become the present. So Avijjā and Saṅkhāra of this life will become the past for the next life. In that way, it goes on and on like that. We do not say that Avijjā and Saṅkhāra are always of the past and not of the present. Because we know we experience Avijjā and Saṅkhāra and others. Although we say Paṭicca-samuppāda covers three lives, we are not to understand that we experience only the eight factors in this life and not the other factors. That is because we know we experience all these factors in one single life. In the CMA it is said,

“When the twelve factors are divided into three periods of time, this should be seen as a mere expository device for exhibiting the causal structure of the round of existence. It should not be taken to imply that the factors assigned to a particular temporal period operate only in that period and not on other occasions. In fact, the twelve factors are always present together in any single life, mutually implicative and interpenetrating.” (CMA, VIII, Guide to §5, p.299)

These are the three periods — past, present and future.

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Twenty Modes, Three Connections and Four Groups

Then there are twenty modes, three connections and four groups. Please turn to page 300 of the CMA.

“Here, by taking ignorance (Avijjā) and kammic formations (Saṅkhāra), craving, clinging, and existence are also taken. Likewise, by taking craving, clinging, and existence, ignorance and kammic formations are also taken. By taking birth and decay-and-death, the five effects — consciousness and so on — are also taken.” (CMA, VIII, §7, p.300)

Rounds

In order to understand this we must go to the three rounds which are called ‘Vaṭṭa’ in Pāli. Rounds mean something that rolls on and on, cause-effect, cause-effect and so on. This is called Vaṭṭa. Avijjā belongs to what round? It belongs to Kilesa-vaṭṭa, defilement round. Saṅkhāra belongs to Kamma-vaṭṭa, round of Kamma. Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā belong to Vipāka-vaṭṭa. They are resultants. They are the results of Saṅkhāras. Then Taṇhā belongs to Kilesa-vaṭṭa. Upādāna also belongs to Kilesa-vaṭṭa. Kamma-bhava belongs to Kamma-vaṭṭa. Upapatti-bhava belongs to Vipāka-vaṭṭa. Jāti belongs to Vipāka-vaṭṭa. Jarā-maraṇa belongs to Vipāka-vaṭṭa.

Five Past Causes

If you take something which belongs to Kilesa-vaṭṭa, you have to take the other things which belong to Kilesa-vaṭṭa also. That means when I say Avijjā, I mean not only Avijjā but also Taṇhā and Upādāna because they belong to the same Vaṭṭa, the same round. It is like they are connected by the same thread or something. When you take Avijjā, the other two go with it. If you pick up Taṇhā or Upādāna, you pick up Avijjā also. By taking ignorance and Kammic formations,

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craving, clinging and existence are also taken. If you take Avijjā, you also take Taṇhā and Upādāna. If you take Saṅkhāra, you also take Kamma-bhava. Although there are only two causes in the past, actually how many causes are there? Actually the causes are Avijjā, Taṇhā, Upādāna, Saṅkhāra and Kamma-bhava. There are actually five causes in the past, although only two are mentioned in the formula. They are called five past causes.

Five Present Results

Then Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā belong to Vipāka-vaṭṭa. There is nothing to say about them. You take Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa and Vedanā, just that. They are the five results in the present. They are the results of Avijjā and Saṅkhāra, especially Saṅkhāra.

Five Present Causes

Next there are Taṇhā, Upādāna and Kamma-bhava. If we take Taṇhā and Upādāna, we must also take Avijjā. When we take Kamma-bhava, we must also take Saṅkhāra because they belong to the same Vaṭṭa, that is, Kamma-vaṭṭa. So belonging to the same Vaṭṭa determines which are to be taken also. Although there are only three causes in the present mentioned in the formula, actually there are how many causes in the present? There are Taṇhā, Upādāna, Avijjā, Kamma-bhava and Saṅkhāra. There are five causes in the present although only three are mentioned in the formula.

Five Future Results

Then there is Upapatti-bhava, Jāti, Jarā and Maraṇa. Now Jāti, Jarā and Maraṇa — they are not enumerated

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separately among the twenty modes because they are characteristics of mind and matter but not ultimate realities. Actually Jāti, Jarā and Maraṇa are not ultimate realities. They are the different conditions of the five — Viññāṇa, Nāma-rūpa and so on — which are the ultimate realities. When we say Jāti, Jarā and Maraṇa, we mean Viññāṇa, Nāma-rūpa and so on. Without Viññāṇa, Nāma-rūpa and so on, there can be no Jāti, Jarā and Maraṇa. Whose Jāti? Whose Jarā? Whose Maraṇa? When we take Jāti, Jarā and Maraṇa, we must take Viññāṇa, Nāma-rūpa and so on. So here also only two or three results are given in the formula. Actually there are five results in the future. These five are Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa and Vedanā. How many causes are in the past? There are five causes in the past. How many results in the present? There are five results in the present. How many causes in the present? There are five causes in the present. How many results in the future? There are five results in the future. If we add all these fives together we get twenty. They are called twenty modes. Once again there are twenty modes — five causes in the past, five results in the present, five causes in the present, five results in the future. The five causes in the past are Avijjā, Saṅkhāra, Taṇhā, Upādāna and Kamma-bhava. The five results in the present are Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa and Vedanā. The five causes in the present are Taṇhā, Upādāna, Kamma-bhava, Avijjā and Saṅkhāra. The five results in the future are Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa and Vedanā. These are called the twenty modes.

Three Connections

Next are the three connections. Between past causes and present results is one connection. Between present results and present causes is the second connection. Between present causes and future results is the third connection. So there are three connections and those that are connected are four. There are past causes, present results, present causes and future results. These are the four groups. The four groups are connected in three places — between Saṅkhāra and Viññāṇa,

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between Vedanā and Taṇhā, and between Bhava and Jāti or to be exact between Kamma-bhava and Upapatti-bhava. So there are three connections in this round of rebirth.

Two Roots

There are two roots. They are Avijjā and Taṇhā. Avijjā and Taṇhā are called the roots of Saṃsāra because they are the chief causes or conditions for the round of rebirth to go on and on. So long as there is Avijjā and Taṇhā, there will be going on and on in this Saṃsāra. So they are called Vaṭṭa-mūla, the roots of the round of rebirth.

We can divide the Paṭicca-samuppāda into two parts. The first is past causes and present results. The second part is present causes and future results. In the first part Avijjā is the chief. In the second part Taṇhā is the chief. Avijjā blindfolds you and Taṇhā pushes you forward. So long as these two are there, we will be going on and on and on. Therefore, they are called Vaṭṭa-mūla.

“Ignorance is called the root from the past extending into the present, which reaches its culmination in feeling.” (CMA, VIII, Guide to §9, p.302)

So ignorance is chief until Vedanā.

“Craving is called the root from the present extending into the future, which reaches its culmination in decay (Jarā) and death (Maraṇa).” (CMA, VIII, Guide to §9, p.302)

So they are called two Vaṭṭa-mūlas. Those who have eradicated these two Vaṭṭa-mūlas are the Arahants.

“By the destruction of these roots the round ceases.”

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(CMA, VIII, §10, p.302)

This is a hint of the reverse order of Paṭicca-samuppāda. Due to the total cessation of Saṅkhāra there is the cessation of Viññāṇa, Nāma-rūpa and so on. In Pāḷi it is Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho, and so on. The author of the Manual did not give this formula in full. We can understand by this statement that by the destruction of these roots, the round ceases. So when there is no Avijjā, there can be no Saṅkhāra.

That is why Arahants do not acquire Saṅkhāra. They may do good, but they do not acquire Kusala. When there is no Avijjā, there can be no Taṇhā. You know that in most cases Taṇhā and Avijjā arise together. Due to the disappearance of Avijjā and Taṇhā the others cease as well. This is the Paṭiloma Paṭicca-samuppāda. It is called the reverse order. 'Reverse' does not mean going backward. 'Reverse' means in the order of cessation. Anuloma means in the order of arising. So there is an order of arising and an order of cessation.

What Conditions Avijjā?

Avijjā is put at the beginning of the Paṭicca-samuppāda. People, therefore, want to know what conditions Avijjā. The *Manual* says,

“With the arising of the taints (or Āsavas) in those who are constantly oppressed by infatuation with decay and death, ...” (CMA, VIII, §10, p.302)

We are always oppressed by aging. We are always getting old. One day we will die. When we are oppressed by this aging and death, we are sorry. Sometimes we may cry or we may have mental grief. When we experience these states, we are said to be experiencing the Āsavas. How many Āsavas are there? There are four Āsavas. They are Kāmāsava, Bhavāsava, Diṭṭhāsava and Avijjāsava. The four Āsavas are three in reality — Lobha, Diṭṭhi and Moha. When we experience

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Soka, Parideva and so on due to Jarā and Maraṇa, we experience Āsavas. And there is Avijjā or Moha among the Āsavas. When we are oppressed by death and decay and we suffer Soka and so on, then there is Avijjā. When there is Avijjā, there is Saṅkhāra and so on. So Avijjā is said to be conditioned by Āsavas.

In the explanation in the Guide to section ten of the CMA,

“In the Sammādiṭṭhi Sutta (in the Majjhima Nikāya) the Venerable Sāriputta is asked to explain the cause of ignorance and he replies that ignorance arises from the taints (āsavasamudayā avijjāsamudayo).” (CMA, VIII, Guide to §10, p.302)

From the arising of Āsavas, there is the arising of Avijjā or ignorance.

“When he is asked to state the cause of the taints, he replies that taints arise from ignorance (avijjāsamudayā āsavasamudayo).” (CMA, VIII, Guide to §10, p.302)

So A conditions B and B conditions A. There is mutual conditioning.

“Since the most fundamental of the taints is the taint of ignorance, ...” (CMA, VIII, Guide to §10, p.302 - 303)

Ignorance is the most fundamental of the Āsavas.

“... the Venerable Sāriputta's statement implies that the ignorance in any given existence arises from the ignorance in the preceding existence.” (CMA, VIII, Guide to §10, p.303)

That is the implication. Venerable Sāriputta did not expressly say this.

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“This, in effect, establishes the round of becoming as beginningless (anādikam) since any instance of ignorance always depends on a preceding life in which ignorance was present, entailing an infinite regression.” (CMA, VIII, Guide to §10, p.303)

That is why there can be no beginning. So long as we accept the conditioned nature of things, we cannot get to the first cause. We cannot get to the beginning. It is only the Buddha that pointed out that there can be no beginning to this round of rebirth. But we with our small minds always think there must be a beginning. So long as we accept the law of Kamma, so long as we accept the law of cause and effect, there can be no beginning. There is no beginning. It is without beginning.

But there can be an end to the round of rebirths. When one becomes an Arahant or a Buddha and dies as an Arahant or a Buddha, then this round of rebirth or Saṃsāra is finished or cut off.

Ignorance arises conditioned by Āsavas. Āsavas arise when we experience Soka, Parideva and so on by being oppressed by Jarā and Maraṇa. When there is Jarā and Maraṇa, there is Jāti as its condition and so on.

“The Great Sage has thus expounded this entangled, beginningless round of becoming with its three planes as ‘dependent arising’.” (CMA, VIII, §10, p.302)

Buddha said that this is Paṭicca-samuppāda. Paṭicca-samuppāda is a Vaṭṭa going round and round and round. It is entangled. One factor is connected with the other. It belongs to the three planes — Arūpāvacara plane, Rūpāvacara plane and Kāmāvacara plane. It does not belong to Lokuttara plane. It has no beginning. That is what is said here. This the Buddha or the Great Sage expounded as Dependent Origination. Dependent Origination is an entangled round of twelve factors.

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There can be no beginning to this round. This round belongs to the three planes. This is Paṭicca-samuppāda.

The Chart of Dependent Arising

Let us look at the chart (see CMA, VIII, Table 8.1, p.301). At the top of the chart is Avijjā. Next is Saṅkhāra. Between Saṅkhāra and Viññāṇa there is one connection. Then we have Viññāṇa, Nāma-rūpa, Saḍyatana, Phassa and Vedanā. They are the present results. Between Vedanā and Taṇhā there is another connection. Then there is Taṇhā, Upādāna and Kamma-bhava. Between Kamma-bhava and Upapatti-bhava or between Bhava and Jāti there is another connection. Then there is Upapatti-bhava or Jāti, Jarā and Maraṇa. When we are oppressed by Jarā and Maraṇa, we experience Soka, Parideva and so on. Then there are Āsavas. Among the Āsavas is Avijjā. So the round goes on and on and on.

When we practise Vipassanā meditation, we try to cut this round. We try to cut this link. What link is it that we try to cut? Between which links are we to cut this round? We must cut the round between Vedanā and Taṇhā. When there is Phassa, there will be Vedanā. You cannot avoid having Vedanā if there is Phassa. But after experiencing Vedanā, you can do something so that you do not get Taṇhā. When you do not get Taṇhā, the Paṭicca-samuppāda is cut off with regard to that object. You experience an object. You experience Sukha Vedanā, or Dukkha Vedanā, or Upekkhā Vedanā. You are mindful of Vedanā. Then you do not get Taṇhā. If you do not get Taṇhā, the Dependent Origination stops there. It does not go on to Taṇhā and so on. This is the only place where it can be broken. It is to cause this break that we practise Vipassanā meditation. Vipassanā meditation can help us break this wheel of existence or this round of rebirths.

Do you understand the others too? When you take

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Avijjā, you also take Taṇhā and Upādāna. When you take Saṅkhāra, you take Kamma-bhava also. When you take Kamma-bhava, you take Saṅkhāra also. When you take Jāti, Jarā and Maraṇa, that means you take Viññāṇa and so on. Now we come to the end of the study of the round of rebirth.

The next section is the “Paṭṭhāna” section. It is very difficult. If you want to study it comprehensively, it is difficult. But if you want to study just as it is given in the *Manual*, it may not be too difficult. You need to be familiar with the previous chapters. We will have to find out which Paramattha Dhammas are represented by the root condition, which are represented by Ārammaṇa condition and so on. We will try to study those as much as possible.

After the “Paṭṭhāna” section we will go back to Paṭicca-samuppāda and see how Paṭicca-samuppāda can be understood with reference to Paṭṭhāna. When you understand Paṭicca-samuppāda with reference to Paṭṭhāna, only then do you understand Paṭicca-samuppāda fully. Otherwise your understanding is not complete. It is important that first you be familiar with Paṭṭhāna. Then we will go back to Paṭicca-samuppāda and try to see the relationships with reference to Paṭṭhāna. They are taken from the Commentaries to the *Visuddhimagga* and *Vibhaṅga*. Although you may not be familiar with everything that is given, still you can refer to them at any time you want.

Sādhū! Sādhū! Sādhū!

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Paṭṭhāna (Conditions)

Today we come to the “Paṭṭhāna” method. I hope you are aware of the brief formula of Paṭicca-samuppāda on page 294 of the CMA. The formula “Avijjā-paccayā Saṅkhārā” and so on is the long formula. The brief formula is: “When this exists, that comes to be. With the arising of this, that arises.” That is the brief statement of Paṭicca-samuppāda. “When this exists, that comes to be. With the arising of this” — that means because this arises — “that arises.”

Now we come to the 24 Paṭṭhāna, conditions or Conditional Relations. When we study Paṭṭhāna, we need to know three things. They are given on page 303 of the CMA.

“The 24 conditions listed above form the subject matter of the Paṭṭhāna, which presents a detailed exposition of the various ways in which they inter-relate the mental and material phenomena enumerated in the Dhammasaṅgaṇī, the first book of the Abhidhamma Piṭaka. In order to properly comprehend the Abhidhamma teaching on conditional relations, it is essential to understand the three factors involved in any particular relation: ...” (CMA, VIII, Guide to §11, p.303)

So you need to know three things. They are:

“(1) The conditioning states (or in Pāḷi, Paccaya-dhammā), the phenomena that function as conditions for other phenomena either by producing them, by supporting them, or by maintaining them; ...” (CMA, VIII, Guide to §11, p.304)

We have three kinds of Paccaya or conditions. Some conditions produce some other thing. Some conditions just support something that is existing at that moment. Some conditions just maintain what is there. Conditioning sometimes means producing and sometimes supporting. That is the first factor to be understood with regard to Paṭṭhāna.

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The second factor is,

“(2) the conditionally arisen states, ...” (CMA, VIII, Guide to §11, p.304)

Conditionally arisen states are called in Pāli ‘Paccayuppannadhammā’. ‘Paccayuppanna’ means arising out of conditions. They are the ones that are conditioned by the conditioning states.

They are,

“... the states conditioned by the conditioning states, the phenomena that arise and persist in being through the assistance provided by the conditioning states; ...” (CMA, VIII, Guide to §11, p.304)

The third factor is:

“(3) the conditioning force of the condition (paccayasatti), ...” (CMA, VIII, Guide to §11, p.304)

‘Satti’ means power or ability. They have ability or power in forcing that conditioning. It is translated here as the conditioning force, Paccayasatti.

“... (It is) the particular way in which the conditioning states function as conditions for the conditioned states.” (CMA, VIII, Guide to §11, p.304)

That means how the conditioning and conditioned states are related. These are three things we have to understand.

In Paṭṭhāna 24 conditions are given, 24 conditional relations. We need to be familiar with all these 24. We will go through these 24 conditions one by one. We will go through the 24 conditions briefly and then through the *Manual* itself.

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Hetu Paccaya

The first condition is Hetu Paccaya. You are all familiar with the word 'Hetu'. When you hear the word 'Hetu', you know what ultimate realities are represented by Hetu. How many Hetus are there? There are six Hetus. 'Hetu' here means root. It is compared with roots of a tree. Just as the roots maintain a tree or make a tree firm and existing, these roots make concomitant Citta and Cetasikas and also the Rūpa caused by Kamma and Citta firm. So it is called root or root condition. It is explained on page 307 of the CMA.

“Root condition (1) is a condition where a conditioning state functions like a root by imparting firmness and fixity to the conditioned states.” (CMA, VIII, Guide to §14, p.307)

Hetu is compared to roots of a tree. Among the six roots Lobha, Dosa and Moha are Akusala roots. Alobha, Adosa and Amoha are Kusala and Abyākata. They are not only Kusala but also Abyākata.

Now we understand the conditioning states. The conditioning states of Hetu are the six Hetus — Lobha, Dosa, Moha, Alobha, Adosa and Amoha. If you look at the roots and the tree, you know that the roots and the tree must be existing at the same time. Roots and the tree must be connected. In the same way, the conditioning factor here must be connected with the conditioned factor. The conditioned factors must be existing or must arise simultaneously with the conditioning states. What are the conditioned states for the Hetu condition? The conditioned states for Hetu condition must be concomitant with Hetus. How many Cittas do we get? There are 71 Cittas because 18 Cittas arise without Hetus. We get almost all of the Cetasikas. We also get Rūpas arising at the same time as Hetus both Rūpa born of Kamma at the moment of Paṭisandhi and Rūpa born of Citta during life. They are the conditioned states of the Hetu condition.

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If we go a little deeper, Moha concomitant with two Mohamūla Cittas, what about that? Look at the chart called Conditioning and Conditioned States of the 24 Conditions (see CMA, VIII, Table 8.3, p.308). You see 71 Sahetuka Cittas, 52 Cetasikas except Moha with two Mohamūla Cittas. Moha concomitant with two Mohamūla Cittas is not included in the conditioned states of Hetu because Moha is alone there and it has no concomitant Hetus. It is excluded. Then there is Rūpa born of Sahetuka Cittas. That means Rūpa born of Citta concomitant with Hetu. And there is Kamma-born Rūpa at Sahetuka Paṭisandhi. So when our teachers note this, they are very exact. It is not just Rūpa born of Citta and Rūpa born of Kamma, but here Rūpa born of Citta concomitant with Hetu and then Kamma-born Rūpa at Sahetuka Paṭisandhi, not Ahetuka Paṭisandhi. These are very detailed and it may be a little difficult. The conditioning states are the six Hetus. The conditioned states are Sahetuka Cittas 71, 52 Cetasikas except Moha concomitant with two Mohamūla Cittas, Rūpa born of Sahetuka Cittas (Sahetuka means those accompanied by Hetus.) and Kamma-born Rūpa at Sahetuka Paṭisandhi, not Ahetuka Paṭisandhi. Later on we will pick up one Citta, its Cetasikas and then Rūpa and learn about their relationship.

Ārammaṇa Paccaya

The second condition is Ārammaṇa Paccaya, object condition. The simile given here is a staff or a line of rope. The word 'Ārammaṇa' has two meanings. The first meaning is a place where people take delight, a place you are happy to be in, like an amusement park or a garden or something like that. It is called Ārammaṇa. The objects are those where our minds take delight. That is one meaning of the word 'Ārammaṇa'.

The second meaning of the word 'Ārammaṇa' actually comes from the Pāḷi word 'Ālambana'. These two words,

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'Ārammaṇa' and 'Ālambana', are very similar sounding to the ear. They are blended together. The second meaning is something to hold on to. It is compared to a staff. That is because if you are infirm, you have to rely on the stick or the staff to get up or to stand. In the same way, these objects serve as a stick or a staff for the Citta and Cetasikas. Cittas and Cetasikas can arise only when there is an object. When there is no object, there can be no Cittas and Cetasikas arising. It is also compared to a line of rope. In order to lead some blind person to a place you put a line of rope. In order to lead some blind person, you may put out a rope he can hold onto. In the same way, the objects are those that are held onto by the Cittas and Cetasikas.

What will be the object-conditioning states? The object-conditioning states are those that can be objects — all Cittas, all Cetasikas, all Rūpas, Paññatti, Nibbāna. Everything is an object. There is nothing which is not an object. But the conditioned states on the right side (of the chart) must be those that can take objects. Those that are without objects cannot be the conditioned states of object condition. So what are the conditioned states for Ārammaṇa condition? They are all Cittas and Cetasikas. The conditioning states are all Cittas, Cetasikas, Rūpas, Paññattis and Nibbāna. The conditioned states are only Cittas and Cetasikas.

Adhipati Paccaya

The third one is Adhipati Paccaya. It is called predominance condition. There are two varieties of Adhipati — Ārammaṇa-adhipati and Sahajāta-adhipati. Ārammaṇa-adhipati is more or less the same as Ārammaṇa. Ārammaṇa-adhipati is compared to a staff or a line of rope. Sahajāta-adhipati is compared to a universal king because that king is the king of all the world. He is the one who is predominant in all of the world. Sahajāta-adhipati is compared to a universal king or we may compare it to a president in this country. The

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president has the sole power, so Adhipati is like the president.

In order to understand what are the conditioning states of Adhipati you have to go back to the seventh chapter. In the seventh chapter you studied how many Adhipatis there? There are four Adhipatis. Can you name the four? They are Chandādhipati, Vīriyādhipati, Cittādhipati and Vīmaṃsādhipati (That means Paññā.). At one time, only one of them is Adhipati condition. When one is Adhipati condition, the others are conditioned by Adhipati. We will go briefly, not looking at the details of the chart. There can be only one Adhipati at a time. There are four Adhipatis. You must understand that. If you don't remember, go back to the seventh chapter.

Here Chanda, Vīriya and Vīmaṃsā, these three accompany how many Cittas? Adhipati can be obtained in only what type of Javanas? Adhipatis arise only in Javanas with two roots or three roots; they do not arise in Javanas of one root or rootless Javana. How many Javanas are there altogether? There are 55 Javanas. Among them two are accompanied by only one root and one is rootless. What are those Javanas? They are the two Mohamūla Cittas and Hasituppāda. We exclude the two Mohamūla Cittas and Hasituppāda. With regard to Cittādhipati we take only 52 Javanas excluding two Mohamūla Cittas and Hasituppāda.

Anantara Paccaya

The fourth condition is Anantara Paccaya. 'Anantara' means no interval. How is it translated in English? It is translated as proximity. It means no interval. Between it and the following Citta there must be no interval. There must be no interval of another ultimate reality. It does not mean there is no interval of time. That is important. Here interval does not mean interval of time, but interval of ultimate reality. There must be no ultimate reality between one and the following

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one.

This is compared to the death of a universal king. When a universal king dies, that means he gives his son the chance to become a king. In the same way, by disappearing, this condition gives chance to the succeeding one to arise. Anantara condition can be applied only to Cittas and Cetasikas. If you want to explain Anantara, you have to explain with the diagram of Vīthi, the thought process (for example see CMA, IV, Table 4.1, p.155). Any thought process will serve.

The most familiar of the thought processes is seeing thought process. There is past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, and then sense-door-adverting, eye-consciousness, receiving, investigating, determining and Javanas. You may pick any one of them. Let us take Pañcadvārāvajjana as an example. When Pañcadvārāvajjana disappears, eye-consciousness arises. If Pañcadvārāvajjana does not disappear, eye-consciousness cannot arise. Its disappearance gives opportunity to eye-consciousness to arise. Pañcadvārāvajjana, which is no longer existing at the moment of eye-consciousness, is the conditioning factor. And seeing consciousness is the conditioned factor along with Cetasikas. Anantara can go along like this so long as there is the stream of consciousness. That means there is this condition in the whole life or even in the whole Saṃsāra.

What about the death-consciousness of an Arahant? Nothing follows the death-consciousness of an Arahant. There is no more rebirth for him. The death-consciousness of an Arahant cannot be conditioning factor of Anantara. We have to exclude the death-consciousness of an Arahant from the conditioning side. But on the conditioned side we have to include it because the death-consciousness is preceded by Javana, Tadārammaṇa or Bhavaṅga. There is always some type of consciousness preceding the death-consciousness of

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an Arahant. So the death-consciousness of an Arahant is included in the conditioned states, but it is not included in the conditioning states because there is nothing following it.

Samanantara Paccaya

The next condition is Samanantara Paccaya. The only difference is 'Sam'. So actually they are the same. Only the name is different. One is Anantara and the other is Samanantara. Some teachers try to see some difference between these two. They are too subtle. It is better just to take them as identical. It is compared to the renunciation of a universal king. It is the same thing. The king gets fed up with his life. The king leaves his country and goes into the forest. When he leaves the country, his son gets the opportunity to become king. By disappearing the next one gets the opportunity to arise. Anantara and Samanantara are actually the same.

Sahajāta Paccaya

The next one is Sahajāta Paccaya. 'Saha' means together. 'Jāta' means arisen. 'Sahajāta' means arisen together. It is translated as conascence. It is compared to a lamp. When there is a lamp, if the lamp is existing, there is light. Light is the conditioned state and the lamp is the conditioning state. The lamp and the light exist at the same time. With regard to Sahajāta the conditioning states and the conditioned states must arise at the same time.

In order to explain this you can pick up any type of consciousness with Cetasikas and Rūpa born of Citta. Also between material properties (the four essentials and the depending ones) there is the condition of Sahajāta.

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Aññamañña Paccaya

The next one is Aññamañña Paccaya, reciprocal condition. Aññamañña is translated as mutuality. That means supporting one another. In order for the states to support one another they must be of the same nature. They must be Nāmas, not Nāma with Rūpa. Although Nāma and Rūpa arise together, there is no Aññamañña. There is only one instance where there is Aññamañña between Nāma and Rūpa.

Aññamañña is compared to where three sticks are put together against each other, like a tripod. You put three sticks together and they stand each depending on the other one.

During life time there is no Aññamañña between Nāma and Rūpa, but at the moment of Paṭisandhi there is Aññamañña between Nāma and Rūpa. At the moment of Paṭisandhi for human beings, there are the Paṭisandhi Citta, Cetasikas and Rūpa born of Kamma. So Rūpa born of Kamma (There is heart-base there.) we find on one hand and we find Citta and Cetasikas on the other hand. They are mutually supporting.

In order to be Aññamañña they must be Sahajāta also. They must arise at the same time. Between these two Sahajāta is wider in scope than Aññamañña. There may be Sahajāta but there may or may not be Aññamañña. Whenever there is Aññamañña, there is Sahajāta.

Nissaya Paccaya

Number eight is Nissaya Paccaya. 'Nissaya' means something you depend on. It is translated as support. Nissaya is compared to a canvas for painting. The canvas is the support for the painting. You put the painting on the canvas.

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Canvas is Nissaya, a support. Nissaya is also compared to the earth. We all exist on the earth — the beings as well as trees and others. In the same way, Nissaya condition serves as something to depend upon. There are different kinds of Nissaya. We will study them later.

Upanissaya Paccaya

Number nine is Upanissaya Paccaya. 'Upa' means intense. So 'Upanissaya' means intense support or here it is translated as decisive support. It is compared to the rain. When there are rains, trees can grow and beings can get water to drink. So they all depend on the rain for their existence or their survival. Upanissaya is like the rain. It is more forceful than Nissaya. We will study them later on.

Purejāta Paccaya

Number ten is Purejāta Paccaya. 'Pure' means before. 'Jāta' means arisen. So 'Purejāta' means those that have arisen before, arisen before and still existing at that time. Purejāta is compared to the sun or the moon since the beginning of the world. It is said that in the beginning there was no sun and no moon. So beings lived in the dark and they were afraid. Then they longed for something to give them light. And the sun came up one day. After that, that is, the sun's arising and the moon's arising (The moon came up later.), they have served as a condition of Purejāta for beings. We depend on the sun. The sun has been in the world for many, many years. So it is Purejāta Paccaya. It arises before, but it is still existing now. That we must understand — not that it arose before and then it is no more now. If it is no more now, it is not called Purejāta Paccaya. Purejāta Paccaya is also a kind of Atthi Paccaya, number 21. In order for a state to be Purejāta Paccaya it must have arisen before the conditioned state and it must be existing at the present moment.

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Pacchājāta Paccaya

Number eleven is Pacchājāta Paccaya. 'Pacchā' means after — so that arises later, that arises after, something that arises later and supports something that has been there. It is compared to expectation of food in vultures' young ones. In our Commentaries it is said there is a kind of vulture that does not feed their young birds. The young birds always have the expectation that their parents will bring food for them; they think, "Our parents will bring food for us." And they survive being supported by that longing, the volition accompanying that longing. Sometimes when we are happy and we have expectations, we don't want to eat. We forget to eat, but we still have strength. In the same way, young vultures were sustained not by food, but by the longing for food. Longing appears later, but their bodies are already existent. The Cetanā accompanying that longing is called Pacchājāta. It arises later. Cittas and Cetasikas arise later and support the Rūpa that has already been existent.

Āsevana Paccaya

Number twelve is Āsevana Paccaya, repetition condition. 'Āsevana' means repetition, doing something again and again. It is compared to previous learning. You learn something now and then later some other thing. The first learning reinforces your second learning. The second learning reinforces the third learning and so on. The conditioning states impart something of their quality or something of their force to the succeeding states. It is also compared to using perfume again and again. Suppose there is a cup and you put perfume in it. And you use the cup everyday. So more and more it has a good smell. Āsevana is like that repetition. Repetition means the arising of states that are of the same genus. That means Kusala to Kusala, Akusala to Akusala, Kiriya to Kiriya, like that. This Āsevana condition is actually a variety of Anantara

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condition. It belongs to Anantara group. It arises and then it disappears. When it disappears, it lets the succeeding one arise and it imparts some kind of force or power to the following one. Since Āsevana Paccaya can be obtained between states that belong to the same genus, we cannot have Āsevana Paccaya between Kusala and Akusala or between Kusala and Kiriya. Āsevana Paccaya can only arise between Kusala and Kusala, Akusala and Akusala, Kiriya and Kiriya.

In a thought process, let us say, between Pañcadvārāvajjana and eye-consciousness, there is Anantara condition. What about Āsevana Paccaya? Āsevana Paccaya is Javana to Javana. So there is no Āsevana Paccaya. What about between the first Javana and the second Javana? There is Āsevana Paccaya. Similarly there is Āsevana Paccaya between second and third, third and fourth, fourth and fifth, fifth and sixth, sixth and seventh. The first, second, third, fourth, fifth and sixth Javanas are included in the conditioning states. The seventh Javana cannot belong to conditioning states because there is no state belonging to the same genus following it. So the conditioning states of Āsevana Paccaya are the first, second, third, fourth, fifth and sixth Javanas. The conditioned states are the second, third, fourth, fifth, sixth and seventh Javanas.

Kamma Paccaya

Next one is Kamma Paccaya. There are two varieties of Kamma Paccaya: Sahajāta-kamma Paccaya and Nānākkhaṇika-kamma Paccaya. 'Nānākkhaṇika' has the meaning of different times or different moments. 'Sahajāta' means the same moment. Sahajāta-kamma is compared to a chief pupil or a chief disciple. He does his own job and also he encourages other pupils to do their job. In the same way, here Cetanā acts like that. Cetanā is called Sahajāta-kamma.

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Also Cetanā is Nānākkhaṇika-kamma. It gives results. Its results only arise after some time. There is a time gap between the conditioning state which is Cetanā and the conditioned states which are Vipāka Cittas, Cetasikas and Rūpas. That Kamma is compared to a seed. When you sow a seed, it grows into a tree and then you get fruits and seeds again. We must understand there are two kinds of Kamma. The Kamma that we most commonly talk about or are familiar with is Nānākkhaṇika-kamma, the second kind of Kamma. The first kind of Kamma we are not aware of. There is this kind of Kamma activity in every type of consciousness because Cetanā accompanies every type of consciousness. Cetanā is in Vipāka Citta. There Cetanā is Kamma condition. It is Sahajāta-kamma, not Nānākkhaṇika-kamma. Cetanā is related to Vipāka Cittas and Kamma-born Rūpas by Nānākkhaṇika-kamma Paccaya, Asynchronous Kamma condition.

Vipāka Paccaya

Number 14 is Vipāka Paccaya. Since it is resultant, we must take only the resultant types of consciousness. It is compared to relaxing in the breeze. That means there is no activity. Vipākas are the results that are produced by causes, produced by Cetanā and so on. They have no activity of their own. They are said to be inactive. 'Relaxing in the breeze' means just relaxing; there is no activity; it is doing nothing. The non-active nature of Vipāka is most evident when we are asleep. When we are asleep, there is no conscious mental activity, there is no bodily activity, there is no verbal activity. Vipāka are said to be inactive. Here relaxing in the breeze does not mean enjoying the coolness or something, but just being there and doing nothing, like that.

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Āhāra Paccaya

Number fifteen is Āhāra Paccaya, nutriment condition. Āhāra is compared to supporting poles. There are no houses that are leaning here. I do not see such houses here, but in our country some houses may lean to this side or that side. Then we have to put some poles to support them. Āhāra is like supporting poles. It supports what has already been there.

What are the conditioning factors of Āhāra? Do you remember how many Āhāras there are? There are four Āhāras. Where do you find them? Āhāra is one of the categories in the seventh chapter. The four Āhāras are food, Phassa, Cetanā and Citta. These four are called Āhāra. Āhāra is of two kinds — Rūpa-āhāra and Nāma-āhāra. Food is Rūpa-āhāra. Phassa, Cetanā and Citta (Viññāṇa) are Nāma-āhāra.

Indriya Paccaya

Number sixteen, Indriya is faculty or exercising power. How many Indriyas are there? There are 22 Indriyas or faculties. They again are to be found in the seventh chapter. Among them twenty are taken as Indriya Paccaya, faculty condition. Indriya is compared to regional chiefs or ministers as opposed to a universal king or prime minister. The ministers have authority over their respective departments, not over everything. In the same way, each Indriya can exercise authority in its own field. For example, eye faculty exercises authority over seeing, not over hearing and so on.

Among the 22 Indriyas two are not taken to be the conditioning states in Indriya condition. They are the two genders, masculinity and femininity. In order to be Indriya condition, it needs to be existing with the conditioned states. Because Indriya belongs also to Atthi group whatever constitutes the Indriya condition must be arising at the same

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time with what is conditioned. Masculinity or femininity arises at the moment of Paṭisandhi. But at the moment of Paṭisandhi there are no manners of man or woman, no features of man or woman, no habits of man or woman. That is why they are excluded from Indriya condition.

The others are included in the Indriya condition. There are different kinds of Indriya conditions — Rūpa-indriya and Nāma-indriya. Eye faculty, ear faculty and so on are Rūpa-indriya. Then there are Saddhā, Vīriya and so on. They are Nāma-indriya. Then Rūpa-jīvitindriya is made one separate Indriya. If you remember the 22 Indriya factors, you know the conditioning factors in Indriya.

Jhāna Paccaya

Number 17 is Jhāna Paccaya. How many Jhāna factors are there? There are seven or five. Vitakka, Vicāra, Pīti, Vedanā and Ekaggatā are the Jhāna factors. The Jhāna condition is compared to people who go up a tree or a mountain. A person who goes up a tree sees things for himself and then he relates to other people what he sees. In the same way, these Jhāna factors contemplate on the objects closely. The same is true for a person who goes up a mountain. You go up a mountain and see many things there. You tell to other people what you have seen also.

With regard to Jhāna you have to remember something in the seventh chapter. What are the Jhāna factors? They are Vitakka, Vicāra, Pīti, Vedanā, Ekaggatā. Ekaggatā is concomitant with every type of consciousness. Vedanā is concomitant with every type of consciousness. Ekaggatā in Cakkhu-viññāṇa and so on is not called a Jhāna factor however. When we talk about the conditioning states of Jhāna condition, we must exclude Dvipaṇcaviññāṇa Cittas. That means seeing consciousness and so on. The Jhāna factors

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arising with seeing consciousness and so on must be excluded.

Magga Paccaya

Number 18 is Magga Paccaya. How many Magga factors are there, both good and bad? There are twelve — Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, and then Micchā-diṭṭhi, Micchā-saṅkappa, Micchā-vāyāma and Micchā-samādhī. These are the conditioning factors of Magga condition. Actually there are nine.

Magga condition is compared to a ferry or a boat. You reach a place through a ferry or you use a boat to reach the place you want to go to. Whatever leads to something is called Magga. Good factors lead to good destination and to realization of Nibbāna. Bad factors lead to bad destinies. So they are called Magga.

Sampayutta Paccaya

Number 19 is Sampayutta Paccaya, association condition. Association is compared to four sweet things. You know that monks can eat some kind of sweet things in the afternoon. They are a mixture of four things — ghee, oil, molasses and honey. They are mixed together and they must be cooked in the sun. That mixture we call Catumadhura. 'Catu' means four. 'Madhura' means sweet thing. When they are mixed together, they really mix. They are blended. We do not differentiate one from the other. In the same way, we say some things are Sampayutta. They are blended together so much that it is difficult to differentiate them. When Cittas and Cetasikas arise together, it is very difficult to differentiate — this is Citta, this is Cetasika. We are now talking about Cittas

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and Cetasikas because Buddha taught them. We are just following what He taught. You remember the characteristics of Cetasikas. What are those characteristics? Their characteristics are arising together with Citta, perishing together with Citta, having the same object, having the same base. These are the four characteristics of being Sampayutta. That applies here too. So the conditioning states of Sampayutta can only be Cittas and Cetasikas. The conditioned states are also Cittas and Cetasikas.

Vippayutta Paccaya

Number twenty is Vippayutta Paccaya. It is the opposite of Sampayutta Paccaya. It is compared to mixture of six tastes. When you mix six tastes, they will mix but they will not be blended. You will still know or experience different tastes although you mix them together. They are together so they are called mixed, but they are not blended. In the same way, there are some things that are mixed so there is a suspicion whether they may be Sampayutta. In that case this word has to be used to prevent them from being taken as Sampayutta.

Vippayutta is a negative term. Sampayutta is a positive term. Negative term means something like preventing you from doing something or preventing you from understanding something. Now when there is similarity or when there is a suspicion, there is what is called this prevention or saying no. When two things look alike and one is genuine and the other is not, then we say, "Oh no, that is not the genuine one." We use "no", the negative there. But when the two things are so different that there is no similarity or no suspicion of their similarity, we don't need to negate. Negation is only effective when there is similarity between these two or when there is a suspicion. Let us take as an example the moment when Paṭisandhi Vipāka Citta arises. Along with the Vipāka Citta there are Cetasikas. And then along with them there is Rūpa

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born of Kamma. They arise together at the same moment. So there is a suspicion that they may be really blended. In that case you have to say, "No, they are not blended although they arise together." They are Vippayutta. Vippayutta condition can only be obtained in those where there is a suspicion that they might be really blended. Nāma to Rūpa and Rūpa to Nāma is Vippayutta. But Rūpa to Rūpa we don't say is Vippayutta because there is no suspicion of their being Sampayutta. We don't say there is Vippayutta condition between Rūpa and Rūpa, although they are really Vippayutta. With regard to Vippayutta we take Nāma on the one hand and Rūpa on the other.

Atthi Paccaya

Number 21 is Atthi Paccaya. 'Atthi' means existing. It is compared to the earth or Mount Meru, the same. When the earth is existing, we survive on this earth. The trees also survive on the earth. Mount Meru is the same or we can just say it is a big mountain. A big mountain serves as a support. Also when it is existing, it helps beings, trees and others to exist. Atthi condition is presence. The conditioning states of Atthi condition must be present along with those that are conditioned. Sometimes it is affiliated with Sahajāta. Sometimes it is with Purejāta. Sometimes it is with Pacchājāta. Sometimes it is with Āhāra and so on.

Natthi Paccaya

Number 22 is Natthi Paccaya. It is the opposite of Atthi Paccaya. It is compared to a flame that has ceased, that has blown out. When the flame is blown out, there is darkness. The flame that goes out, the flame that ceases serves as a condition for darkness to arise. Actually Natthi is the same as Anantara. The conditioning states and the conditioned states do not exist at the same moment. They belong to different

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moments.

Vigata Paccaya

Number 23 is Vigata Paccaya, disappearance condition. It is compared to the disappearance of the sun at night. When the sun goes down, there is darkness. The disappearance of the sun makes it possible for darkness to arise. Vigata is also the same as Anantara.

Avigata Paccaya

The last one is Avigata Paccaya, non-disappearance condition. It is the opposite of Vigata Paccaya. That means existing. So it is the same as number 21, Atthi Paccaya. It is compared to the ocean where fish delight. That means so long as there is an ocean, then the fish can live in the ocean. It serves as their place, as their domain while it is existing. When the ocean dries up, it is no longer a place for fish to live.

Now we come to the end of the 24 conditions. Although there are 24, actually there are how many? Samanantara Paccaya is the same as Anantara Paccaya. Vigata Paccaya is the same as Natthi Paccaya. 23 is the same as 22. 24 (Avigata Paccaya) is the same as 21 (Atthi Paccaya). So there are only 21 conditions actually.

In order to understand the conditioning states and the conditioned states of these you have to be very familiar with the preceding chapters. If you are not quite familiar with these chapters, then you will be quite confused.

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Application of Conditions

Now we will go to the *Manual* (see CMA, VIII, §12, p.305). Section twelve states just the 24 modes of relationship in regard to mind and matter, mind-matter and so on. First it is like a table of contents.

“In six ways mind is a condition for mind.” (CMA, VIII, §12, p.305)

Mind to mind — how many conditions are there? There are six conditions. We will find out the six later. So for mind to mind there are six conditions.

“In five ways mind is a condition for mind-and-matter.” (CMA, VIII, §12, p.305)

That means mind to mind and matter. How many conditions are there? There are five conditions.

“Again, mind is a condition in one way for matter, ...” (CMA, VIII, §12, p.305)

So for mind to matter there is one condition.

“... and matter in one way for mind.” (CMA, VIII, §12, p.305)

That means matter to mind — one.

“In two ways concepts and mind-and-matter are a condition for mind.” (CMA, VIII, §12, p.305)

That means concepts, mind and matter to mind.

The last one —

“In nine ways the dyad — mind-and-matter — is a condition for mind-and-matter.” (CMA, VIII, §12, p.305)

Here for mind and matter to mind and matter there are

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nine conditions. They will be explained in detail.

Let us go back again. Mind to mind there are how many ways? There are six ways mind relates to mind. Mind to mind and matter in how many ways do they relate? Mind relates to mind and matter in five ways. Mind relates to matter in how many ways? Mind relates to matter in only one way. Matter relates to mind in how many ways? Matter relates to mind in one way only. Concept, mind and matter relate to mind in how many ways? Concept, mind and matter relate to mind in two ways. Mind and matter relate to mind and matter in how many ways? They relate in nine ways.

Now (see CMA, VIII, §13, p.305) —

“In six ways mind is a condition for mind:” (CMA, VIII, §13, p.305)

(1) Mind to Mind

“Consciousness and mental factors that immediately cease are a condition for present consciousness and mental factors by way of proximity (Anantara), contiguity (Samanantara), absence (Natthi), and disappearance (Vigata).” (CMA, VIII, §13, p.305)

They are always together — Anantara, Samanantara, Natthi and Vigata. When there is Vigata, There are also these other conditions.

In order to explain Anantara what will we use? We may use the diagram of Vīthi (see CMA, IV, Table 4.1, p.155). You already know that. In one thought process the previous one is Anantara condition and the succeeding one is the conditioned state of Anantara. Pañcadvārāvajjana is Anantara Condition and eye-consciousness is conditioned state. Eye-consciousness

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is Anantara condition and receiving consciousness is conditioned state. Receiving consciousness is Anantara condition and investigating consciousness is conditioned state and so on. When there is Anantara, there is also Samanantara, Natthi and Vigata.

“These two conditions apply to the relationship between the citta and cetasikas ceasing at any given moment and the citta and cetasikas that arise in immediate succession.” (CMA, VIII, Guide to §13, p.306)

This condition is between Cittas and Cetasikas.

“The citta and cetasikas that have just ceased are the conditioning states; the citta and cetasikas that arise immediately afterwards are the conditioned states. The death consciousness of an Arahant, however, does not function as proximity or contiguity condition, since it is not followed by any other citta.” (CMA, VIII, Guide to §13, p.306)

Absence condition and disappearance condition — they are the same.

Now the next paragraph —

“Preceding javanas are a condition for subsequent javanas by way of repetition (Āsevana).” (CMA, VIII, §13, p.305)

Preceding Javanas are a condition for subsequent Javanas. As I said before, first Javana is conditioning, second Javana is conditioned; second Javana is conditioning, third Javana is conditioned, and so on. Sixth Javana is conditioning, seven Javana is conditioned. The first Javana is only conditioning, not conditioned. The seventh Javana is only conditioned but not conditioning.

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“Repetition condition is a condition where the conditioning mental states cause the conditioned states, mental phenomena similar to itself, to arise with increased power and efficiency after it has ceased.” (CMA, VIII, Guide to §13, p.306)

Because they belong to the same genus they can impart this power or efficiency to the succeeding Cittas and Cetasikas. It is by repetition.

“The conditioning states in this relation are solely mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the javana process except the last javana, insofar as they serve as a condition for mental phenomena having the same kammic quality (That means Kusala, Akusala and Kiriya.) in the following javana moment. The latter are the conditioned states in this relation.” (CMA, VIII, Guide to §13, p.306)

“Although the four supramundane path (Magga) cittas are wholesome javanas, they do not become the conditioning states of repetition condition because they are followed by fruition (Phala) cittas, ...” (CMA, VIII, Guide to §13, p.306)

They are not of the same genus. The Magga, Path types of consciousness are Kusala. The Phala, Fruition types of consciousness are Vipāka. Since they are not of the same genus, Magga Citta cannot be the Āsevana condition for Phala Citta. There is no Āsevana condition between Magga and Phala because they do not belong to the same genus.

“Although the four supramundane path cittas are wholesome javanas, they do not become the conditioning states of repetition condition because they are followed by fruition cittas, which are resultants, and thus the repetition essential to this relation is lacking. And though fruition cittas can occur in succession in a javana process, ...” (CMA, VIII, Guide to §13, p.306)

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When a person enters into Phala-samāpatti, there can be thousands and thousands of moments of Phala. Can there be Āsevana condition between one Phala moment and another Phala moment? No, because they are resultants.

“... because they are resultants they do not meet the full definition of the conditioning states in repetition condition.”
(CMA, VIII, Guide to §13, p.307)

Because they are resultants they have no power to impart power and efficiency to the succeeding Cittas. And they themselves cannot take any increased power or efficiency from the preceding Cittas. Although they are Phala Cittas, they are still Vipāka Cittas, and so they are something like inactive.

“However, the triple-rooted sense-sphere wholesome cittas which immediately precede the path cittas are conditioning states and the latter are conditioned states in the repetition condition.” (CMA, VIII, Guide to §13, p.307)

Let us take the Jhāna process. In the Jhāna thought process there are what Cittas? There are Parikamma, Upacāra, Anuloma, Gotrabhū and Jhāna. Parikamma, Upacāra, Anuloma and Gotrabhū are Kāmāvacara Javanas. Jhāna is Rūpāvacara Javana. It is said that there is Āsevana condition. For the Supramundane in the Path thought process there are Parikamma, Upacāra, Anuloma, Gotrabhū and Path consciousness. Parikamma is related to Upacāra, Upacāra is related to Anuloma, Anuloma is related to Gotrabhū, Gotrabhū is related to Magga by way of repetition condition, Āsevana condition.

“... the triple-rooted sense-sphere wholesome cittas ...”
(CMA, VIII, Guide to §13, p.307)

That means those that are accompanied by three roots functioning as Parikamma and so on.

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“... which immediately precede the path cittas are conditioning states and the latter are conditioned states in the repetition condition.” (CMA, VIII, Guide to §13, p.307)

Parikamma, Upacāra, Anuloma and Gotrabhū belong to Kāmāvacara. But Magga belongs to Supramundane. They belong to different Bhūmi, different realms, but they are still of the same genus, Kusala Cittas. That is why there is Āsevana, repetition.

Sampayutta or association condition, I have already explained.

“Association condition is a condition where a mental state, the conditioning state, causes other mental states, the conditioned states, to arise and be associated in an inseparable group characterized by its members having a common arising and cessation, a common object, and a common physical base (see CMA, II, §1, p.76). This condition obtains between any citta or cetasika as the conditioning state and all the other mental phenomena in the same unit of consciousness as the conditioned states.” (CMA, VIII, Guide to §13, p.307)

You can pick up the first Akusala Citta. It is accompanied by how many Cetasikas? It is accompanied by 19 Cetasikas. Following this — “This condition obtains between any Citta or Cetasika as the conditioning state” — if you take the Citta as the conditioning state, then the Cetasikas are the conditioned states. If you take one Cetasika as the conditioning state, the Citta and other Cetasikas are the conditioned states. The association condition can be obtained between Citta and Cetasikas arising at the same moment. Conascent consciousness and mental factors are a condition for one another by way of association. They must arise at the same time. They are a condition for each other by way of association. So Sampayutta and Aññamañña go together.

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We have how many conditions for mind to mind? There are six conditions for mind to mind. They are Anantara, Samanantara, Natthi, Vigata, Āsevana and Sampayutta. In English they are proximity, contiguity, absence, disappearance, repetition and association. These six conditions are mind to mind condition. The conditioning states are Cittas and Cetasikas and the conditioned states are also Cittas and Cetasikas. Mind to mind is related in six ways.

(2) Mind to Mind and Matter

The next one is mind to mind and matter or Nāma to Nāma and Rūpa. 'Mind to mind' means Nāma to Nāma. 'Mind to mind and matter' means Nāma to Nāma and Rūpa. The conditioning states must be Nāma only. But the conditioned states are Nāma and Rūpa. The first one is Hetu and then Jhānaṅga, Maggaṅga.

“Roots, jhāna factors, and path factors are a condition for conascent mind-and-matter ...” (CMA, VIII, §14, p.307)

That means mind and matter arising together.

“... by way of root, etc.” (CMA, VIII, §14, p.307)

This means by way of root condition, by way of Jhāna condition, by way of Magga condition.

Let us go to root condition. Let us consider the first Akusala Citta as an example of Hetu Paccaya. There is first Lobhamūla Citta, plus 19 Cetasikas, plus Cittaja-rūpa (That means Rūpa born of that Citta, Rūpa produced by that Citta). These three kinds of phenomena arise together — Lobhamūla Citta, 19 Cetasikas and Rūpa born of Citta. If you take Lobha as a conditioning state, then Lobhamūla Citta, plus 18 Cetasikas and Rūpa born of Citta are the conditioned states. If you take Moha (There is no Dosa here because it is first

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Lobhamūla Citta.) as a conditioning state, then Lobhamūla Citta, Cetasikas without Moha and Rūpa born of Citta are conditioned states. They are related that way by Hetu condition. Lobha and Moha serve as roots for this Citta, Cetasikas and Rūpa.

Let us go to Alobha, Adosa and Amoha. The first Kāmāvacara Kusala Citta has how many Cetasikas? It has 38 Cetasikas, but we take only fixed ones because Virati and Appamaññā arise sometimes and sometimes they don't and they just arise one at a time. So we leave them out. So there are 33 Cetasikas and Rūpa born of Citta. They arise together. Among the Cetasikas there are Alobha, Adosa and Amoha. If we take Alobha as a conditioning factor, then the first Kāmāvacara Kusala Citta, 32 Cetasikas (33 minus Alobha) and Rūpa born of Citta are the conditioned states. If we take Adosa as conditioning, then the others are conditioned states. If we take Amoha as conditioning, then the others are conditioned states.

Then first Kāmāvacara Vipāka Citta — now we want to deal with Rūpa born of Kamma. So we take the first Kāmāvacara Vipāka Citta, 33 Cetasikas and Kammaja-rūpa at Paṭisandhi. 'Kammaja-rūpa' means Rūpa born of Kamma at Paṭisandhi. There also if we take Alobha as conditioning, then the remaining are conditioned states. If we take Adosa as conditioning, then the remaining are the conditioned states. If we take Amoha as conditioning, then the remaining are the conditioned states. They are related that way. These are not exhaustive. They are just examples. You can take any one of the Sahetuka Cittas and find out what roots are arising with that Citta.

Here there is no example for Dosa. If you want to give example of Dosa, then you must pick up Dosamūla Citta. That is why it is very important that you are familiar with the

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Cittas, Cetasikas and so on. That is the Hetu condition or Hetu relationship.

You are attached to something. That is actual experience. For example, let us say, there is something beautiful here and I am attached to that. There is Lobha in my mind. Lobha is Hetu condition; then Citta, other Cetasikas and Rūpa born of Citta are conditioned states. If I take Moha as a condition, the others are the conditioned states. When you are angry, then anger is the conditioning state and Citta, other Cetasikas and Rūpa born of Citta are conditioned states. You can explain the relationship that way. This is Hetu.

Then there is Jhāna. You know Jhāna factors — Vitakka, Vicāra, Pīti, Vedanā and Ekaggatā. Let us take first Lobhamūla Citta again. There are Citta, 19 Cetasikas and Rūpa born of Citta. There are Vitakka, Vicāra, Pīti, Vedanā and Ekaggatā with first Lobhamūla Citta. We take Vitakka as Jhāna condition there. Then Lobhamūla Citta, 18 Cetasikas and Rūpa born of Citta are the conditioned states. If we pick up Vicāra as Jhāna condition, the others are conditioned states and so on and so on through Ekaggatā. If Ekaggatā is conditioning, the others are conditioned. Then the first Kāmāvacara Vipāka Citta, we have Vipāka Citta, 33 Cetasikas and Rūpa born of Kamma at Paṭisandhi. It is the same thing. If we take Vitakka as conditioning the others are conditioned. It is similar with Vicāra, Pīti, Vedanā and Ekaggatā. You can pick up Jhāna Cittas if you want to. The Jhāna factors can be obtained not only in Jhāna Cittas but in other Cittas as well.

Sādhū! Sādhū! Sādhū!

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Paṭṭhāna Conditionality

Today we begin with Magga. On page 312 of the CMA, path condition —

“Path condition is a condition where a conditioning state relates to the conditioned states by causing them to function as a means for reaching a particular destination.” (CMA, VIII, Guide to §14, p.312)

Magga means a road. These states are like a road. Using that road you reach your destination.

“The conditioning states in this relation are the twelve path factors, which reduce to nine cetasikas.” (CMA, VIII, Guide to §14, p.312)

You have to go back to chapter seven, section 17, page 272. There are given twelve path factors. They are the usual eight plus Micchā-diṭṭhi, Micchā-saṅkappa, Micchā-vāyāma, Micchā-samādhī. There are twelve, but according to ultimate reality there are only nine. There are said to be nine path factors, which are the conditioning states for this path condition.

“The four wrong path factors are the means for reaching the woeful destinations; the eight right path factors are the means for reaching the blissful destinations and Nibbāna.” (CMA, VIII, Guide to §14, p.312)

The usual eight are the means for reaching blissful destinations and for reaching Nibbāna; the four wrong factors are the means for reaching woeful states. So they are called path.

“The conditioned states are all cittas except the 18 that are rootless, the associated cetasikas, and the conascent

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material phenomena.” (CMA, VIII, Guide to §14, p.312)

What are the conditioning states of this condition? The conditioning states are the nine path factors. What are the conditioned states of this condition? All Cittas, except the 18 that are rootless, are the conditioned states. You have to go back to page 276 of the CMA.

“The jhāna factors are not found in the fivefold sense consciousness, the powers in those (kinds of consciousness) that are without energy, or the path factors in those that are rootless.” (CMA, VII, §22, p.276)

Some path factors arise with some kinds of rootless consciousness. But when they arise with rootless consciousness, they are not called path factors. That is why the 18 rootless Cittas are to be excluded from the conditioned states.

“While the path factors in the resultant and functional cittas (That means Vipāka and Kiriya Cittas) do not lead to any destinations, they are still classed as path factors because, considered abstractly in their own nature, they are identical with those capable of leading to different destinations.” (CMA, VIII, Guide to §14, p.312)

They are identical with those that lead to woeful destinations or happy destinations. So they are called path factors.

In order to show the relationship of this condition we have to pick some Citta. First we will pick up the first Lobhamūla Citta. With first Lobhamūla Citta there are how many Cetasikas? There are 19 Cetasikas. So there are Lobhamūla Citta, 19 Cetasikas and Rūpa born of Citta. Among them we take Vitakka as conditioning factor. Is Vitakka among the path factors? Micchā-saṅkappa (wrong thought) is a path factor. We take Vitakka as conditioning factor and the others are conditioned states. In this group Vitakka is related to the Lobhamūla Citta, plus 18 Cetasikas, plus Rūpa born of Citta by

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way of path condition.

There is Viriya also. If we pick up Viriya as the conditioning factor, then Lobhamūla Citta, 18 Cetasikas and Rūpa born of Citta are conditioned factors. They are related by way of path condition.

Also there is Ekaggatā arising with first Lobhamūla Citta. We take Ekaggatā as conditioning factor and Citta, 18 Cetasikas and Rūpa born of Citta as conditioned factors.

Then we pick up Diṭṭhi because there is Diṭṭhi with first Lobhamūla Citta. We take Diṭṭhi, wrong view, as conditioning factor. Citta, 18 Cetasikas and Rūpa born of Citta are the conditioned states. They are related by way of path.

Next we take Kāmāvacara Vipāka Citta. With this Vipāka Citta 33 Cetasikas arise. Among them there is Paññā and so on. So there is Kāmāvacara Vipāka Citta, 33 Cetasikas and Kammaja-rūpa at Paṭisandhi (Rūpa born of Kamma at the moment of Paṭisandhi, at the moment of relinking). At the moment of Paṭisandhi for human beings what arises? Paṭisandhi means what? Paṭisandhi is resultant consciousness; we take Paṭisandhi Citta, Cetasikas and Rūpa born of Kamma. We take the first Kāmāvacara Vipāka Citta, 33 Cetasikas and Rūpa born of Kamma at the moment of Paṭisandhi as an example. At that time Paññā or Amoha arises with first Kāmāvacara Vipāka Citta. First Kāmāvacara Vipāka Citta is accompanied by Ñāṇa or Amoha. That Ñāṇa, Paññā or Amoha is among the path factors. What is the name of that path factor? The name of that path factor is Sammā-diṭṭhi or right understanding. We take Paññā as the conditioning factor and the first Kāmāvacara Vipāka Citta, 32 Cetasikas and Rūpa born of Kamma as the conditioned states. Paññā is related to first Kāmāvacara Vipāka Citta, 32 Cetasikas and Rūpa born of

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Kamma by way of path condition. We explain that they are related by way of path condition. Similarly related are Vitakka, Viriya, Sati and Ekaggatā because they arise also with first Kāmāvacara Vipāka Citta.

We can take Vitakka as conditioning state. If Vitakka is conditioning state, then the conditioned states are first Kāmāvacara Vipāka Citta, 32 Cetasikas and Rūpa born of Kamma.

We can take Viriya as conditioning factor or Sati or Ekaggatā as conditioning factors. What is the path name of Vitakka? What is Vitakka among the nine path factors? It is Sammā-saṅkappa, right thought. What is Viriya? It is Sammā-vāyāma, right effort. What is Sati? It is Sammā-sati, right mindfulness. What is Ekaggatā? It is Sammā-samādhi.

In order to show or to explain the relationship we have to pick up some examples. If it is between Citta and Cetasika and so on, we have to pick up a Citta along with Cetasikas and then Rūpa caused by Citta or Kamma. Especially during lifetime, we pick up Rūpa born of Citta. This is path condition.

You can pick up any other Citta if you want to, if you can spend time, and explain similarly. You may pick any Citta that is not rootless. With rootless Cittas we cannot get path factors. You can pick up all the other Cittas, Cetasikas and then Rūpa born of Citta or born of Kamma. Then you can explain the relationship.

The next condition is Kamma condition. Please look at the CMA on page 312.

“This condition is of two kinds (There are two kinds of Kamma condition): 1. Conascent kamma condition (in Pāḷi,

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Sahajāta-kamma Paccaya) and 2. Asynchronous kamma condition (in Pāḷi, Nānākkhaṇika-kamma Paccaya).” (CMA, VIII, Guide to §14, p.312)

The first one is Sahajāta-kamma. That means arising together or existing together. For that condition the conditioning state and the conditioned state must be existing together.

The second one is called asynchronous Kamma. That means different time, different time Kamma condition. Here the conditioning state and conditioned states belong to different times. The conditioning state may belong to present time, then if that is so, the conditioned states belong to future time. If the conditioning states belong to the past time, then the conditioned states may belong to the present time. So they are not conascent. They do not arise together at the same time. They arise at different times.

That is the difference between these two Kamma conditions. The first one is Sahajāta-kamma. The second one is called Nānākkhaṇika-kamma. ‘Nānā’ means different and ‘Khaṇa’ means moment, so the meaning is different times.

“In the conascent kamma condition, the conditioning states are the volitions (cetanā) in the 89 cittas.” (CMA, VIII, Guide to §14, p.312)

You know Cetanā. Cetanā arises with all 89 types of Citta. That Cetanā or those 89 Cetanās are the conditioning state in this Sahajāta-kamma condition.

“The conditioned states are the citta and cetasikas associated with those volitions and the conascent material phenomena.” (CMA, VIII, Guide to §14, p.312)

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The conditioned states are Cittas, Cetasikas (excluding Cetanā), Rūpa born of Kamma and Rūpa born of Citta.

Whenever you find the expression conascent material phenomena, you must understand it to mean two things. At the moment of Paṭisandhi it is Rūpa born of Kamma and during life it is Rūpa born of Citta. The author himself will define that word later on. We do not wait until that page. We need to understand this right here.

‘Conascent material phenomena’ means

- Rūpa born of Kamma at the moment of Paṭisandhi, and
- Rūpa born of Citta during life.

“Volition here functions as a conascent kamma condition by causing its concomitants to perform their respective tasks ...” (CMA, VIII, Guide to §14, p.312)

You know Cetanā is like a chief pupil doing its own functions and urging others to function as well. Cetanā is like that.

“Cetanā here functions as a conascent kamma condition by causing its concomitants to perform their respective tasks and by arousing the appropriate kinds of material phenomena simultaneously with its own arising.” (CMA, VIII, Guide to §14, p.312)

As soon as it arises, it arouses the appropriate kinds of material phenomena. That means Rūpa born of Citta.

What Citta can we take as an example? Since Cetanā arises with all 89 Cittas, we can take any one of them. Let us take the first Lobhamūla Citta. Because it is the first Citta we will take it again and again. The first Lobhamūla Citta is

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accompanied by 19 Cetasikas and Rūpa born of Citta. Among the 19 Cetasikas there is Cetanā. We take Cetanā as the conditioning factor, the conditioning state. Then the others, (That means Lobhamūla Citta, 18 Cetasikas and Rūpa born of Citta.) are the conditioned states. They are related by way of conascent Kamma.

Next we go to Rūpa born of Kamma. We pick up the first Vipāka Kāmāvacara Citta because that Citta functions as a Paṭisandhi Citta. There are 33 Cetasikas and Rūpa born of Kamma at the moment of relinking or Paṭisandhi. There also we take Cetanā as conditioning state. So the others (first Kāmāvacara Vipāka Citta, 32 Cetasikas and Rūpa born of Kamma) are the conditioned states. Cetanā is related to first Vipāka Kāmāvacara Citta and others by way of conascent Kamma condition. We cannot just say Kamma condition because the other might come in, that is, the asynchronous Kamma condition. Here we say the conascent Kamma condition has arisen. You can pick up any consciousness here. Cetanā that arises with any Citta is a conascent Kamma condition for its concomitant Cittas and Cetasikas and Rūpa born of Citta or Rūpa born of Kamma. That depends on which type of consciousness you pick up.

With Nānākkhaṇika-kamma it is a little complicated. In the asynchronous Kamma condition there is a temporal gap between the conditioning state and the conditioned state. That means there is a time gap between the conditioning state and the conditioned state. You did Kamma in the past and you are reborn as a human being here. It may be many, many years before you get this result. There is a time gap between the conditioning state and the conditioned state. The conditioning state in this relationship is a wholesome or an unwholesome Cetanā in the past or you can just say Kamma. Conditioning state here is past Kamma. 'Past Kamma' means past Cetanā, past volition. The conditioned states are the resultant Cittas, Vipāka Cittas, their Cetasikas and material phenomena born of

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Kamma both at Paṭisandhi and during the course of existence. Here Rūpa born of Kamma is to be taken at both times, both at Paṭisandhi and during life or the course of existence.

“The conditioning force here is the ability of such volition to generate the appropriate resultant mental states and kamma-born materiality.” (CMA, VIII, Guide to §14, p.312)

You know that Kamma is Cetanā. Cetanā is a Cetasika. As a Cetasika, it arises and disappears. When it disappears, it leaves in the continuum some kind of power to give results. That power is not ultimate reality. That is why we cannot say that power is here or there, existing or not. Cetanā has that power. Cetanā has the ability to cause results to appear. That ability Cetanā invests in the continuum of that person. When the conditions are favorable, then the results arise. This is what we call asynchronous Kamma condition. Cetanā when it is asynchronous Kamma condition arises and disappears. When it disappears, it leaves something in the continuum of that person. That something matures into results when the conditions necessary for its maturing are met with.

“This conditional relation also obtains between a path consciousness and its fruition.” (CMA, VIII, Guide to §14, p.312)

Between Magga and Phala we can also get this condition.

This asynchronous Kamma condition is the Kamma we are very familiar with, Kamma and its results. You studied Kamma and its results in the fifth chapter. If you want to explain this condition and if you do not remember, you have to go back to the fifth chapter and read the section on Kamma — which Kamma produces which results.

The first one is past first Lobhamūla Citta. It is not so

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difficult yet. Cetanā is in past first Lobhamūla Citta. Here since the conditioning state is Cetanā, we do not pick up Lobhamūla Citta alone, but we pick up Cetanā concomitant with past Lobhamūla Citta. Suppose we did some Kamma with Lobhamūla Citta in the past. That Kamma or that Cetanā is here conditioning factor.

The conditioned factors are what? At Paṭisandhi since that is Lobhamūla, an Akusala Citta, its results are Akusala-vipāka. So we get Akusala-vipāka Santīraṇa accompanied by Upekkhā, ten Cetasikas and Rūpa born of Kamma as the result. Here Cetanā with past Lobhamūla Citta is conditioning state and Akusala-vipāka Santīraṇa, ten Cetasikas and Rūpa born of Kamma are conditioned states. But they are not all. That is only at the moment of Paṭisandhi.

During lifetime also Cetanā in past Lobhamūla Citta produces some results. They are what? They are Akusala-vipāka Cittas. You see something that you do not want to see. You hear something that you don't want to hear and so on. When you see something you don't want to see, what arises in your mind? Eye-consciousness, which is the result of Akusala, arises in your mind. So Akusala-vipāka Citta and Cetasikas arise. During lifetime seven Akusala-vipāka Cittas and Cetasikas and also undesirable Rūpa born of Kamma arise. Whatever undesirable Rūpa born of Kamma that arises in your body, it is the result of the past Cetanā in Lobhamūla Citta in this case. So here Cetanā is related to all three conditioned factors at Paṭisandhi and at Pavatti. Cetanā in past Lobhamūla Citta is related to Akusala-vipāka Santīraṇa and so on by asynchronous Kamma or Nānākkhaṇika-kamma, by way of different time Kamma. Then you can pick up second Lobhamūla Citta or all twelve Akusala Cittas.

Next we go to Kusala, Kāmāvacara Sobhana Kusala. I don't know whether you remember that Kāmāvacara Sobhana

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Kusala Kamma is divided into two roots and three roots. And then again it is divided into Ukkaṭṭha and Omaka. How are they translated? Please look at page 214 of the CMA.

“Therein, superior wholesome kamma accompanied by three roots produces rebirth-linking similarly accompanied by three roots, ...” and so on. Then there is “Wholesome kamma of an inferior grade accompanied by three roots, ...” (CMA, V, §29, p.214)

So there is wholesome Kamma that is superior and inferior, and two roots and three roots. The first, the second, the fifth and the sixth Kāmāvacara Sobhana Kusala Cittas are accompanied by Ñāṇa. They are accompanied by knowledge. So are they with two roots or three roots? They have three roots. Suppose they are superior here, Ukkaṭṭha. As superior, Ukkaṭṭha Cetanā, of the past, this is the only Kamma that can give three-root relinking result, that is, four three-root Mahāvipāka Cittas, Cetasikas and Kammaja-rūpa at Paṭisandhi. Cetanā in the past of the first, second, fifth and sixth Kāmāvacara Kusala Cittas are related to eight Kāmāvacara Sobhana Vipāka Cittas, eight Ahetuka Kusala Vipāka Cittas, Cetasikas and Rūpa born of Kamma in life by way of asynchronous Kamma. Here Cetanā in first, second, fifth and sixth Kāmāvacara Kusala Cittas is conditioning state and the others are conditioned states. In order to understand this you have to be familiar with the section on Kamma in the fifth chapter.

Then first, second, fifth and sixth Kāmāvacara Sobhana Kusala Cittas can be inferior. When they are inferior, their results are not as many as those of superior. When Kāmāvacara Sobhana Kusala first, second, fifth and sixth Cittas of inferior grade arise as conditioning states, then four Kāmāvacara Vipāka Cittas without Ñāṇa, Cetasikas, and Rūpa born of Kamma at Paṭisandhi moment are the conditioned states. When these same four inferior three-root Kāmāvacara Sobhana Cittas arise during life as conditioning states, then four two-root Kāmāvacara Sobhana Vipāka Cittas, eight

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Kāmāvacara Ahetuka-vipāka Cittas, Cetasikas, desirable Rūpa born of Kamma during life are the conditioned states. In order to understand the conditioning states and conditioned states you have to remember the fifth chapter.

Then there is Cetanā in the past third, fourth, seventh and eighth Kāmāvacara Sobhana Kusala Cittas of superior grade. They give the same results as the first, second, fifth and sixth Kāmāvacara Sobhana Kusala Cittas of inferior grade.

Next there is Cetanā in the past third, fourth, seventh and eighth Kāmāvacara Sobhana Kusala Cittas of inferior grade. They give very few results — Kusala-vipāka Upekkhā Santīraṇa Citta, Cetasikas and Rūpa born of Kamma at Paṭisandhi and at Pavatti eight Ahetuka Kusala-vipāka Cittas, Cetasikas and desirable Rūpa born of Kamma.

Cetanā in Akusala Citta gives Akusala Paṭisandhi Citta, Cetasikas and Rūpa born of Kamma, and during life Akusala-vipāka and undesirable Rūpa born of Kamma. Cetanā in Kusala Cittas gives eight Kāmāvacara Sobhana Vipāka Cittas and eight Kusala-vipāka Cittas from Ahetuka, Cetasikas and then Rūpa born of Kamma as result. That's all.

Let's go to first Rūpāvacara Kusala Citta. Cetanā in first Rūpāvacara Kusala Citta is related to first Rūpāvacara Vipāka Citta, 33 Cetasikas and Rūpa born of Kamma both at Paṭisandhi and at Pavatti, both at relinking and during life. They are related by way of asynchronous Kamma. A person gets first Jhāna, let us say. That first Jhāna Rūpāvacara Kusala Citta is accompanied by Cetanā. Cetanā arising with first Rūpāvacara Jhāna Kusala Citta is related to first Rūpāvacara Vipāka Citta, 33 Cetasikas and Kammaja-rūpa. That means he dies with first Rūpāvacara Jhāna intact and he is reborn in the Brahma world. There at the moment of Paṭisandhi first

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Rūpāvacara Vipāka Citta arises along with 33 Cetasikas and Rūpa born of Kamma. Cetanā accompanying the first Rūpāvacara Kusala Citta is related to first Rūpāvacara Vipāka Citta, Cetasikas and Rūpa born of Kamma by way of asynchronous Kamma. The Cetanā arises a long time before the Rūpāvacara Vipāka arises. So there is a time gap between the conditioning state and the conditioned state.

Then for Asañña-satta, mindless beings — people are born as mindless beings after they get fifth Jhāna. They get fifth Jhāna and they develop it in a special way. That means there is disgust toward mind. They develop fifth Jhāna in this special way. Suppose they die with that fifth Jhāna intact. They are reborn as mindless beings. Since they are mindless beings, there are no Cittas or Cetasikas. There is only Rūpa born of Kamma. In this case Cetanā concomitant with fifth Rūpāvacara Kusala Citta is related to Rūpa born of Kamma in the realm of mindless beings by way of asynchronous Kamma.

Then Arūpāvacara — Cetanā in the first Kusala Arūpāvacara Citta is related to first Arūpāvacara Vipāka Citta plus Cetasikas by way of asynchronous Kamma. That means a person gets Arūpāvacara Jhāna in this life. In that Kusala Arūpāvacara Citta there is Cetanā. That Cetanā is the conditioning state. The result of that Cetanā here is first Arūpāvacara Vipāka Citta and Cetasikas. There is no Rūpa. They are the conditioned states. The conditioning state and the conditioned states are related by different time Kamma, or Nānākkhaṇika Kamma, or asynchronous Kamma.

Then there is the condition between Magga and Phala. That is an immediate result, but still they belong to different moments. Magga is one moment Phala is next moment. They are not at the same time as in conascent Kamma. They belong to Nānākkhaṇika Kamma, asynchronous Kamma. Although there is no time gap between Magga and Phala, still they

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belong to different moments. Cetanā concomitant with first Magga Citta is related to first Phala Citta plus Cetasikas by way of asynchronous Kamma. There is Kamma relationship between Magga and Phala. You have to explain asynchronous Kamma in this way.

You may pick up an Akusala or Kusala Citta and the corresponding results — corresponding resultant consciousness both at Paṭisandhi and at Pavatti or during life, and also Rūpa born of Kamma.

The next condition explained here is result or Vipāka condition.

“Vipāka condition is a condition where a conditioning state makes the conditioned states that arise together with it be as passive, effortless and quiescent as itself.” (CMA, VIII, Guide to §14, p.313)

Vipāka means result. Since it is a result, it is inactive. So it is passive. It has no activity. The conditioning states in this relation are the resultant Cittas and Cetasikas. Since the name is Vipāka, we take Vipāka Cittas to be the conditioning states of this condition.

“The conditioning states in this relation are the resultant cittas and cetasikas.” (CMA, VIII, Guide to §14, p.313)

“The conditioned states are those same resultants with respect to each other and the conascent material phenomena.” (CMA, VIII, Guide to §14, p.313)

So the conditioned states are these Vipāka Cittas, Cetasikas and conascent material phenomena, Rūpa arising together with these Cittas, Rūpa born of Kamma as well as Rūpa born of Citta.

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“Since resultants are produced from the maturing of kamma, they are not active but passive and quiescent. Thus in the mind of a person in deep sleep, the resultant bhavaṅga consciousness arises and passes away in constant succession, yet during this time no efforts are made for action by body, speech, or mind (We are passive when we are asleep.) and there is not even distinct awareness of an object. Similarly, in the five-door cognitive process (seeing thought process and so on), the resultant cittas do not make an exertion to know their object. It is only in the javana phase that effort is made to clearly cognize the object, and again it is only in the javana phase that actions are performed.” (CMA, VIII, Guide to §14, p.313)

In the seeing thought process there are Pañcadvārāvajjana, Cakkhu-viññāṇa, Sampatiçchana, Santīraṇa, and so on. Cakkhu-viññāṇa, Sampatiçchana and Santīraṇa are resultant Cittas. Since they are resultant Cittas, they are inactive. They have no action. So they just see the object or they just accept the object that is presented to them. Only at the moment of Javanas is the object fully experienced. This condition is between Vipāka Cittas, Cetasikas and Rūpas.

We will pick up first Arūpāvacara Vipāka Citta plus thirty Cetasikas. Here we want to show the Vipāka relationship between Nāma only, not between Nāma and Nāma-rūpa. So we pick up Arūpāvacara Vipāka Citta here. With the first Arūpāvacara Vipāka Citta thirty Cetasikas arise. These thirty Cetasikas are Vedanā, Saññā and the others are called Saṅkhāra. When describing Vipāka condition and also other conditions like Sahajāta in the Paṭṭhāna, the word ‘Khandha’ is used. We follow that usage here. When Arūpāvacara Vipāka Citta and Cetasikas arise, how many Khandhas are there? Vipāka Citta is consciousness aggregate (Viññāṇakkhandha). Thirty Cetasikas are Vedanākkhandha, Saññākkhandha and Saṅkhārakkhandha. So there are four mental aggregates. Viññāṇakkhandha, Vedanākkhandha, Saññākkhandha and Saṅkhārakkhandha arise together. We pick up one Khandha as conditioning and the remaining three Khandhas as conditioned. So first Arūpāvacara Vipāka Citta is conditioning

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state and the thirty Cetasikas are the conditioned states. They are related by way of Vipāka. Here Vipāka is not giving results; they themselves are results. They are inactive. The conditioning state influences its conditioned states with inaction. Here we take one as conditioning and the other three as conditioned.

Then we may take three Khandhas as conditioning and one Khandha as conditioned. That means Vedanā, Saññā and Saṅkhāra are conditioning and Viññāṇa (Citta) is conditioned state. We may also take two as conditioning states and two as conditioned states. We can take anything. Let us say that Vedanā and Saññā are conditioning and Viññāṇa and Saṅkhāra are conditioned. We can take any two of them. So we may take one to three, three to one, two to two. That is the formula. That is between Nāma and Nāma.

Now we will look at the condition between Nāma and Nāma-rūpa. Let us look at the first Kāmāvacara Sobhana Vipāka Citta. There are 33 Cetasikas accompanying that Citta and Rūpa born of Kamma at the moment of Paṭisandhi. At the moment of Paṭisandhi there is Kāmāvacara Sobhana Vipāka Citta, 33 Cetasikas and Rūpa born of Kamma. For human beings there are thirty Rūpas. There are three groups with thirty Rūpas. What are those three groups? They are:

- body-decad (Kāya-dasaka),
- sex-decad (Bhāva-dasaka), and
- heart-decad (Hadaya-dasaka).

It's OK. I just want to alert you to the thirty Rūpas. You go back to the sixth chapter and find out which are the thirty. There we take one Khandha as conditioning and the other three Khandhas plus Rūpa as conditioned. Rūpa must always be on the conditioned side. It cannot be conditioning. One to three plus Rūpa, three to one plus Rūpa, two to two plus Rūpa is the formula. If it is at the moment of Paṭisandhi, it is

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Kammaja-rūpa.

Now we come to Rūpa born of Citta. There is first Kāmāvacara Sobhana Vipāka Citta, 33 Cetasikas and Rūpa born of Citta at Pavatti. 'Pavatti' means during life, during the course of existence. Here we pick up one aggregate as conditioning and the three others and Rūpa born of Citta as conditioned. We may take three Khandhas as conditioning and one Khandha plus Rūpa as conditioned. Or we may take two Khandhas as conditioning and two Khandhas plus Rūpa as conditioned. They are related by way of Vipāka (result) condition. Both are results and they arise at the same time. Arising at the same time, one aggregate or more acts as conditioning and others act as conditioned and so on. They act like this. Both the conditioning and conditioned factors are inactive phenomena. This is Vipāka condition.

(3) Mind to Matter

The next is mind to matter. Do you remember the different kinds of relationships? There is mind to mind; mind to mind and matter; mind to matter; matter to mind; Paññatti, mind and matter to mind; mind and matter to mind and matter⁵. So now we come to mind to matter. For mind to matter there is only one condition.

"Only in one way is mind a condition for matter: Subsequent consciousness and mental factors are a condition for this preceding (material) body by way of postnascence." (CMA, VIII, §15, p.313)

'Pacchā' means later. 'Jāta' means arisen. 'Pacchājāta' means arisen later. That means the conditioning states arise later and the conditioned state arose earlier. At that moment

5 Also see Fundamental Abhidhamma, Dr.Nandamālābhivamsa, Third edition April 2010, page 203, Table 7.3: 7 ways of relation. "... (4) Matter to Matter ... (7) Mind-Matter, Nibbāna and Paññatti to Mind."

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they are conascent. They exist at the same time.

Let us say, there is some Rūpa, a visible object. Visible object arises and strikes at the mind so there is this thought process. Cakkhu-viññāṇa arises and the visible object is still there. The visible object arose before the arising of eye-consciousness. Eye-consciousness arises later. So it is Pacchājāta (postnascence) and it supports the Rūpa there. Actually it is better to take the eye-base than the visible object. So there is eye-base. Eye-base arose before the arising of seeing consciousness. When seeing consciousness arises, eye-base is still in existence. The seeing consciousness which arises later supports the eye-base to exist by way of postnascence condition. Postnascence means the conditioning state arises after the conditioned state.

“Postnascence condition is a condition where a conditioning state assists conditioned states that had arisen prior to itself by supporting and strengthening them. The conditioning states in this relation are subsequently arisen cittas and cetasikas (Cittas and Cetasikas which arise later), the conditioned states are the material phenomena (Rūpa) of the body born of all four causes (Kamma, Citta, Utu and Āhāra), ...” (CMA, VIII, Guide to §15, p.313)

These are the four causes, the four causes of Rūpa are Kamma, consciousness, temperature and nutriment.

“... which material phenomena had arisen along with preceding cittas.” (CMA, VIII, Guide to §15, p.313)

They arose with the preceding Cittas, but they are still existing when the Citta in question arises.

“This condition begins with the first bhavaṅga in relation to the material phenomena born of kamma at the

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moment of rebirth-linking.” (CMA, VIII, Guide to §15, p.313)

At the moment of Paṭisandhi what arises for a human being? Kāmāvacara Sobhana Vipāka Citta or Ahetuka Kusala Upekkhā Santīraṇa Citta along with Cetasikas and Rūpa born of Kamma arise at Paṭisandhi for human beings. The Rūpa born of Kamma arises at the moment of Paṭisandhi. When first Bhavaṅga arises, Rūpa born of Kamma is still there. Rūpa born of Kamma arose before the first Bhavaṅga arises. When first Bhavaṅga arises, Rūpa born of Kamma has reached its static phase or presence. You know the three phases are arising, presence and dissolution. It is in its second stage or static stage. So the first Bhavaṅga arises after Paṭisandhi. Bhavaṅga moments follow Paṭisandhi Citta. First Bhavaṅga arises after Paṭisandhi Citta. When first Bhavaṅga arises, it conditions or supports the Rūpa born of Kamma which has already arisen and which is existing at that moment. The first Bhavaṅga Citta is the conditioning state and the Rūpa, which arose earlier and is still existing at that time, is the conditioned state. This is mind to matter relationship. There is Citta and Cetasikas on one hand and Rūpa on the other.

Student: Is it the same moment or different moments?

Sayādaw: It is the same moment. When they are related, both are existent, both are existing, but they do not arise at the same moment. Rūpa born of Kamma arises earlier than first Bhavaṅga. Rūpa born of Kamma arises and goes on for 17 thought moments. So when first Bhavaṅga arises, it is in its second phase. They belong to Atthi. Atthi means existence. That means both conditioning state and conditioned state must be existent at the moment of the relationship. If any one of them is totally gone, there can be no Pacchājāta condition.

“Just as the rainwater that falls later promotes the growth and development of the already existing vegetation, ...”

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(CMA, VIII, Guide to §15, p.313)

So the vegetation was already there and then there is rainfall or rainwater. This rainwater supports the vegetation.

“... so the subsequently arisen mental states support the pre-arisen material phenomena so that they continue to produce similar material phenomena in succession.” (CMA, VIII, Guide to §15, p.313)

That means you come later and support what is already there. That is why it is called *Pacchājāta*, arisen later. It arises later and when it arises it supports what already has been there. That is mind to matter.

(4) Matter to Mind

The next is matter to mind. How many are in this relationship? There is only one.

“Only in one way is matter a condition for mind:” (CMA, VIII, §16, p.314)

There is only one condition.

What is it?

“The six bases during the course of existence (That means during life) are a condition for the seven elements of consciousness, ...” (CMA, VIII, §16, p.314)

Do you know the seven elements of consciousness? They are *Cakkhu-viññāṇa-dhātu*, *Sota-viññāṇa-dhātu*, *Ghāṇa-viññāṇa-dhātu*, *Jivhā-viññāṇa-dhātu*, *Kāya-viññāṇa-dhātu*, *Mano-dhātu*, *Mano-viññāṇa-dhātu*. You found those among the 18 *Dhātus* in the seventh chapter. The six bases during the course of existence are a condition for the seven elements of consciousness — that is one kind of this condition.

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“... and the five objects for the five processes of sense consciousness, by way of pre-nascence.” (CMA, VIII, §16, p.314)

That means arisen before. Purejāta condition has two varieties. Six bases during the course of existence are called what? They are called Vatthu-purejāta, base-prenascence. The five objects or the five processes are called object-prenascence, Ārammaṇa-purejāta. So there are two kinds of Purejāta. Here the conditioning states must have arisen before the conditioned states. And they must be existing at that moment. It is the opposite of Pacchājāta. Actually one must have arisen before the other. In the Pacchājāta condition, the conditioning state is the one which arises later. Here in the Purejāta condition the conditioning state is the one which arises before. So there are two kinds of Purejāta — Vatthu-purejāta and Ārammaṇa-purejāta.

Since it is called Vatthu-purejāta, the conditioning state must be Vatthus. How many Vatthus are there? There are six Vatthus — Cakkhu-vatthu, Sota, Ghāṇa, Jivhā, Kāya and Hadaya-vatthu (heart-base). Each of the six physical bases usually arise during the course of human existence, but Cakkhu-vatthu, Sota-vatthu and so on do not arise at the moment of Paṭisandhi. Cakkhu-vatthu arises later during the course of existence as a conditioning state by way of base-prenascence for the Citta and Cetasikas that take it as the material support for their arising.

Suppose there are Cakkhu-vatthu (Cakkhu-vatthu means eye-sensitivity) and Cakkhu-viññāṇa and the Cetasikas. When the seeing consciousness arises, Cakkhu-vatthu must be existing. Cakkhu-vatthu arose before Cakkhu-viññāṇa. When Cakkhu-viññāṇa arises, the Cakkhu-vatthu supports Cakkhu-viññāṇa by way of Vatthu-purejāta, by way of base-prenascence. The same is true for Sota-vatthu and so on.

“The heart-base is not a pre-nascence condition for the

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mental states at the moment of rebirth-linking, ..." (CMA, VIII, Guide to §16, p.314)

At the moment of Paṭisandhi there is heart-base and there is Vipāka Citta and Cetasikas. But it is not a prenatal condition because they arise together. It does not arise before. Since they arise together, there is no prenatal condition between heart-base and Paṭisandhi consciousness. So there is no prenatal condition between heart-base and Paṭisandhi Citta.

With first Bhavaṅga and heart-base, however, there can be prenatal condition because when the first Bhavaṅga arises, the heart-base is already there.

"The heart-base is not a prenatal condition for mental states at the moment of rebirth-linking, since on that occasion the heart-base and mental states arise simultaneously as co-arising and mutuality conditions. But the heart-base arisen at the rebirth moment becomes a prenatal condition for the first bhavaṅga citta immediately following the rebirth consciousness, ..." (CMA, VIII, Guide to §16, p.314)

There is rebirth-consciousness and then first Bhavaṅga. There is heart-base arising with rebirth-consciousness. At the moment of first Bhavaṅga heart-base has already arisen and it is already there. That heart-base is a conditioning state for first Bhavaṅga.

"... and thereafter it becomes a prenatal condition for all mind element and mind-consciousness element during the course of life." (CMA, VIII, Guide to §16, p.314)

During the course of life there are always the Hadaya-vatthu and the mind-element (Mano-dhātu) and the mind-consciousness-element (Mano-viññāṇa-dhātu) except seeing consciousness and so on. Whenever these Cittas arise, heart-base supports these Cittas by way of prenatal condition.

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In pre-nascence condition Rūpa is the conditioning state and Nāma is the conditioned state. Pre-nascence has two varieties — Vatthu-purejāta (base-prenascence) and Ārammaṇa-purejāta (object-prenascence).

Now we come to Ārammaṇa-purejāta.

“Each of the five sense objects is a conditioning state by way of object pre-nascence for the citta and cetasikas in a sense door cognitive process that takes it as object.” (CMA, VIII, Guide to §16, p.314)

Let us take visible object. Visible object arises and it strikes at the mind. Then there is past Bhavaṅga, vibrating Bhavaṅga, Pañcadvārāvajjana, Cakkhu-viññāṇa and so on. The visible object is a conditioning state for Pañcadvārāvajjana, Cakkhu-viññāṇa and so on by way of object-prenascence. It is object and it arose before Pañcadvārāvajjana, Cakkhu-viññāṇa and so on. It arose before and is still existing when Pañcadvārāvajjana and others arise. In that case visible object is the conditioning state. Pañcadvārāvajjana and so on are the conditioned states. They are related by way of Ārammaṇa-prenascence.

“In addition, all 18 types of concretely produced matter that have reached the stage of presence can become object pre-nascence condition for the cittas and cetasikas in a mind door process.” (CMA, VIII, Guide to §16, p.314)

The *Manual* says there are five objects for the five processes of sense-consciousness. It did not mention the Nipphanna-rūpa, the first 18 Rūpas. The other ten are not taken because they are not real ultimate reality. The 18 concrete Rūpas are taken. In addition all 18 types of concretely produced matter that have reached the stage of presence can become object-prenascence condition. According to the *Manual*, only five objects can be pre-nascence condition because it says five objects for the five processes of sense-consciousness. But actually not only these five material

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objects, but also the other Nipphanna-rūpas, the other concretely produced matter, can be pre-nascence condition. We have to understand here that not only the five objects are the pre-nascence condition for Cittas and Cetasikas. All 18 Nipphanna-rūpas, all 18 concretely produced matter, are the conditioned states in this relationship.

Let us take eye-sensitivity. Can you see the eye-sensitivity? No, you cannot see eye-sensitivity, but you can take eye-sensitivity as object. When you take your eye-sensitivity as object, there is a relationship between eye-sensitivity and your mind, your Cittas and Cetasikas. That relationship is also Ārammaṇa-purejāta (object-pre-nascence) condition. The same is true for ear-sensitivity and so on.

Not only in the five-sense-door thought process but also in Mano-dvāra thought process, Ārammaṇa-pre-nascence can be obtained. Whatever you take with your mind, not actually seeing with your eyes and hearing with your ears, but if you take something in your mind and you are attached to it or you have Kusala with regard to that object, then the Rūpa which you take as object is object-pre-nascence condition for your Cittas and Cetasikas. This is pre-nascence condition.

So we have post-nascence and pre-nascence condition. They are the opposites of each other. In these two conditions one must arise before the other. In the pre-nascence condition the conditioning state must arise before the conditioned states. But in the post-nascence condition the conditioning state must arise after the conditioned state. So they are opposites. Post-nascence condition is the relation of mind to matter and pre-nascence condition is the relation of matter to mind.

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(5) Paññatti, and Mind, and Matter to Mind

The next is Paññatti, and mind, and matter to mind. Paññatti, and mind, and matter must be conditioning states and mind is conditioned state.

“In two ways concepts and mind-and-matter are conditions for mind — namely, by way of object and decisive support.” (CMA, VIII, §17, p.315)

For Paññatti, and mind, and matter to mind there are two conditions. One is object condition. The second is decisive support.

“Therein, object is sixfold as visible form, etc.” (CMA, VIII, §17, p.315)

That's OK. The object condition is sixfold.

“But decisive support is threefold, namely, object decisive support, proximity decisive support, and natural decisive support.” (CMA, VIII, §17, p.315)

There are three kinds of Upanissaya, decisive support.

Now let us go to object condition.

“Object condition is a condition where a conditioning state, as object, causes other states, the conditioned states, to arise taking it as their object. The six classes of objects are the conditioning states in this relation, the corresponding cittas and cetasikas are the conditioned states.” (CMA, VIII, Guide to §17, p.315)

In Ārammaṇa condition everything is a conditioning state — Citta, Cetasika, Rūpa, Paññatti and Nibbāna. Everything that there is, is a conditioning state. The conditioned states are only those that can take objects. So the conditioned states are only Cittas and Cetasikas. On the conditioning side there are Cittas, Cetasikas, Rūpa, Paññatti

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and Nibbāna. On the conditioned side there are Cittas and Cetasikas only.

You know how they are related. In order to understand the relationship of Ārammaṇa you have to go back to the third chapter, the section on objects.

Let us take the first Lobhamūla Citta. What is the object of first Lobhamūla Citta? Lobhamūla Citta is Akusala. Akusala Citta cannot take Lokuttara object as object. The object of Lobhamūla Citta is 81 Lokiya Cittas, Cetasikas and Rūpa. You may want to go back to the third chapter. If you want to explain the Ārammaṇa condition, you have to go back to the third chapter, the section on objects. You pick up any object there as Ārammaṇa conditioning and corresponding Cittas and Cetasikas as conditioned states. That is why Paṭṭhāna is difficult. You have to go back to the previous chapters again and again.

The next one is decisive support condition. We will do it next week.

Sādhū! Sādhū! Sādhū!

Paṭṭhāna (Conditionality)

Please look at page 315 in the *Manual*, section 17.

“In two ways concepts and mind-and-matter are conditions for mind ...” (CMA, VIII, §17, p.315)

So this is Paññatti, and Nāma, and Rūpa to Nāma — concepts, and mind, and matter to mind. There are two

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conditions here.

“In two ways concepts and mind-and-matter are conditions for mind — namely, by way of object and decisive support.” (CMA, VIII, §17, p.315)

Concepts and mind and matter are conditioning states. Mind is here conditioned state. There are two conditions. One is object condition and the other is decisive support condition.

“Therein, object is sixfold as visible form, etc.” (CMA, VIII, §17, p.315)

Now you know sight, sound, smell, taste, touch and Dhamma objects. Do you remember Dhamma objects? It is not the same as the Dhamma objects you find in the Mahāsatipaṭṭhāna Sutta. Here it is different. You have to go back to the third chapter. Dhamma objects are five sensitivities, 16 subtle kinds of matter, 89 Cittas, 52 Cetasikas, Nibbāna and Paññatti. The sixfold objects are the conditioning states of object condition.

What are the conditioned states of object condition? Read the Guide in the CMA.

“The six classes of objects are the conditioning states in this relation, the corresponding cittas and cetasikas are the conditioned states.” (CMA, VIII, Guide to §17, p.315)

Cittas and Cetasikas are conditioned states and six kinds of objects are the conditioning states. Object condition is not difficult to understand. When you see something, there is the visible object and there is the seeing consciousness and Cetasikas. Visible object is object condition for seeing consciousness and its Cetasikas. When you take the sensitivities as object, then you are taking a Dhamma object. In that case the other types of consciousness and Cetasikas going with it are the conditioned states and the objects are the conditioning states. There are no Dhammas which are not

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objects. All the ultimate realities, Paññatti and Nibbāna are the object condition. Cittas and Cetasikas are the conditioned states.

Next is Upanissaya, decisive support or strong support. This Upanissaya is threefold. The three kinds of Upanissaya are:

- object-decisive-support (Ārammaṇa-upanissaya),
- proximity-decisive-support (Anantara-upanissaya), and
- natural decisive support (Pakati Upanissaya).

There are three of them. Of them the object itself when it becomes prominent serves as object-decisive-support. 'When it becomes prominent' means when it is taken intensely. There are some objects which are taken intensely and there are objects that are not taken intensely. Here objects that are taken intensely are the conditioning states of this condition.

In the Guide of the CMA it says,

“Object decisive support is a condition where the conditioning state is an exceptionally desirable (very desirable object such as the Buddha or Buddha statue) or important object which causes the conditioned states, the mental phenomena that apprehend it, to arise in strong dependence on it.” (CMA, VIII, Guide to §17, p.315)

When they take the object intensely, they are said to be in strong dependence on it. When we see the statue of the Buddha, we have joy, Saddhā or devotion. For Buddhists a statue of the Buddha is object-decisive-support condition.

Here we have to understand which conditioned states

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take which conditioning states as object. For Ārammaṇa-adhipati and Ārammaṇa-upanissaya on the conditioning side are 76 Loka Citta, 47 Cetasikas and desirable 18 Nipphanna-rūpas. You know the Nipphanna-rūpas are the first 18 Rūpas. They are here the Ārammaṇa-upanissaya condition for eight Lobhamūla Citta. The eight Lobhamūla Citta take those objects (76 Loka Citta, 47 Cetasikas and 18 Nipphanna-rūpa) intensely. So the 76 Loka Citta and so on are the conditioning states and the eight Lobhamūla Citta are the conditioned states.

Then the 17 Loka Kusala Citta are the conditioning states for the four Kāmāvacara Kusala Citta without Ñāṇa, unaccompanied by knowledge. The four Kāmāvacara Kusala Citta unaccompanied by knowledge take the 17 Loka Kusala Citta as strong object, or desirable object, or they take those objects intensely.

Then the twenty Kusala Citta (that is 21 except Arahatta-magga Citta), and lower three Phala Citta and Nibbāna are the conditioning states for the four Kāmāvacara Kusala Citta with Ñāṇa, accompanied by knowledge. The four Kāmāvacara Kusala Citta accompanied by knowledge take the twenty Kusala Citta, three lower Phala Citta and Nibbāna as object, as intense object.

Arahatta-magga Citta, Arahatta-phala Citta and Nibbāna are the conditioning states for the four Kāmāvacara Kiriya Citta with Ñāṇa. The four Kāmāvacara Kiriya Citta with knowledge take Arahatta-magga Citta, Arahatta-phala Citta and Nibbāna as intense objects. Then the eight Lokuttara Citta take Nibbāna as intense object.

So it is a little different from ordinary object condition. In ordinary object condition they just take the object, just

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that. But here the Cittas that are conditioned take the objects that are conditioning intensely. So those that take objects intensely are eight Lobhamūla Cittas, eight Kāmāvacara Kusala Cittas, four Kāmāvacara Kiriya Cittas accompanied by knowledge and eight Lokuttara Cittas. Here not all Cittas and Cetasikas are the conditioned states. Only some of them are the conditioned states and they take their respective objects as objects.

When we understand Ārammaṇa-upanissaya, we will understand Ārammaṇa-adhipati. We will come to this later. This is Ārammaṇa-upanissaya.

The next one is proximity-decisive-support, Anantara-upanissaya. You have met Anantara, proximity.

“Proximity decisive support is identical with proximity condition with respect to the conditioning and conditioned states, but differs from it slightly in the forces of the conditions.” (CMA, VIII, Guide to §17, p.315)

This difference is very subtle and very slight. So it is OK even if we don't understand it.

“Proximity is the force which causes the succeeding mental states to arise immediately after the preceding states have ceased; proximity decisive support is the force which causes the succeeding states to arise because they are strongly dependent on the ceasing of the preceding states.” (CMA, VIII, Guide to §17, p.315)

Here they have strong force for the succeeding Cittas and Cetasikas to arise, but actually they are pretty much the same. Whatever is Anantara is Anantara-upanissaya.

The third condition is the widest, the most comprehensive. It may be called Pakatūpanissaya or it may be

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separated as Pakati Upanissaya. Let us follow Pakati Upanissaya because the English translation here is natural decisive support.

“Natural decisive support is a wide relation that includes as the conditioning states all past mental or material phenomena that become strongly efficacious for the arising, at a subsequent time, of the conditioned states, which are subsequent cittas and cetasikas.” (CMA, VIII, Guide to §17, p.315)

Now here conditioning states are what? They are all past mental or material phenomena. The conditioned states are subsequent Cittas and Cetasikas. Actually Paññatti is also a conditioning state here.

Let us read the translation first.

“The natural decisive support is of many kinds: states of lust, etc., states of faith etc., pleasure, pain, individuals, food, seasons, lodgings ...” (CMA, VIII, §17, p.315)

All these are the Pakati Upanissaya conditioning states. “States of lust, etc.” means states of lust, hatred, delusion, and so on. “States of faith, etc.” means all Kusala states.

“For example, prior lust may be a natural decisive support condition for the volitions of killing, stealing, sexual misconduct, etc.; ...” (CMA, VIII, Guide to §17, p.315)

That means a person has lust. Depending on that lust he may commit killing, or stealing, or sexual misconduct, or any other Akusala act. Then in that case, lust that arose before is the decisive support condition for killing, stealing, and so on, that arise later. So they do not arise at the same time and they do not arise immediately. The conditioning state may arise at one time and the conditioned states arise at another time. Sometimes they may be years apart.

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Prior lust can be natural decisive support condition for Kusala states also. You want to get rid of lust. So you practise Dāna (giving) or Sīla (keeping precepts) and Bhāvanā. So in that case prior Rāga or lust is natural decisive support for Kusala which arises later. You want to get rid of lust and then you practise meditation. In that case lust is a decisive support condition for the Cittas and Cetasikas which arise during your meditation. So Akusala can be a natural decisive support condition for Kusala.

“... prior faith for the volitions of giving alms, undertaking precepts, and practicing meditation; ...” (CMA, VIII, Guide to §17, p.315-316)

You have Saddhā. Depending on Saddhā you practise Dāna, Sīla and Bhāvanā. In that case Saddhā is the natural decisive support conditioning state and later Kusala is the conditioned state.

Saddhā also can be the decisive support condition for later Akusala. With Saddhā you make some donation. Then you see the person using it improperly. Then you have disappointment or remorse. In that case the prior faith or Saddhā is the decisive support of later Akusala. So Kusala can be the decisive support condition for both Kusala and Akusala and also Abyākata (indeterminate) as well. Depending on faith a person practises meditation and becomes an Arahant. The Kiriya Cittas that arise in the Arahant are conditioned by prior faith. In this relationship anything can be the decisive support condition for anything almost.

So we have states of lust, etc., states of faith, etc. Here we just take faith as an example. We could take other things like giving or good learning. There are many things.

The next one is pleasure. Pleasure can be the decisive

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support condition for Kusala, Akusala and Abyākata. Pleasure here means Sukha. 'Sukha' means bodily Sukha. You have bodily Sukha. If you are attached to bodily Sukha, it is the decisive support condition for Akusala. You have Sukha now. In order to get Sukha in the future, you do meritorious deeds — Dāna, Sīla or Bhāvanā. In that case Sukha is the decisive support for Kusala. As a result of what you do, you may get results. These results are also conditioned by Sukha here. So Sukha can be the decisive support condition for Kusala, Akusala and Abyākata.

For pain it is the same thing. You have pain and if you are sorry about pain or distressed, then pain is the decisive support condition for your Akusala. Or you may have pain and in order to get rid of pain, you may do something good. You may bow down to the Buddha or you may recite something. In that case pain is the decisive support for your Kusala.

Then individuals — good friends, depending upon good friends you can get Kusala or sometimes Akusala. A friend is also a decisive support condition for your Kusala, Akusala or Abyākata.

Food — you eat good food and you have good feeling. When you eat good food, you have good feeling. When you eat bad food, you have bad feeling. So food may act as decisive support condition.

Season — if it is too cold, you may be angry or depressed. When the climate is fair, sunny and bright, you feel good. Season can also be decisive support condition.

Lodging or dwelling can be a decisive support condition. You live in a good place or a bad place. Then that may be the

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condition for your Kusala, Akusala and also Abyākata.

“... (all such things) internal and external” (CMA, VIII, §17, p.315)

That means another person's lust can be the decisive support for your Kusala. You see Rāga in some other person. So you try to get rid of your own Rāga and practise meditation. In that case another person's Rāga (lust) is the decisive support condition for your practice of meditation which is Kusala. It can apply to everything here. Decisive support condition is a very wide one.

Although it is wide, among the conditioned states there is no Rūpa. There are just Cittas and Cetasikas.

There is what is called Suttanta Pakati Upanissaya. What we are studying is Abhidhamma. It is said that Suttanta Pakati Upanissaya is wider than Abhidhamma Pakati Upanissaya, wider than Abhidhamma decisive support. So in that case even Rūpa can be the conditioned state of Pakati Upanissaya. But that is Suttanta method. That method says that when something is, some other thing arises, like that. So they can be explained as being related as cause and effect. In Abhidhamma only the Cittas and Cetasikas are said to be the conditioned states of Pakati Upanissaya. Sometimes when we cannot explain by way of any of the 24 conditions, we will say it is according to Suttanta Pakati Upanissaya. So it is very wide.

Ārammaṇa and Upanissaya are the conditions for concepts and mind and matter to mind. On the conditioning side there are concepts and mind and matter. On the conditioned side there is only mind. That means Cittas and Cetasikas.

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(6) Mind and Matter to Mind and Matter

Next there is mind and matter for mind and matter, so mind and matter to mind and matter. There are nine conditions — predominance, conascence, mutuality, support, nutriment, faculties, disassociation, presence, and non-disappearance. These nine are for mind and matter to mind and matter. That means both the conditioning and the conditioned states consist of mind and matter.

The first one is Adhipati, predominance condition. Predominance condition is twofold. There are two kinds of predominance condition. They are:

- object-predominance (Ārammaṇa-adhipati), and
- conascence-predominance (Sahajāta-adhipati).

Adhipati is of two kinds — Ārammaṇa-adhipati and Sahajāta-adhipati.

Ārammaṇa-adhipati is the same as Ārammaṇa-upanissaya. Whenever there is Ārammaṇa-upanissaya, there is Ārammaṇa-adhipati. And whenever there is Ārammaṇa-adhipati, there is Ārammaṇa-upanissaya. They are identical.

The second one is Sahajāta-adhipati. Since there is the word Sahajāta, you understand that they must arise together and exist together.

“Sahajātādhīpati is a condition where a conditioning state dominates conditioned states conascent with itself.” (CMA, VIII, Guide to §19, p.317)

They must arise together. One is the predominance condition and the others are the conditioned states of that condition.

How many Adhipatis are there? There are four. Do you

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remember them? They are Chanda, Viriya, Citta and Vīmaṃsā. You can go back to page 274 of the CMA. There is predominance of desire (Chanda), predominance of energy (Viriya), predominance of consciousness (Citta) and predominance of investigation (Vīmaṃsā). Vīmaṃsā actually means Ñāṇa, wisdom. These four are the conditioning states of conascence-predominance condition. But only one on a given occasion can be the predominance condition. Although there may be three or four of these rising together, not all three or four of these can be the conditioning state of predominance. Adhipati means chief or supreme. So there must be only one Adhipati at a time. When Chanda is Adhipati, the others are not Adhipati. It is like that. When we take Chanda as the Adhipati condition, then the other three and the Cetasikas are the conditioned states.

“The conditioning states in this relation are the four predominants — desire, energy, consciousness and investigation. Only one of these can take on the role of predominance condition on a given occasion, and then only in javana cittas ...” (CMA, VIII, Guide to §19, p.317)

Go to page 276 of the CMA above Guide 22.

“Only one predominant is obtained at a time, according to circumstances, and only in javanas with two roots or three roots.” (CMA, VII, §22, p.276)

You must understand that. “Only in Javana Cittas” means only in two-root and three-root Javana Cittas not in one-root or rootless Cittas. The conascent mental and material phenomena are the conditioned states.

What Citta can we take? Let us take first Lobhamūla Citta. How many Cetasikas are there? There are 19 Cetasikas. Is there Chanda with Lobhamūla Citta? Yes, there is Chanda. If Chanda is the predominant factor, then Citta and the other 18 Cetasikas are the conditioned states. Is there Viriya? Yes, there is Viriya. If Viriya is the predominant factor, then Chanda

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and the others are the conditioned states. Then if we take Lobhamūla Citta as conditioning state, the 19 Cetasikas are the conditioned states. Vīmaṃsā is not present.

In order to explain Vīmaṃsā, what Citta must we take? Let us take the first Kāmāvacara Kusala Citta as example. How many Cetasikas are there? There are 38 Cetasikas. So there Chanda, Viriya, Citta or Vīmaṃsā may be the conditioning state. The others are the conditioned states. So since they arise together, they are called Sahajāta-adhipati. They arise together with states they condition. Adhipati has two varieties — Ārammaṇa-adhipati and Sahajāta-adhipati.

The next one is conascent condition, Sahajāta.

“The conascent condition is threefold (There are three kinds.): consciousness and mental factors are a condition for one another and for the conascent material phenomena (That is one.); the four great essentials mutually and for the derived material phenomena (That is two.); the heart-base and the resultant (mental aggregates) for one another at the moment of rebirth-linking.” (CMA, VIII, §20, p.317)

Here conascent condition is described in three sentences.

For the first group of Sahajāta factors on the conditioning side there are Citta and Cetasikas. On the conditioned side are Citta, Cetasikas and Sahajāta Rūpa (conascent material phenomena). For the second group of Sahajāta factors the four great essentials (We cannot take consciousness here.) are on the conditioning side and on the conditioned side are the four great essentials and the derived (dependent) material phenomena (Upādā-rūpa). For the third group of Sahajāta factors there is the conditional relationship between heart-base and the resultant mental aggregates for one another at the moment of rebirth-linking. At the moment

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of Paṭisandhi we take heart-base as conditioning and the resultant mental aggregates (Cittas and Cetasikas) as conditioned. We may also take Citta and Cetasikas as conditioning and the heart-base as conditioned. They arise together and some are also reciprocal. Citta/Cetasikas to Citta/Cetasikas — they are reciprocal. But Citta to conascent material phenomena is not reciprocal except at the moment of Paṭisandhi.

Let us take the first Lobhamūla Citta. There is first Lobhamūla Citta and 19 Cetasikas and Rūpa born of Citta. Let us take Citta as conditioning state. Cetasikas and Rūpa are the conditioned states.

Then there are four great essentials — Pathavī, Āpo, Tejo and Vāyo — and there are other Upādā-rūpas also. So you take one great essential as conditioning state and the other three great essentials and Upādā-rūpas as conditioned states. Let us say, you take earth-element as conditioning, then water-element, fire-element, air-element and other Upādā-rūpas are conditioned. Upādā-rūpas are only on the conditioned side, not on the conditioning side.

The third is heart-base and conascent Cittas and Cetasikas. When we take heart-base as Sahajāta condition, Citta and Cetasikas are conditioned states. When we take Citta and Cetasikas as conditioning states, then heart-base is the conditioned state.

At the moment of Paṭisandhi there is reciprocal conditioning between Nāma and Rūpa. But during life there is only one way conditioning, not reciprocal conditioning. Citta and Cetasikas are on the conditioning side. On the conditioned side are Citta, Cetasikas and Rūpa. On the conditioning side are the four essentials and on the conditioned side are the four

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essentials and Upādā-rūpa. For number three, heart-base is the conditioning state and Citta and Cetasikas are conditioned. Or Citta and Cetasikas are the conditioning state and heart-base is conditioned.

If you understand conascence condition, you understand mutuality condition. In mutuality condition in the first part you don't find Rūpas. Here both conditioning and conditioned states are Cittas and Cetasikas. There is no Rūpa here because during life Nāma and Rūpa are never reciprocal.

The four great essentials for one another have mutuality condition. Here also there are only four great essentials on both conditioning and the conditioned side.

The heart-base and the resultant mental aggregates have mutuality condition at Paṭisandhi. When we take heart-base as conditioning, the mental aggregates are conditioned. When we take mental aggregates as conditioning, then the heart-base is conditioned.

Which is wider conascence or mutuality condition? Conascence condition is wider. Wherever there is mutuality condition, there is conascence condition. But it is not necessarily true that where there is conascence condition, there is mutuality condition. There may or may not be mutuality condition. For example, between Citta and Rūpa born of Citta there is only conascence condition, but not mutuality condition.

“This is compared to a tripod, each leg of which assists the other two legs reciprocally in enabling the tripod to stand upright.” (CMA, VIII, Guide to §21, p.318)

It is compared to three sticks put together so that they

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stand.

“Thus a conditioning state in the relation of mutuality gives its force to the conditioned state and also receives the force of the conditioned state, ...” (CMA, VIII, Guide to §21, p.318)

It gives its force to the others and it receives force from others. That is mutuality condition. But in the Sahajāta condition it is only one way.

Next is support condition, Nissaya Paccaya.

“The support condition is threefold: consciousness and mental factors are a condition for one another and conascent material phenomena; the four great essentials for one another and derived material phenomena; and the six bases for the seven consciousness elements.” (CMA, VIII, §22, p.318)

So here the Sahajāta-nissaya and Purejāta-nissaya are mentioned. “Consciousness and mental factors are a condition for one another and conascent material phenomena” — that is Sahajāta. It is the same as Sahajāta. They arise at the same time and one is the support for another. Then “the four great essentials for one another and derived material phenomena” — this is also Sahajāta-nissaya. These two are the same as in conascence (Sahajāta) condition. “The six bases for the seven consciousness elements” — this is Purejāta, prenatal support. That means they arise before the conditioned states and they are existing when the conditioned states arise. Here the conditioning states are the six bases — eye-base, ear-base and so on. The conditioned states are seven consciousness elements. That means all 89 types of consciousness. Do you remember the seven consciousness elements? There are 18 Dhātus. Among the 18 Dhātus there are Cakkhu-viññāṇa-dhātu, Sota-viññāṇa-dhātu and so on. They are called seven consciousness elements. ‘Seven consciousness elements’ means the same thing as 89 types of consciousness. Here the six bases are the conditioning states and seven consciousness elements or all 89 types of consciousness are the conditioned

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states.

When seeing consciousness arises, it depends on the eye-base. That eye-base arose before the arising of seeing consciousness. When seeing consciousness arises, eye-base is already there. It is in its static stage, second stage or present stage. That is why it is called Purejāta — before arisen, which has arisen before.

“Prenascence support condition (Purejāta-nissaya) includes two subsidiary types. One is simple base-prenascence support (vatthu-purejāta-nissaya), which is identical with base-prenascence, discussed under the prenascence condition. The other is called base-object-prenascence support (vatthārammaṇa-purejāta-nissaya).” (CMA, VIII, Guide to §22, p.318)

There are four names here — Vatthu, Ārammaṇa, Purejāta and Nissaya. That thing must be at the same time a base and an object and it must have arisen before, and it must be a support. Something that can answer all these four conditions is only one and that is heart-base. Heart-base is a base. And it can be the object. We will come to that later. It arose before the Citta arises and it serves as a support. Heart-base is called here base-object-prenascence-support — Vatthu-ārammaṇa-purejāta-nissaya.

“Thus on such an occasion the heart-base is simultaneously a support and an object for a single citta. Referring to this condition, the Paṭṭhāna states: ‘One contemplates with insight (That means one practises Vipassanā meditation.) on that internal base ...’ ” (CMA, VIII, Guide to §22, p.319)

So one may take the heart-base as an object of Vipassanā meditation and try to see it as impermanent, suffering and non-self. In that case heart-base is a base-object-prenascence-support condition for the Citta.

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“... one enjoys it and delights in it; ...” (CMA, VIII, Guide to §22, p.319)

That is another thing, not Vipassanā.

“... one enjoys it and delights in it; making it an object, lust arises, wrong view arises, doubt arises, restlessness arises, displeasure arises.” (CMA, VIII, Guide to §22, p.319)

When one delights in it, there is a kind of Lobha. The heart-base is conditioning and in this case Lobha is conditioned. Wrong view may arise taking heart-base as condition. Doubt may arise, restlessness may arise, displeasure may arise. In these cases the heart-base is the base-object-prenascence-support condition and lust and others are the conditioned states.

Purejāta, prenascent, can be divided into Vatthu-purejāta (That is just the base.) and then Vatthu-ārammaṇa-purejāta-nissaya. It must be base and object. It must have arisen before and it must be a support.

Next is nutriment condition, Āhāra. How many Āhāras are there? There are four Āhāras. Where do you find them? They are found in the seventh chapter on page 275 of the CMA. They are edible food, contact, mental volition and consciousness. In Pāli they are Kabaḷīkārāhāra, Phassa, Cetanā and Viññāṇa. These four are called Āhāra. The first one is Rūpa. The remaining three are Nāma.

Nutriment condition is twofold. Edible food is a condition for the body. That is one. Immaterial nutriment (That means Nāma nutriment.) is the condition for the conascent mind and matter. The essential or main function for nutriment condition is supporting or reinforcing. But it also

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produces. Although its main function is supporting, at the same time that it supports, it produces also.

For example, you eat something. There is Āhāra in the food. That Āhāra produces Rūpa born of Āhāra. You may go back to the sixth chapter. Here Āhāra condition is not pure supporting or reinforcing condition. It is producing and at the same time reinforcing.

“Material nutriment is the nutritive essence found in edible food, which is a conditioning state for this physical body.” (CMA, VIII, Guide to §23, p.319)

This physical body means our body which has one cause, two causes, three causes and four causes.

“When food is ingested, its nutritive essence produces new matter born of nutriment, and it also reinforces the material groups born of all four causes, ...” (CMA, VIII, Guide to §23, p.319)

It produces, maintains and reinforces them.

“... keeping them strong and fresh so that they can continue to arise in succession.” (CMA, VIII, Guide to §23, p.319)

Āhāra condition or nutriment condition is producing condition as well as supporting condition.

“The internal nutriment contained in the material groups born of all four causes also serves as a condition by reinforcing the internal material phenomena coexisting with it in its own group and the material phenomena in the other groups situated in the body.” (CMA, VIII, Guide to §23, p.319)

Do you remember the groups of Rūpa? Go back to the sixth chapter. Let us use Cakkhu-dasaka, eye-decad, as

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example. Eye-decad means eye-sensitivity, the eight inseparables and Jīvita. Among the eight inseparables there is Āhāra or Oja, nutriment. Āhāra reinforces the internal material phenomena coexisting with it in its own group and the material phenomena in other groups situated in the body — so it coexists with its own group and with matter in other groups situated in the body.

There are three mental nutriments — Phassa, Cetanā and Viññāṇa or Citta. These are conditions for the conascent mental and material phenomena. They must be arising at the same time. And one is the condition for the others.

Now contact — you can pick up any Citta for contact (Phassa). Let us take first Lobhamūla Citta which has 19 Cetasikas. Phassa is there nutriment condition. Citta and the other are conditioned states. Cetanā is the same. You can pick up any Citta. Then for consciousness you can pick up any consciousness. The immaterial nutriments are the conditioning states for the conascent Nāma and Rūpa.

Let us again take the first Lobhamūla Citta. There Phassa is the nutriment condition and Citta and 18 Cetasikas and Rūpa born of Citta are the conditioned states. In the same way, you explain the others too.

Now faculty condition — how many faculties are there? There are 22 faculties. You have to go back to the seventh chapter.

“The faculty condition is threefold: the five sensitive organs are a condition for the five kinds of consciousness; ...”
(CMA, VIII, §24, p.320)

What are the five sensitive organs? They are eye, ear, nose, tongue and body. They are the condition for the five kinds of consciousness — eye-consciousness, ear, nose,

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tongue and body-consciousness.

“... the material life faculty (Rūpa-jīvitindriya), for the material phenomena born of kamma; the immaterial faculties, for conscent mind-and-matter” (CMA, VIII, §24, p.320)

So the first one is what? It is prenascent faculty. Again eye-sensitivity must have arisen before eye-consciousness. When eye-consciousness arises, it must be existing. It must be in its present stage. In that case eye-sensitivity is the conditioning state and eye-consciousness is the conditioned state.

“This condition is compared to a panel of ministers, each of whom has freedom of control in governing his particular region of the country and does not attempt to govern the other regions.” (CMA, VIII, Guide to §24, p.320)

That means they are supreme in their own fields or domains, but not over all.

“As stated in the text, there are three types of faculty condition: (i) prenascent faculty, (ii) material life faculty, and (iii) conscent faculty.” (CMA, VIII, Guide to §24, p.320)

Prenascent faculty is the five sensitivities which are the condition for the five Cittas.

“For example, good eyes produce acute vision while weak eyes result in poor vision.” (CMA, VIII, Guide to §24, p.320)

Good eye-sensitivity is a condition for acute vision. That means acute seeing consciousness, good seeing consciousness. Weak eye-sensitivity is a condition for poor vision or poor seeing consciousness.

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The second is,

“The material life faculty (Jīvitindriya) in the material groups born of kamma ...” (CMA, VIII, Guide to §24, p.320)

So how many groups are born of Kamma? Nine groups are born of Kamma. In those groups there is always Jīvitindriya.

“... (That Jīvitindriya) is a faculty condition for the other nine material phenomena in the same group, for it controls them by maintaining their vitality.” (CMA, VIII, Guide to §24, p.320)

It supports them. It maintains them so that they do not grow stale or something like that.

Number three is,

“The 15 immaterial faculties are each a conascent faculty condition for the associated mental states and the conascent material phenomena.” (CMA, VIII, Guide to §24, p.320)

What are the 15 immaterial faculties? Go back to page 273 of the CMA. Let us find out the 15 immaterial faculties.

Is eye faculty immaterial? No, it is matter.

Is ear faculty immaterial? No, it is matter.

Nose tongue and body faculties, are they immaterial? No, they are material properties.

Femininity and masculinity, are they immaterial? No, they are matter.

Is life faculty immaterial? Yes, it can be immaterial. There are two kinds of life faculty — Rūpa and Nāma. So we get one.

Is mind faculty immaterial? Yes, it is immaterial.

Pleasure faculty is it immaterial? Yes, it is the Cetasika Vedanā.

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Is pain faculty immaterial? Yes, it is also feeling.

Is joy faculty immaterial? Yes, it is immaterial.

Is displeasure faculty immaterial? Yes, it is immaterial.

Is equanimity faculty immaterial? Yes, it is immaterial.

Faith, energy, mindfulness, concentration faculties are they immaterial? Yes, they are all Cetasikas.

Is wisdom faculty immaterial? Yes, it is another Cetasika.

The faculty "I will know the unknown", is it immaterial? Yes, it is another kind of wisdom.

Is Aññindriya, the knowing faculty from Sotāpatti-phala through Arahatta-magga, immaterial? Yes, it is also a kind of wisdom.

Is the faculty of one who has final knowledge immaterial? Yes, it is the culmination of wisdom.

There are altogether 15. The 15 immaterial faculties are in reality how many? They are Jīvita, Citta, pleasure and so on are Vedanā, and then faith (Saddhā), energy (Viriya), mindfulness (Sati), concentration (Ekaggatā), wisdom and others (Paññā). In reality there are eight — Jīvita, Citta, Vedanā, Saddhā, Viriya, Sati, Ekaggatā and Paññā. Although by name there are 15 immaterial factors, in reality, or by ultimate reality there are eight states, eight Cetasikas.

"The 15 immaterial faculties are each a conascent faculty condition for the associated mental states and the conascent material phenomena." (CMA, VIII, Guide to §24, p.320)

Let us take mind faculty. Mind faculty means Citta. Let us take Jīvita, Nāma-jīvita. Jīvitindriya arises with how many Cittas? It arises with 89 Cittas. Then you can pick up first Akusala Citta. It has 19 Cetasikas. From 19 Cetasikas you take Jīvitindriya. Jīvitindriya is the faculty condition and Citta, other Cetasikas and Rūpa born of Citta are the conditioned states.

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Let us take Saddhā as an example. Which Citta will you take as an example for Saddhā? Let us take Saddhā in first Kāmāvacara Kusala Citta. You pick up Saddhā as conditioning state and Citta, plus other 37 Cetasikas and Rūpa born of Citta are the conditioned states. It is like that.

Now in the Guide on page 320 of the CMA,

“Of the faculties, the two sex faculties of femininity and masculinity do not become conditioning states in the faculty condition.” (CMA, VIII, Guide to §24, p.320)

They are not included in the faculty condition although they are included in the 22 faculties. In 22 faculties there are masculinity and femininity, but they are not taken as faculty condition in Paṭṭhāna.

“They are excluded because they do not have the functions of a condition. A condition has three functions — producing, supporting and maintaining ...” (CMA, VIII, Guide to §24, p.320)

If they are to be a condition, they must produce, support or maintain.

“... but the sex faculties do not execute any of these functions. Nevertheless, they are still classed as faculties because they control the sexual structure, appearance, character, and disposition of the body (They have control over these.), so that the whole personality tends towards either femininity or masculinity.” (CMA, VIII, Guide to §24, p.320)

They have control over sexual structure, appearance and so on, so they are called faculties. In the Paṭṭhāna they are not included in the faculties because they do not have the functions of a condition. In order to be a condition they must produce, they must support and they must maintain. Here

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they do not produce, they do not support, they do not maintain. They just have control over some structure, appearance and so on. So they are not included in faculty condition.

The other explanation is that faculty condition is common with presence condition. So if one is to be a faculty condition, one must also be a presence condition. That means both the conditioning states and the conditioned states must arise at the same time, exist at the same time. When at first masculinity or femininity arise, there are no sexual structures, appearances and so on. At the moment of Paṭisandhi how many Rūpas arise for a human being? Only thirty Rūpas arise for a human being. Among them there must be either femininity or masculinity. At that moment, at the first moment of Paṭisandhi the being is very very small. At that moment there are no sexual structures, no sexual appearance, no character and no sexual disposition. They have not yet arisen. So they are not yet present at that time. That is why masculinity or femininity cannot be called a condition.

Next is the dissociation condition, Vippayutta Paccaya.

“The dissociation condition is threefold: at the moment of rebirth-linking the heart-base is a condition for resultant (mental aggregates), and consciousness and mental factors for conascent matter, by way of conascence (This is one dissociation.); the postnascent consciousness and mental factors for this prenascent material body by way of postnascence (This is the second dissociation); the six bases, in the course of life, for the seven consciousness elements by way of prenascence.” (CMA, VIII, §25, p.321)

So we get here three dissociation conditions. The first one is what? It is conascence. The second one is what? It is postnascence. And the third one is what? It is prenascence. In order to be a dissociation condition it must arise at the same time with the conditioned states, or it must have arisen

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before, or after the conditioned states.

In this Vippayutta although mind and matter arise together, they are said to be not mixed. They are dissociated although they arise together. So it is compared to a mixture of water and oil which remain separate although placed together. Or it is compared to six tastes mixed together. When you mix together six tastes, they taste differently. They do not really mix. They are not blended. They are separate. In the same way, although mind and matter arise at the same time, they are said to be dissociated, not associated.

Only those that are suspected to be associated are called dissociated. That means at the moment of Paṭisandhi heart-base and Paṭisandhi Citta arise together, so close together that we might suspect that there might be Sampayutta (association) condition there. In order to prevent that we say, "No, this is Vippayutta."

Everything that is dissociated is not called Vippayutta condition. Matter and matter are also Vippayutta, but technically are not considered in this way. Sampayutta is said to exist only for mental properties. Only Citta and Cetasikas can be Sampayutta. Somanassa-sahagata-diṭṭhigata-sampayutta, right — when we use Sampayutta we use it for Cittas and Cetasikas, not for Citta, Cetasikas and Rūpa. The name Vippayutta or dissociation is given to those phenomena that are suspected of being associated. Otherwise we do not call them dissociation condition. That is why Rūpa and Rūpa are not said to be related by dissociation condition although they are dissociated because they have no Sampayutta nature.

"Dissociation condition is a condition where the conditioning state is either a mental phenomenon that assists

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present material phenomena, or a material phenomenon that assists present mental phenomena. In this relationship the two components — the conditioning state and the conditioned state — are necessarily of different types: if one is matter the other must be mind; if one is mind the other must be matter.” (CMA, VIII, Guide to §25, p.321)

This is like a mixture of water and oil.

“Thus at the moment of rebirth the heart-base and the mental aggregates arise simultaneously, each a dissociation condition for the other ...” (CMA, VIII, Guide to §25, p.321)

Heart-base is a dissociation condition for Cittas and Cetasikas. Cittas and Cetasikas are a dissociation condition for heart-base.

“At the moment of rebirth, again, the mental aggregates are a condition for the other kinds of kamma-born matter, ...” (CMA, VIII, Guide to §25, p.321)

At the moment of Paṭisandhi there are the thirty kinds of Kamma-born matter. So the mental aggregates are a condition for the Kamma-born matter.

“... and during the course of existence (they are a cause) for mind-born matter.” (CMA, VIII, Guide to §25, p.321)

At the moment of Paṭisandhi they are a condition for Kamma-born matter. During life they are a condition for mind-born matter, Citta-born matter.

“Dissociation also comprises prenascent and postnascent types: the former obtains between matter as the conditioning state and mind as the conditioned state; ...” (CMA, VIII, Guide to §25, p.321)

Prenascent dissociation condition is that where matter

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is conditioning state and mind is conditioned state.

“... the latter obtains between mind as the conditioning state and matter as the conditioned state.” (CMA, VIII, Guide to §25, p.321)

That is for postnascence. For postnascence, the conditioning state is the mind and the conditioned state is matter.

“These are identical with prenascence support condition and postnascence condition, respectively.” (CMA, VIII, Guide to §25, p.321)

In the prenascence condition Rūpa is the conditioning state, like in eye-sensitivity and eye-consciousness. Eye-sensitivity arises before and when eye-consciousness arises, it is in its static stage. This is prenascence, Purejāta. Postnascence Citta arises and it supports the Rūpa that is already there, Rūpa born of one cause, two causes, three causes, four causes. In the prenascence condition, matter is conditioning and mind is conditioned. In postnascence condition it is the opposite. Mind is the conditioning state and matter is the conditioned state. So there are three kinds of dissociation.

There are five kinds of presence and non-disappearance.

“The presence and non-disappearance conditions are altogether of five kinds: conascence, prenascence, postnascence, edible food, and material life (Jīvita).” (CMA, VIII, §26, p.322)

That means Sahajāta-atthi, Purejāta-atthi, Pacchājāta-atthi, Āhāra-atthi and Rūpa-jīvitindriya-atthi. Since they are in common with Atthi, they must be existing when they are conditions. They must be existing with the conditioned states. Presence condition and non-disappearance condition are the

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same. They are the same in meaning. Only the names are different.

“In this relationship a conditioning state helps the conditioned states to arise or persist in being during a time when it exists along side the conditioned states. It is not necessary, however, for the conditioning state and the conditioned states to be conascent; ...” (CMA, VIII, Guide to §26, p.322)

That means to arise together — it is not necessary for them to arise together.

“... all that is required is for the two to temporarily overlap, ...” (CMA, VIII, Guide to §26, p.322)

That means one arises before and then the other arises while the first one is still existing. That is what ‘overlap’ means here.

“... and for the conditioning state to support in some way the conditioned states during the time they overlap. Thus presence condition includes prenascent and postnascent as well as conascent.” (CMA, VIII, Guide to §26, p.322)

Sahajāta we can also have here.

“While the text mentions only five types of prenascent condition, since these five in turn include additional subsidiary types, presence condition comprises a wide variety of other conditions.” (CMA, VIII, Guide to §26, p.322)

There are many presence conditions.

“This will become clear in the next section, which deals with the subsumption of all conditional relations under the four master conditions.” (CMA, VIII, Guide to §26, p.322)

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That is on page 323 of the CMA.

Nibbāna is not included in the presence condition. Why? We say Nibbāna is Nicca. There are two explanations. Presence condition means when it is present, it is conditioned, but when it is absent, it is not conditioned. Nibbāna is always there. Nibbāna is never not there. So Nibbāna is not included in presence condition.

Also the presence condition means it must have three sub-moments — arising, presence and disappearance. When a certain phenomenon has these three phases, we call it present. But Nibbāna has no arising and no disappearing. That is why Nibbāna is not included in presence condition.

Let us compare presence condition with disappearance condition also. Disappearance condition means when it disappears, it is a condition for the subsequent Citta to arise as in the proximity condition. One Citta disappears so that the next Citta can arise. But here with regard to Nibbāna, Nibbāna is always there. It never disappears. Therefore, it can never have disappearance condition. If it cannot have disappearance condition, it cannot have presence condition also. Nibbāna is not included in presence condition. We must not consider that Nibbāna is nothing just because Nibbāna is not included in presence condition.

Presence condition has many varieties. You can see that on the chart (see CMA, VIII, Table 8.2, p.304).

For mind and matter to mind and matter how many conditions did we get? There are nine conditions for mind and matter to mind and matter. These nine also have different varieties. So with these varieties we get more than 24

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conditions. In Hetu there are no varieties. In Ārammaṇa there are no varieties. Adhipati has two varieties — Ārammaṇa-adhipati and Sahajāta-adhipati. Anantara Samanantara, Sahajāta and Aññamañña have no varieties. Nissaya has many varieties (see CMA, VIII, Table 8.2, p.304).

Sādhū! Sādhū! Sādhū!

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Review of 24 Conditions

Last week we almost finished the section on Paṭṭhāna. A very small portion is left to be covered. Before we go to that portion, we will go back to the 24 conditions and try to understand the conditioning states and the conditioned states in each of the 24 conditions. Although it will be difficult for you to remember all, at least I want you to understand or know how to read these pages.

The first one is Hetu condition. Hetu means root and there are six roots. In each condition there are a conditioning state and a conditioned state. When we know the conditioning state and the conditioned state, then we can find out whether there is a Hetu relation between some given states. So first we should understand what the conditioning states are and what the conditioned states are of each condition. In number one the six Hetus are the conditioning states. The conditioned states are the 71 Sahetuka Cittas (89 minus 18.). We leave out Ahetuka Cittas. We also have 52 Cetasikas (except delusion concomitant with two Mohamūla Cittas). There are no other Hetus, so it has to be left out. Then there is also Rūpa born of Citta; here it is Rūpa born of Sahetuka Citta, Rūpa born of Citta accompanied by Hetu. And there is Kamma-born Rūpa (That means at the moment of Paṭisandhi there is Kamma-born Rūpa.) and that Paṭisandhi should be Sahetuka, Paṭisandhi with roots. On the conditioning side there are six Hetus and on the conditioned side there are 71 Sahetuka Cittas, 52 Cetasikas, and Rūpa born of Citta and Rūpa born of Kamma.

Number two is Ārammaṇa Paccaya, object condition. There is nothing which is not an object. Everything is there including Nibbāna and Paññatti, which may be taken as objects. So there are 89 Cittas, 52 Cetasikas, 28 Rūpas all

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belonging to past, present and future. So past Cittas, Cetasikas and Rūpas, present Cittas, Cetasikas and Rūpas, future Cittas, Cetasikas and Rūpas are included as well as timeless objects, namely, Paññatti and Nibbāna. Nibbāna and Paññatti are timeless. We cannot say Nibbāna is past, or present, or future. We cannot say Paññatti is past, present or future either.

On the conditioned side there are only Cittas and Cetasikas. They must take the conditioning states as objects. Only Cittas and Cetasikas can take objects, not Rūpa. Rūpa, Nibbāna, and Paññatti are not on the conditioned side. On the conditioning side there are Cittas, Cetasikas, Rūpas, Nibbāna and Paññatti. On the conditioned side there are only Cittas and Cetasikas.

Next there is Adhipati, predominance. There are two kinds of Adhipati. The first one is Ārammaṇa-adhipati and the second one is Sahajāta-adhipati. We studied Ārammaṇa-adhipati last week. That was a more detailed analysis than is given here. Ārammaṇa-adhipati means the object which is taken is taken intensely, so it is a very desirable object. Here on the conditioning side we have 18 desirable Nipphanna-rūpas. You know that the Nipphanna-rūpas are the first 18 of the 28 Rūpas. There are 84 Cittas, those other than two Dosamūla Cittas, two Mohamūla Cittas and body consciousness with pain (That means Dukkha-sahagata-kāya-viññāṇa.). Then there are 47 Cetasikas other than Dosa, Issā, Macchāriya, Kukkucca and Vicikicchā. There are 52 Cetasikas minus five. All are taken intensely and belong to the past, present or future, and Nibbāna which is timeless. They are the conditioning states.

On the conditioned side there are eight Lobhamūla Cittas, eight Mahākusala Cittas (That means eight Kāmāvacāra Kusala Cittas.), four Mahākiriya Cittas accompanied by Ñāṇa

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and the eight Supramundane Cittas. Only these Cittas take objects intensely. The Cetasikas are 45, those other than Dosa, Issā, Macchariya, Kukkucca, Vicikicchā and Appamaññā (Appamaññā means Karuṇā and Muditā.). All these may take their objects intensely (see CMA, VIII, Table 8.3, p.308). If some conditioning state and some conditioned state are included in these, then we can say there is the Ārammaṇa-adhipati relation between these two.

The second one is Sahajāta-adhipati. Sahajāta-adhipati means conascence-predominance. That means they must arise together and then one becomes predominant. There are four Adhipatis — Chanda, Viriya, Citta, and Vīmaṃsā. Any one among three or four predominant factors which are Chanda, Viriya, Citta, Vīmaṃsā, and which are concomitant with a Citta among the 52 predominant Jāvanas may be the conditioning state. How many Jāvanas are there? There are 55 Jāvanas. You have to leave out Ahetuka Jāvana and one-root Jāvanas. So we take only two-root Jāvanas and three-root Jāvanas. How many one-root Jāvanas are there? There are two, the two Mohamūla Cittas. How many no-root Jāvanas are there? There is just one, Hasituppāda. We take out three, so we get 52 Jāvanas. We take Chanda, Viriya and Vīmaṃsā which means knowledge, concomitant with these 52 Jāvanas. These three cannot be predominant at the same time, at the same moment. That is why it is said “any one among”. For Citta we take 52 predominant Jāvanas. Chanda, Viriya and Vīmaṃsā are those that are concomitant with 52 predominant Jāvanas. And for Cittādhīpati we take 52 Jāvanas. At one time only one can be predominant, either Chanda, or Viriya, or Vīmaṃsā, or Citta.

On the conditioned side we get 52 predominant Jāvanas, 51 Cetasikas other than Vicikicchā (Vicikicchā and Adhipati are incompatible.) except the predominant factor and Rūpa born of predominant Citta. That means when, for example, Chanda is Adhipati, then we have to leave Chanda

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out of the Cetasikas on the conditioned side. When Viriya is Adhipati, then we have to leave Viriya out of the conditioned states. When Vīmaṃsā is Adhipati, then we have to take out Vīmaṃsā from the conditioned states — so except the predominant factor and Rūpa born of the predominant Citta.

On the conditioning side “any one among three or four” — I hope you understand that. Why does it say three or four? Vīmaṃsā does not arise with some Jāvanas. There is no Vīmaṃsā in Jāvanas without Ñāṇa. That is why it is said “three or four”. In a particular Citta you may find all four sometimes and sometimes you may get only three.

The next one is Anantara, which has the meaning of immediate, no gap. Preceding 89 Cittas except Cuti of Arahants are taken as the conditioning states, and then 52 Cetasikas are the conditioning states also. Cuti Cittas of Arahants are excluded because there are no more Cittas after the death-consciousness of Arahants.

On the conditioned side there are 89 succeeding Cittas including Cuti of Arahants and 52 Cetasikas. So Cuti Citta of Arahants is not a conditioning state of Anantara, but it is a conditioned state of Anantara.

When you understand Anantara, you understand Samanantara. They are the same.

Now we come to Sahajāta. Sahajāta is complicated. I have added something there. At first I made it as it is given in the Burmese books. But there the conditioning states and the conditioned states are just given. The conditioning states are not made to correspond with the conditioned states. Although it is according to the Burmese books, I think it is better to add

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something so we understand clearly. Otherwise we have to say some other thing.

On the conditioning side, we find in the first group both at Pavatti ('Pavatti' means during life.) and Paṭisandhi, there are 89 Cittas, 52 Cetasikas which support each other as well as Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi. Citta on one hand and Rūpa on the other are not reciprocally supported. Rūpa is always on the conditioned side. So here there are 89 Cittas and 52 Cetasikas; that is all. What kind of 89 Cittas and 52 Cetasikas must they be? They must be those which support each other; they support each other as well as Rūpa, during life Rūpa born of Citta and at the moment of Paṭisandhi Rūpa born of Kamma.

On the conditioned side both at Pavatti and Paṭisandhi, during life and at relinking, there are 89 Cittas and 52 Cetasikas which are supported by each other and Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi.

Let us take first Lobhamūla Citta. In the first Lobhamūla Citta there are 19 Cetasikas and Rūpa born of Citta. You look at these three. When Citta is the conditioning state, Cetasikas and Rūpa are the conditioned states. When Cetasika is a conditioning state, then Citta and Rūpa are the conditioned states. Rūpa is always on the conditioned side and never on the conditioning side.

Let us take first Kāmāvacara Vipāka Citta as Paṭisandhi Citta. There are 33 Cetasikas and let us say for human beings thirty Rūpas born of Kamma. In that case Paṭisandhi Citta is a conditioning state. Cetasikas and Rūpa born of Kamma are the conditioned states. If we take Cetasika to be the conditioning state, then Citta and Rūpa born of Kamma are the conditioned states.

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The next group is Rūpa to Rūpa. The four great essentials comprising Citta-born Rūpa, Kamma-born Rūpa at Paṭisandhi, and then external Rūpa, Rūpa born of Āhāra, Rūpa born of Utu, Kamma-born Rūpa in Asaññā-bhava, Kamma-born Rūpa at Paṭisandhi which support each other and dependent kinds of materiality are conditioning states. The four great essentials and the dependent matter — this is what is important here. Dependent matter means Upādā-rūpa. These four great essentials are Citta-born Rūpa, Kamma-born Rūpa at Paṭisandhi and so on.

On the conditioned side are the four great essentials together with depending matter. That means all Rūpa — Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi are included in the four great essentials together with depending matter. That is why in the Burmese books Citta-born matter at Pavatti and Kamma-born matter at Paṭisandhi are not given in the first group.

Let us take the eye-decad. Among the eye-decad Rūpas there are the four great essentials. If you take one great essential as conditioning state, what are the conditioned states? The remaining three great essentials and depending matter are the conditioned states.

Then the last group the mental aggregates at Paṭisandhi in five aggregate existence (That means human beings, Devas, Apāyas.) and heart-base which support each other are conditioning states. Nāma and Rūpa are reciprocally related only at the moment of Paṭisandhi. During life time they are said not to be supporting each other reciprocally. Mental aggregates at Paṭisandhi means Citta and Cetasikas. Since it is at Paṭisandhi, what type of mental aggregates will they be — Kusala, Akusala, Vipāka or Kiriya? They will be Vipāka, actually Vipāka Cittas and Cetasikas and heart-base in five aggregate

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existence which support each other.

On the conditioned side there are heart-base supported by mental aggregates at Paṭisandhi in five aggregate existence and mental aggregates at Paṭisandhi in five aggregate existence supported by heart-base. That means heart-base supported by Cittas and Cetasikas, and Cittas and Cetasikas supported by heart-base.

At the moment of Paṭisandhi for a human being there may be first Kāmāvacara Sobhana Vipāka Citta and then Cetasikas. These two are mental aggregates. Then there are thirty Rūpas and among them there is heart-base. Mental aggregates are the conditioning states and heart-base is conditioned state. Again heart-base is the conditioning state and the mental aggregates are the conditioned states. Here at the moment of Paṭisandhi, Nāma supports Rūpa and Rūpa supports Nāma. But during life Nāma supports Rūpa only.

If you understand Sahajāta, you understand Aññamañña, mutual support. Both at Pavatti and Paṭisandhi 89 Cittas and 52 Cetasikas support each other. There are no Rūpas here because there is no mutual support between Nāma and Rūpa during life time. On the conditioned side it is the same. Both at Pavatti and Paṭisandhi there are 89 Cittas and 52 Cetasikas which support each other.

The four great essentials also have Aññamañña relationship. There are the four great essentials only, no dependent matter here. These four great essentials comprise Citta-born Rūpa, Kamma-born Rūpa at Paṭisandhi and so on. The four great essentials support each other. On the conditioned side it is the same.

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Let us take the eye-decad as an example. There are ten Rūpas in the eye-decad group. If we take earth-element as conditioning state, then the other three are the conditioned states. We do not take Upādā-rūpas here because Upādā-rūpas and four great essentials do not mutually support each other. The four great essentials only support the Upādā-rūpas. Dependent matter does not support the four great essentials. Since they are depending, they have to depend on the four great essentials. Aññamañña condition can be obtained only between four elements, not between four great elements and dependent matter.

Then the third group is mental aggregates at Paṭisandhi in five aggregate existence and heart-base which support each other. On the conditioned side, it is actually the same — heart-base supported by mental aggregates at Paṭisandhi in five aggregate existence and mental aggregates at Paṭisandhi in five aggregate existence supported by heart-base. At the moment of Paṭisandhi both mental aggregates and heart-base support each other. When we take mental aggregates as conditioning state, the heart-base is the conditioned state. When we take heart-base as the conditioning state, then mental aggregates are the conditioned state. As I said before, Aññamañña is more narrow than Sahajāta. Wherever there is Sahajāta, there may or may not be Aññamañña.

Next there is Nissaya, support. There are one, two — actually two may be subdivided into A and B. First is Sahajāta-nissaya. It is the same as Sahajāta.

Then there is Purejāta-nissaya, pre-nascence-support. There are two varieties. The first one is Vatthu-purejāta-nissaya. Since it says Vatthu, we know six Vatthu are the conditioning states. So there are the six material bases at Pavatti. The conditioned states at Pavatti (That means during life.) are 85 Cittas other than four Arūpāvacara Vipāka Cittas

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and 52 Cetasikas in five aggregate existence.

The other one is Vatthu-ārammaṇa-purejāta-nissaya. For this condition it must be Vatthu. It must be Ārammaṇa. It must be Purejāta, prenatal. And it must be support. There is only one such thing and that is heart-base.

At the time of approaching death — not at the time of death because at the time of death means at the moment of Cuti Citta, here it is not at Cuti Citta but at the time of approaching death — there is heart-base arising at the genesis phase of the 17th Citta backwards reckoned from Cuti Citta. You should remember from the sixth chapter Rūpa born of Kamma arises for the last time in one life at this moment because Rūpa born of Kamma must disappear simultaneously with Cuti Citta. And since the lifespan of Rūpa is 17 thought moments, the Rūpa born of Kamma or here heart-base arises at the 17th thought moment reckoned backward until we arrive at the 17th Citta. Heart-base which arises at the genesis phase (There are three phases — genesis, stasis and death.) is the base and it can be the object. It has arisen before the consciousness, so it is Purejāta and it is the support (Nissaya).

On the conditioned side there are at the time of approaching death mind-door-adverting consciousness (Manodvārāvajjana), 29 Kāmāvacara Jāvanas, eleven Tadārammaṇas and 44 Cetasikas, but not all Cittas or all Cetasikas. There is mind-door-adverting Citta, 29 Kāmāvacara Jāvanas, eleven Tadārammaṇas.

Sometimes a person may take the heart-base as an object of Vipassanā meditation. Sometimes heart-base may be the object of mind-door-adverting and Jāvanas during the death thought process. So the heart-base is a base; it can be an object; it arises before the Citta arises and it is a support.

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There is only one thing that answers these four conditions. So here only heart-base is the conditioning state. Those that take the heart-base as object are the conditioned states.

The next one is Upanissaya. There are three kinds of Upanissaya. You already know that. Ārammaṇa-upanissaya is the first one. It is firm or decisive support of objects. It is the same as Ārammaṇa-adhipati.

The second one is Anantara-upanissaya. That is the same as Anantara.

The third one is Pakatūpanissaya. The conditioning states are strong previous 89 Cittas, 52 Cetasikas, 28 Rūpas and some kinds of Paññatti. That means individual, dwelling place and so on. On the conditioned side there are only Cittas and Cetasikas.

The next condition is Purejāta, pre-nascence. That means if it is Purejāta, it must have arisen before the conditioned states arise. There are two varieties of Purejāta. One is Vatthu-purejāta. It is the same as Vatthu-purejāta-nissaya. Where is Vatthu-purejāta-nissaya? On the chart (see CMA, VIII, Table 8.3, p.309) it is 8-2-A. (That means it is under Nissaya condition, the first variety of Purejāta-nissaya.)

Number two is Ārammaṇa-purejāta. The present 18 Nipphanna-rūpas are the conditioning states and 54 Kāmāvacara Cittas, two Abhiññās, fifty Cetasikas other than two Appamaññās are the conditioned states. In order to get the Purejāta condition or the Purejāta relation the conditioning state must have arisen before the conditioned state and then exist simultaneously.

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The next one is Pacchājāta. It is the opposite of Purejāta. Here the conditioning state arises after the conditioned state. That means the conditioned states arise before the conditioning states. When the conditioning states arise they support the already existing conditioned states. Here in five aggregate existence, the later 85 Cittas (other than four Arūpāvacara Vipāka Cittas) commencing with first Bhavaṅga, beginning with first Bhavaṅga, and 52 Cetasikas are the conditioning states. We begin with first Bhavaṅga, and 52 Cetasikas are the conditioning states. We begin with first Bhavaṅga because at Paṭisandhi there can be no Pacchājāta relation. The Citta has to arise after the arising of Rūpa in this condition.

On the conditioned side there is Rūpa born of one cause, Rūpa born of two causes, Rūpa born of three causes, Rūpa born of four causes. There are four causes of Rūpa (Kamma, Citta, Utu and Āhāra). They arise with the genesis phase of preceding Citta such as Paṭisandhi Citta. Some Rūpa arise at the genesis phase of Paṭisandhi Citta. When they reach the first Bhavaṅga Citta, then that Bhavaṅga Citta supports the Rūpa that has already arisen. The Citta arises after the Rūpa born of Kamma. That is why it is called Pacchājāta Paccaya, postnascence condition.

Āsevana is the next condition. Āsevana is repetition. On the conditioning side there are 47 mundane Jāvanas other than the last Javana of the same genus and 52 Cetasikas. On the conditioned side there are 51 Jāvanas other than first Javana and Phala Jāvanas. There is Āsevana condition between Jāvanas only. Since it is repetition, it must be of the same kind. All must be Akusala, Kusala or Kiriya. Āsevana can only be obtained between Jāvanas. First Javana, second, third, fourth, fifth and sixth are conditioning states. The conditioned states are second, third, fourth, fifth, sixth and seventh Jāvanas. On the conditioning side the last Javana must be excluded. Before the first Javana there is what? There is

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Voṭṭhabbana or Manodvārāvajjana. They are not of the same kind as the Javanas. It is Ahetuka Kiriya Citta. Javanas must be Kusala, or Akusala, or Kiriya.

The next one is Kamma. There are two kinds of Kamma. There is Sahajāta-kamma. That means arising together Kamma. The second one is Nānākkhaṇika-kamma, asynchronous Kamma or different time Kamma.

For Sahajāta-kamma on the conditioning side there are 89 Cetanās in 89 Cittas. That means the Cetanā which is concomitant with the 89 Cittas. On the conditioned side there are 89 Cittas, 51 Cetasikas other than Cetanā, Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi. This is Sahajāta Kamma condition.

When the first Lobhamūla Citta arises, there is Cetanā with it. That Cetanā is a Sahajāta-kamma condition for first Lobhamūla Citta, other Cetasikas and Rūpa born of Citta. If it is at the moment of Paṭisandhi, for example, in first Kāmāvacara Sobhana Vipāka Citta, then Cetanā will condition Rūpa born of Kamma.

Nānākkhaṇika-kamma is the Kamma we are familiar with. On the conditioning side there are 33 past Kusala and Akusala Cetanās. How many Kusala Cittas are there? There are 21 Kusala Cittas. How many Akusala? There are twelve Akusala Cittas. So we get 33.

On the conditioned side there are 36 Vipāka Cittas, 38 Cetasikas which support each other, Kamma-born Rūpa at Paṭisandhi and Rūpa born of Kamma in Asaññā-bhava, Rūpa born of Kamma at Pavatti. Cetanā is the Kamma. Vipāka Cittas, Cittas, Cetasikas and Rūpa born of Kamma are the

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conditioned states.

Next is Vipāka condition. On the conditioning side we have 36 Vipāka Cittas both at Pavatti and Paṭisandhi. Also there are 38 Cetasikas which support each other as well as Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi.

On the conditioned side it is more or less the same. There are 36 Vipāka Cittas, 38 Cetasikas which support each other, Citta-born Rūpa other than two intimations (Viññatti) and Kamma-born Rūpa at Paṭisandhi. Viññatti are not produced by Vipāka Cittas. You may check the sixth chapter, Rūpa-samuṭṭhāna, on page 248 of the CMA.

“... Javanas of the sense-sphere, and direct knowledge consciousness produce also (bodily and vocal) intimation.”
(CMA, VI, §11, p.248)

Among them there are no Vipāka Cittas. So bodily and vocal intimation are caused by or they are produced by Javanas of the sense-sphere (Kāmāvacara Javanas) or direct knowledge (Abhiññā) and also by other Javanas, but not by Vipāka Cittas. That is why the two intimations are excluded here.

This relationship is not between Kamma and its results. Number 13 (Kamma condition) is the relationship between Kamma and its results. Number 14 (Vipāka condition) is not between Kamma and its results. It is the relationship between result and result.

Number 15 is Āhāra. There are two kinds of Āhāra — Rūpa-āhāra and Nāma-āhāra. Rūpa-āhāra is edible food or nutriment. Its conditioned state is Rūpa born of nutrition or internal nutrition born of four causes and external nutrition born of Utu. Again we take nutrition as conditioning state.

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Rūpa born of four causes existing in the same group or different groups other than nutrition in the same Rūpa group are the conditioned states. It's a little confusing. In the same or different groups — for example, eye-decad, in eye-decad there are ten Rūpas. Do you know the ten? There are eight inseparables, Jīvita and eye. Among the eight inseparables there is Āhāra or Oja. So Āhāra in the eye-decad is the conditioning state and the other Rūpas are the conditioned states. In the same group Āhāra cannot be among the conditioned states because it is the conditioning state. That Āhāra can be condition for Āhāra in other groups. That is why it is said here same Rūpa group or different Rūpa groups. Again let us take two groups, eye-decad and ear-decad. Āhāra in the eye-decad is the conditioning state for the other nine Rūpas in the same group. It (Āhāra in the eye-decad) is also the conditioning state for all ten Rūpas of the ear-decad. Within the same group Āhāra can only be conditioning. The others are conditioned. But with regard to the different groups, then Āhāra in one group is the conditioning state and all of the other groups including Āhāra in those groups are the conditioned states. So we say the same Rūpa group and different Rūpa groups.

Nāma-āhāra — there are four Āhāra taught in the seventh chapter. One is Rūpa-āhāra and the other three are Nāma-āhāra. These three are Phassa, Cetanā, Viññāṇa or Citta. Phassa, Cetanā and Viññāṇa are the conditioning states. The 89 Cittas, 52 Cetasikas, Citta-born Rūpa at Pavatti, and Kamma-born Rūpa at Paṭisandhi are the conditioned states.

Number 16 is Indriya. There are three varieties. The first one is Sahajāta-indriya. Since it is Sahajāta, the factors must be existing together. There are eight factors or mental faculties which are the conditioning states here. They are Jīvita, Citta, Vedanā, Saddhā, Viriya, Sati, Ekaggatā and Paññā. You may go through the 22 Indriya or 22 faculties and find the ultimate realities that are represented by these 22.

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You will get these eight mental faculties which are ultimate realities among the 22. So they are Nāma-jīvita, Citta, Vedanā, Saddhā, Viriya, Sati, Ekaggatā and Paññā. The conditioned states are Cittas, Cetasikas, Rūpa born of Citta and Rūpa born of Kamma.

The second one is Purejāta-indriya. Since it is Purejāta, it must have arisen before the conditioned state. The conditioning factors are eye-base, ear-base, nose-base, tongue-base, body-base arising at the genesis phase of first past Bhavaṅga. The general opinion of teachers is that eye-base, ear-base, and so on, that arise at the phase of first past Bhavaṅga are the supports respectively for seeing consciousness, ear-consciousness and so on. So we say here first past Bhavaṅga. But there are some teachers who do not agree with this statement. According to them, the eye-base and so on that arise at any moment before, not just past Bhavaṅga, but in any thought moment before that conditioned state arises are support. So it may be the eye-base that arises at the genesis phase of second Bhavaṅga, or third past Bhavaṅga and so on. But here we follow the general opinion of teachers.

On the conditioned side since there are eye-base, ear-base and so on, here we have ten Dvipaṇcaviññāṇa Cittas⁶, the Cetasikas going along with them which are the seven universal Cetasikas only.

The third one is Rūpa-jīvitindriya. That is easy. On the conditioning side there is Rūpa-jīvita both at Pavatti and Paṭisandhi. On the conditioned side there are nine Rūpas other than Rūpa-jīvita which are born of Kamma and belong to the same Rūpa group. Again Jīvita is the conditioning state and the other nine Rūpas are the conditioned states. That is in the same group.

⁶ That means seeing consciousness, hearing consciousness, and so on.

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The next condition is Jhāna. You are familiar with Jhāna. Vitakka, Vicāra, Pīti, Vedanā and Ekaggatā are Jhāna factors. There is one qualification. Those that are concomitant with ten Dvipaṇcaviññāṇa are not called Jhānaṅga or Jhāna factors. You have to go back to the seventh chapter.

On the conditioned side there are 79 Cittas other than the ten Dvipaṇcaviññāṇa Cittas, 52 Cetasikas, and then Rūpa born of Citta and Rūpa born of Kamma.

Next is Magga condition. There are nine Magga factors. They are Paññā, Vitakka, Sammā-vācā, Sammā-kammanta, Sammā-ājīva, Viriya, Sati, Ekaggatā and Diṭṭhi. Here these are concomitant with 71 Sahetuka Cittas. So Magga factors cannot be obtained in Ahetuka Cittas. Go back to the seventh chapter.

On the conditioned side there are 71 Sahetuka Cittas, 52 Cetasikas and Rūpa born of Sahetuka Cittas and Rūpa born of Kamma at Saḥetuka Paṭisandhi.

Sampayutta or association is next. Sampayutta can be had only between Nāma and Nāma. On the conditioning side both at Pavatti and Paṭisandhi there are 89 Cittas, 52 Cetasikas which support each other. On the conditioned side also it is the same. There are both at Pavatti and Paṭisandhi 89 Cittas, 52 Cetasikas which support each other.

Vippayutta — there are three varieties. Sahajāta-vippayutta belongs to Sahajāta group. On the conditioning side there are both at Pavatti and Paṭisandhi 75 Cittas⁷, 52 Cetasikas all of them in five aggregate existence. On the

⁷ The 75 Cittas are those other than four Arūpāvacara Vipāka Cittas, ten Dvipaṇcaviññāṇa and Cuti Citta of Arahants; they are excluded.

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conditioned side there are Citta-born Rūpa at Pavatti and Kamma-born Rūpa at Paṭisandhi. So here Sahajāta-vippayutta is between Cittas and Cetasikas on the one hand and Rūpa on the other.

The next group is mental aggregates at Paṭisandhi in five aggregate existence and heart-base which support each other. In Sahajāta and Aññamañña you find these mental aggregates and heart-base supporting each other. They support each other and they arise at the same time. Therefore, there is a suspicion that they might be associated. In order to negate the suspicion that they might be associated, they are termed Vippayutta here. Although they arose together, they are Vippayutta. The example of oil and water is given. Although they are together, they are not mixed, they are not blended. In the same way, the mental aggregates and heart-base, although they arise together, they are not associated.

On the conditioned side there is heart-base supported by mental aggregates at Paṭisandhi in five aggregate existence and mental aggregates at Paṭisandhi supported by heart-base. Between mental aggregates and heart-base there can be Sahajāta condition, Aññamañña condition and here Vippayutta condition.

The others are all the same as the previous ones. Purejāta-vippayutta is the same as Purejāta. Pacchājāta-vippayutta is the same as Pacchājāta.

Atthi — there are five varieties of Atthi. They are all the same as those that are mentioned before. There are Sahajāta-atthi, Purejāta-atthi, Pacchājāta-atthi, Āhāra-atthi and Indriya-atthi.

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Sahajāta-atthi means they must arise together and they must be together. Purejāta-atthi means the conditioning states must arise before the conditioned states and also exist at the same time. In Pacchājāta-atthi the conditioning states arise after the conditioned states have arisen and they are also existing at the same time. In Āhāra-atthi both must be existing. Indriya-atthi is the same thing. If there is Āhāra condition or Indriya condition, then the conditioning and the conditioned states must be together at the same time.

Natthi is the same as Anantara. Disappearance is the same as proximity.

Vigata is the same as Anantara. Natthi and Vigata are the same.

Avigata and Atthi are also the same. So Avigata is the same as Atthi. I hope you can at least read and understand. Whenever we want to know the conditions, we have to refer to this chart (see CMA, VIII, Table 8.3, p.308-311).

Now we will go to the eye-door thought process (also see CMA, IV, Table 4.1, p.155 & CMA, V, Table 5.6, p.225). Let us find out how many conditions we can explain. It is the eye-door process. We have present visible object, the object of Vīthi Cittas. Before that, Bhavaṅga Cittas arise taking Kamma, Kamma-nimitta, and Gati-nimitta⁸. Then we have Vīthi Cittas. You know in one thought process there are Bhavaṅgas and then Vīthi Cittas. Bhavaṅga Cittas and Vīthi Cittas are different. This thought process begins with Atīta Bhavaṅga, past Bhavaṅga. Then there is Calana Bhavaṅga, vibrating Bhavaṅga. Next is Bhavaṅgupaccheda, arrested Bhavaṅga. After that, there is five-sense-door-adverting, Pañcadvārāvajjana. Then there is Cakkhu-viññāṇa. Next is Sampaṭicchana. Then there is

8 One of these is the object of Vīthi-free Cittas.

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Santīraṇa. After that there is Voṭṭhabbana. Then there are seven Javanas. And then there are two Tadārammaṇas. Then once again there are Bhavaṅgas. There are 17 thought moments from past Bhavaṅga through the second Tadārammaṇa. Among them only 14 are Vīthi Cittas beginning with Pañcadvārāvajjana. The first three are Vīthimutta Cittas, Vīthi-free Cittas. So there are Vīthi Cittas and Vīthi-free Cittas, process Cittas and process-free Cittas. Along with these Cittas there are Cetasikas. For which Cetasikas that accompany each Citta you may check in the CMA (see CMA, II, Table 2.4, p.112-113). For the Cittas that arise in the thought process you may also check in the CMA (see CMA, IV, Table 4.2, p.161). Then along with them there are Cittaja-rūpa. That means Rūpa born of Citta. They also exist all through these 17 moments. There are also Kammaja-rūpa. Rūpa born of Kamma are produced at every moment of Citta until the 17th moment before death. So there are Rūpa born of Kamma. We take only two here — Cakkhu-vatthu (eye-base) and Hadaya-vatthu (heart-base). Actually there are others also. Since it is the eye-door thought process we take only Cakkhu-vatthu. If it were ear-door thought process, we would take Sota and so on.

You know there are objects, Cittas, Cetasikas and then Rūpa born of Citta and Rūpa born of Kamma. Can you explain Hetu relationship in this thought process? At the moment of Javana let us take the first Javana. Let us say, it is a Lobhamūla Citta. Since it is Lobhamūla Citta, there are two roots — Lobha and Moha. If we take Lobha as the conditioning state, then Lobhamūla Citta itself, the other Cetasikas other than Lobha, and then Rūpa born of Citta are the conditioned states. So you can explain Hetu in this thought process. You can also take second, third, fourth, fifth, sixth and seventh Javanas and explain in the same way. Also you can take something other than Lobhamūla Citta, like Kāmāvacara Kusala Citta, and so on.

What about Ārammaṇa (object condition)? It's easy.

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Present visible object is the object condition for all these Cittas beginning with Pañcadvārāvajjana. If you want to explain for the Bhavaṅga Cittas you can. Kamma, Kamma-nimitta, and Gati-nimitta — one of these is the object condition for the Bhavaṅga Cittas.

What about Adhipati? Which Citta will you pick up? We must pick up Javana. Only Javana Cittas have predominance condition. However, you cannot pick up Mohamūla Cittas or Hasituppāda. Let us say, Chanda is the conditioning state of Adhipati and the Javana and the other Cetasikas and Rūpa born of the predominant Citta are the conditioned states.

What is the next one? The next condition is Anantara. Can you explain Anantara here? It is very easy. There is Anantara between the preceding and succeeding Cittas. There is Anantara between past Bhavaṅga and vibrating Bhavaṅga, between vibrating Bhavaṅga and arrested Bhavaṅga, between arrested Bhavaṅga and Pañcadvārāvajjana, and so on. In the first example the past Bhavaṅga is the Anantara condition for vibrating Bhavaṅga. That means in order for the vibrating Bhavaṅga to arise the past Bhavaṅga must disappear. If it does not disappear, then the next one cannot arise. That is why it is called a condition for the next one to arise. There is Anantara condition between all these Cittas. The condition is between Cittas. We do not take Rūpa here. We take only Cittas and Cetasikas.

What is the next one? Samanantara is the next condition. Wherever there is Anantara there is Samanantara.

Next is Sahajāta. Can there be Sahajāta condition? Yes, there is Sahajāta condition. What can you take? You may take any one of the 89 Cittas, so any. It is so easy. Let us take Javana. So, let us say, it is Lobhamūla Citta with Cetasikas and

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Rūpa born of Citta. If you take Citta as the conditioning state, then the Cetasikas and Rūpa born of Citta are the conditioned states, Sahajāta conditioned states.

What about Aññamañña? Can you explain Aññamañña? Yes, you can explain it. This condition is between Citta and Cetasikas. Here you don't take Rūpa. When you take Citta as the conditioning state, then Cetasikas are the conditioned states. When you take Cetasikas as the conditioning states, then Citta is the conditioned state. So we have Aññamañña also.

Can you explain Nissaya — Sahajāta-nissaya, Purejāta-nissaya? Yes, you can. For Sahajāta-nissaya those that arise together may support each other. What about Purejāta, Vatthu-purejāta-nissaya? You go down to Cakkhu-vatthu. So Cakkhu-vatthu is the conditioning state and Cakkhu-viññāṇa is the conditioned state. There is only one.

Student: What about heart-base?

Sayādaw: We cannot get heart-base here for Cakkhu-viññāṇa because it is eye-door thought process. There is heart-base going on here between the other Cittas. Before the other Cittas arise there is Hadaya-vatthu and it is still there when they exist. Hadaya-vatthu is the Vatthu-purejāta-nissaya condition for the Cittas other than Cakkhu-viññāṇa.

Upanissaya — let's take Ārammaṇa-upanissaya. Is it possible? I think it is possible. The object can be a very desirable object. When the object is very desirable and the Jāvanas are Lobhamūla Cittas or Kāmāvacara Kusala Cittas or Kiriya Cittas, there can be Ārammaṇa-upanissaya. What about Anantara-upanissaya? Yes between one Citta and the next

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one. What about Pakatūpanissaya? Pakatūpanissaya may not be present here. Pakatūpanissaya may need a different thought process. It may even need the intervention of time. Sometimes it may be years between conditioning factor and conditioned thing.

What about Purejāta, pre-nascence, Vatthu-purejāta? So Cakkhu-vatthu is the conditioning state for Cakkhu-viññāṇa. Hadaya-vatthu is the conditioning state for the other Cittas. What about Ārammaṇa-purejāta? Yes, there is Ārammaṇa-purejāta. Visible object is the Ārammaṇa-purejāta condition for the Vīthi Cittas.

Pacchājāta — there is Rūpa born of Citta and Rūpa born of Kamma. Citta arises after Rūpa and it supports the Rūpa, that is still existing. So there can be Pacchājāta condition also. It is for Citta to Rūpa. Rūpa arose before the Citta arises. When the Citta arises, then it supports the already existing Rūpa. Citta is the Pacchājāta condition for Rūpa.

Repetition, Āsevana — can you explain repetition condition here? There is repetition condition between first and second Javana, second and third, third and fourth, fourth and fifth, fifth and sixth, sixth and seventh. You stop there.

Then Kamma — normally we say that we acquire Kamma during the Javana moments. It is said in the Commentaries that Kamma is not acquired during the five-sense-door thought process. Kamma is only acquired in the following mind-door thought processes. It is said that Javanas in the five-sense-door thought process are too weak to constitute Kamma. If we follow that statement, there can be no Kamma condition in this thought process; there can be no asynchronous Kamma condition. However, Sahajāta condition can be obtained because Sahajāta-kamma means they must

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exist together at the same time. One must be Cetanā and the others must be Citta, other Cetasikas, Rūpa born of Citta and Rūpa born of Kamma. We can explain Sahajāta-kamma in this thought process. We can pick up any Citta and pick up the Cetanā that arises with that Citta. Cetanā is the conditioning state and Citta, the other Cetasikas, Rūpa born of Citta and Rūpa born of Kamma are the conditioned states. So we have Sahajāta-kamma, but we do not have Nānākkhaṇika-kamma here.

Let us look at Vipāka Paccaya, resultant condition. Cakkhu-viññāṇa is Vipāka Citta. Sampaticchana is Vipāka Citta. Santīraṇa is Vipāka Citta. We can explain Vipāka condition there, but not with Jāvanas. Also with Tadārammaṇas we can explain Vipāka condition. There is Vipāka condition between Citta, Cetasikas and Rūpa.

Āhāra condition — there is no Rūpa-āhāra condition. But there is Nāma-āhāra because Phassa, Cetanā and Citta are present. In that case you can pick up any Citta. Then you can take Phassa as the conditioning state and Citta and other Cetasikas and Rūpa born of Citta as the conditioned states.

Indriya — there are Sahajāta-indriya, Purejāta-indriya and Rūpa-jīvitindriya. For Sahajāta-indriya the factors are Jīvita, Citta, Vedanā, and so on. So there is Sahajāta-indriya here. Since there is Citta, you can pick up any Citta.

Then Purejāta-indriya has eye-base, ear-base, and so on, as the conditioning states. So here Cakkhu-vatthu is the Purejāta-indriya condition for Cakkhu-viññāṇa.

Then Rūpa-jīvitindriya — since there is Rūpa, we may explain this. Our main concern is the thought process. Along

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with the thought process Rūpas are arising and disappearing, so we can explain if we want to.

What about Jhāna? Vitakka, Vicāra, Pīti, Vedanā, Ekaggatā concomitant with 79 Cittas other than ten Dvipaṇcaviññāṇas, are Jhānaṅgas. We leave out Cakkhu-viññāṇa here. With other Cittas we can explain Jhāna condition.

What about Magga condition? The nine Magga factors are Paññā, Vitakka, Sammā-vācā, Sammā-kammanta, Sammā-ājīva, Viriya, Sati, Ekaggatā and Diṭṭhi. So we can explain this condition. Paññā we can explain if we take the Jāvanas to be Kāmāvacara Kusala. Vitakka, Sammā-vācā, Sammā-kammanta, Sammā-ājīva, Viriya, Sati, Ekaggatā and Diṭṭhi also we can explain. So there is Magga condition here. Only you cannot take Cakkhu-viññāṇa, Sampatiṇṇa, Santīraṇa and Voṭṭhabbana because there is no Magga condition in these Cittas. You have to remember the seventh chapter.

The next one is Sampayutta, association. It is between Citta and Cetasikas. You may pick up any Citta and its Cetasikas and they have Sampayutta condition.

In Vippayutta Paccaya there are 75 Cittas — other than four Arūpāvacara Vipāka Cittas, Dvipaṇcaviññāṇa and Cuti Citta of Arahants — and 52 Cetasikas all of them in five aggregates existence on the conditioning side. On the conditioned side there are Citta-born Rūpa and Kamma-born Rūpa at Paṭisandhi. There is Citta-born Rūpa and Citta here. With Citta-born Rūpa and Citta there is Vippayutta condition. We cannot pick up Cakkhu-viññāṇa. Cakkhu-viññāṇa does not produce Rūpa. Let us pick up Javana. The Javana Citta and Cetasikas are conditioning states and Rūpa born of Citta is the

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conditioned state. You can explain Vippayutta in that way.

What about Atthi? There is a lot because there are Sahajāta-atthi, Purejāta-atthi, and so on. Pick up anything. You can take visible object as conditioning state and Citta and Cetasikas as the conditioned states. Or you can take Citta as conditioning state and Rūpa as conditioned state for Pacchājāta-atthi and so on.

What about Natthi? Yes, because where there is Anantara there is Natthi. And Vigata is the same.

And Avigata is the same as Atthi. You can explain almost all 24 conditions in just one thought process.

Student: [Inaudible].

Sayādaw: Magga condition cannot be obtained with the Ahetuka Cittas.

Student: But Ekaggatā is universal.

Sayādaw: Although it is universal, when it arises with Ahetuka Cittas, it is not called Magga. We have to exclude Ahetuka Cittas when we talk about Magga condition. So we cannot take Pañcadvārāvajjana, Cakkhu-viññāṇa, Sampaṭicchana, Santīraṇa and Voṭṭhabbana.

As I said before, seeing is a very simple experience. We experience seeing almost always. Since we are experiencing it every day, we take it for granted. We do not know how complicated just seeing is and how many ultimate realities are involved and how they are related to each other. When you

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understand Abhidhamma, you can explain in very great detail. Seeing is not a simple experience. It is very complicated and very involved. In just seeing you can explain all these 24 relationships taught in the Paṭṭhāna. When you understand the relationships with reference to Paṭṭhāna, you really understand the cause/effect relationship. You understand fully. If you do not understand according to Paṭṭhāna, your understanding may not be complete. You may know this is caused by this or this is the result of that. But you may not know how they are related — by Hetu, Ārammaṇa, Adhipati and so on. When you understand Paṭṭhāna, you can understand a lot. It is not only for living beings but for the outside world also.

Next time we will have to go back to Paṭicca-samuppāda. Even though we do not go through in detail, still it is good to go through Paṭicca-samuppāda.

Sādhū! Sādhū! Sādhū!

Paṭṭhāna and Paṭicca-samuppāda

Today we will go to the section on page 322 of the CMA, "Synthesis of Conditions". The *Manual* states that all 24 conditions can be included in four conditions — object (Ārammaṇa), decisive support (Upanissaya), Kamma, and presence (Atthi). In order to understand this you have to understand the varieties of the 24 conditions. Here the ancient Commentary, the *Vibhāvinī Tīkā*, explains differently from what Burmese teachers think. That *Tīkā* explains that every condition can be called Ārammaṇa, Upanissaya, Kamma or Atthi. In that case every condition is Ārammaṇa and so on. Many teachers don't like that explanation.

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There is another explanation given in this book (see CMA, VIII, Guide to §27, p.322). There it is explained by Leḍī Sayādaw in another way. Actually it is explained by all Burmese Sayādaws, not Leḍī Sayādaw only. According to that, a chart is given in the book (see CMA, VIII, Table 8.4, p.323). According to that chart, we include some conditions in object condition, some in decisive support condition, some in Kamma condition, and some in presence condition.

For example, Ārammaṇa-adhipati can be included in Ārammaṇa (object) or in Upanissaya (decisive support), or in Atthi (presence). Sahajāta-adhipati (That means arising together and being predominant.) can be included in presence. If you don't understand the different varieties of the different conditions, it may be a little confusing. Sahajāta-nissaya (conascent-support), Vatthu-purejāta-nissaya, Vatthu-ārammaṇa-purejāta-nissaya — they are included in presence condition. And the last one, Vatthu-ārammaṇa-purejāta-nissaya, is also Ārammaṇa condition. It is not so important. If you do not understand, it is OK.

What is helpful is to understand the different groups of conditions, like Ārammaṇa group, Sahajāta group, Purejāta group. When we consider how conditions will be operating in a particular situation, if we know the group, we can easily pick them out.

Now the *Manual* says,

“Herein, in all cases conascent material phenomena should be understood as twofold: ...” (CMA, VIII, §27, p.322)

The *Manual* uses the words which are in Pāḷi ‘Sahajāta-rūpa’, ‘conascent material phenomena’ many times when the author, Venerable Ācariya Anuruddha, explains the Paṭṭhāna method. But he didn't define that word in the beginning. He gives the definition only at the end. At the end he gives the

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definition of what he meant by conascent material phenomena. Conascent material phenomena are of two kinds. During the course of existence, that is, during life, they should be understood as those born of consciousness, those born of Citta. At the moment of Paṭisandhi, rebirth-relinking, 'conascent material phenomena' means Rūpa born of Kamma. At the moment of Paṭisandhi it means Rūpa born of Kamma.

Now we come to the summary on page 324 of the CMA, section 28.

“Thus the things pertaining to the three periods of time and timeless, internal and external, conditioned and unconditioned, are threefold by way of concepts, mind and matter.” (CMA, VIII, §28, p.324)

Now you have studied the 24 conditions and also you have studied what Dhammas are represented by each condition. For example, six Hetus are represented by Hetu condition. All Cittas, Cetasikas, Rūpa, Nibbāna and Paññatti are represented by object condition.

When we look at all these Dhammas represented by 24 conditions, we know that these belong to three periods of time. That means not each and every one but as a whole they belong to past, present and future. For example, the object condition, all the Cittas, Cetasikas and Rūpa belong to past, present and future. The Dhammas represented by the 24 conditions — some belong to present, some belong to past, some belong to future, or some may belong to past, present and future.

Also sometimes they are internal and sometimes they are external. Cittas and Cetasikas are internal. Rūpa is both internal and external. We can have Rūpa in our bodies and also we can have Rūpa outside. Concepts are mostly external.

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And Nibbāna is definitely external. Dhammas may be internal or external.

Dhammas may be conditioned or unconditioned. Cittas, Cetasikas and Rūpa are conditioned. Nibbāna is unconditioned.

They are threefold by way of concepts, mind and matter. If we classify all the Dhammas represented by the 24 conditions, we get just concept, mind and matter. Some are concepts. Some are mind and some are matter.

You know that matter is material phenomena or 28 material properties. They are called Rūpa. Consciousness and mental factors which comprise the four immaterial aggregates and Nibbāna are the five kinds that are immaterial.

When we divide ultimate reality into Nāma and Rūpa, there are:

- 28 material properties that go under Rūpa.
- Cittas, Cetasikas and Nibbāna that go under Nāma.

That is why it is said here threefold by way of concept, mind and matter. It doesn't say Nibbāna. That is because Nibbāna is included in mind. Actually we should not say mind. We should say Nāma.

The word Nāma has two meanings and it also represents different things in different places. Nāma is defined as something which bends towards the object or which inclines toward the object. The ultimate realities, which incline toward the objects, are Cittas and Cetasikas. They are called Nāma according to that definition.

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There is another definition. That definition is the following: Nāma is something that causes some other thing to bend towards itself, to incline towards itself. That means when we take the Cittas and Cetasikas as objects, those Cittas and Cetasikas which are objects are said to make our minds (our Cittas and Cetasikas) bend towards them. According to that definition, Nibbāna is also called Nāma. Nibbāna also causes Cittas and Cetasikas to be bent toward it. Rūpa has that kind of characteristic also because our minds bend towards Rūpa. But Rūpa is not taken here because it is the objective predominance condition and also Rūpa does not have the real power, the real force to make the mind (Cittas and Cetasikas) to bend towards it. So Rūpas are excluded here — only Nibbāna, Cittas and Cetasikas are taken here as Nāma.

The explanation on page 325 of the CMA,

“They are also called ‘name’: The four immaterial aggregates are called nāma, ‘name’, 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 of causing to bend (nāmana) since they cause one another to bend on to the object.” (CMA, VIII, Guide to §29, p.325)

It is better to say since they cause others to bend onto the object, not one another.

“Nibbāna is called nāma solely in the sense of causing to bend. For Nibbāna causes faultless states — that is, the supramundane cittas and cetasikas — to bend on to itself by acting as an objective predominance condition.” (CMA, VIII, Guide to §29, p.325)

Nibbāna is a very strong object, predominance condition, or Ārammaṇa-adhipati. By the word ‘Nāma’ we mean Cittas, Cetasikas and Nibbāna.

When we mean Cittas and Cetasikas only, both

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definitions can be applied together. Cittas and Cetasikas bend towards objects and also they make other Cittas and Cetasikas bend towards them. Cittas and Cetasikas are called Nāma through both definitions. But Nibbāna is called Nāma through only one definition, the second definition. Nibbāna does not bend towards objects because Nibbāna does not take objects. It is an object only. When we call Nibbāna 'Nāma', we are using the second definition — that which causes others (Cittas and Cetasikas) to bend towards itself.

Nibbāna causes faultless states to bend onto itself. What are the faultless states? Here in the book, CMA, only Supramundane Cittas and Cetasikas are mentioned. But Nibbāna can be taken by Kāmāvacara Cittas also. Immediately after enlightenment, there are what are called reflecting thought processes. In those reflecting thought processes Kāmāvacara Kusala Jāvanas or for an Arahant Kāmāvacara Kiriya Jāvanas accompanied by knowledge arise taking Nibbāna as object. Faultless states mean not only Supramundane Cittas and Cetasikas, but also those Kāmāvacara Kusala and Kiriya Cittas. That is why the word 'faultless' is used in the Commentaries. That means those other than Akusala. Akusala is described as with fault. The others are described as faultless.

We now know that the word 'Nāma' can mean Nibbāna. In most of our talks or readings we find Nāma used in the sense of Cittas and Cetasikas only. In Abhidhamma especially in the sixth book, Yamaka, we find Nāma used for Nibbāna as well. All the 24 conditions consist of Nāma and Rūpa.

There is one more thing to learn and that is concept. Before going to concepts, I want to go back to Paṭicca-samuppāda, Paṭicca-samuppāda by way of 24 Paṭṭhāna conditions. We will not go through all because it may be too complicated.

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As I said many times, only when you understand Paṭicca-samuppāda with reference to Paṭṭhāna, do you understand Paṭicca-samuppāda fully. Otherwise you do not know how these factors are related. If you do not understand how the factors are related, your understanding of causality is incomplete. It is good to understand Paṭicca-samuppāda with reference to Paṭṭhāna.

There are very few books that explain Paṭicca-samuppāda with reference to Paṭṭhāna. The only book I have met is that which was written by the Venerable Nyanatiloka. Also there is an article at the end of that book, *Guide through Abhidhamma Piṭaka*. You may read that book; there is an article on Paṭicca-samuppāda. The Venerable Nyanatiloka explained according to *Visuddhimagga*. There are explanations about the 24 conditions in relation to the factors of Paṭicca-samuppāda. That's a good article and may be easier to understand than *Visuddhimagga* itself. *Visuddhimagga* is very detailed and very wide. This may be a good article to read.

Let us look at Avijjā-paccayā Saṅkhārā, the first one, the link between Avijjā and Saṅkhārā. You all know that Avijjā means Moha. Saṅkhārā means what? Here it means Cetanā — Kusala Cetanā and Akusala Cetanā. Kusala Cetanā are divided into Kāmāvacara and Rūpāvacara Cetanā on the one hand and Arūpāvacara Cetanā on the other.

There are three kinds of Saṅkhāras or formations:

- The first one is formations of merit. In Pāḷi it is called Puññābhisāṅkhārā.
- The second is formations of demerit, Apuññābhisāṅkhārā.
- The third is formations of the imperturbable,

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Āneñjābhisāṅkhāra.

'Formations of merit' means Cetanā concomitant with eight Kāmāvacara Kusala Cittas and five Rūpāvacara Kusala Cittas. 'Formations of demerit' means Cetanā concomitant with twelve Akusala Cittas. 'Formations of the imperturbable' means Cetanā concomitant with four Arūpāvacara Kusala Cittas.

Now we will try to understand how ignorance is related first to formations of merit, then to formations of demerit, and then to formations of imperturbable. First we have the condition of ignorance to formations of merit. 'Formations of merit' means Kusala Cetanā, Cetanā concomitant with Kusala Cittas. Ignorance is Akusala. Kusala and Akusala cannot arise together. There is no Sahajāta and so on. How can ignorance be a conditioning factor for formations of merit or Kusala Cetanā? The Commentary explains that Yogis take Moha as an object and practise Vipassanā meditation on Moha, Moha as being subject to decay and destruction. In that case ignorance or Moha is Ārammaṇa condition for formations of merit which are Vipassanā. When we practise Vipassanā, all the Cittas are Kāmāvacara Kusala. So ignorance is related to Kāmāvacara Kusala during Vipassanā by way of object, Ārammaṇa. That means your Vipassanā consciousness takes Moha as object and tries to see its impermanence and so on.

Those who get supernormal knowledge, Abhiññā, can see another person's mind concomitant with Moha. There is a supernormal knowledge of reading other persons' minds. By that superknowledge such people can take other people's minds that are accompanied by Moha. In that case ignorance is related to that Rūpāvacara Citta by way of Ārammaṇa condition.

You want to get rid of mental defilements. Here, let us say, it is Moha. In order to get rid of Moha you do Kusala

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Kamma. You do charity, giving. You keep Sīla. You practise Bhāvanā. When you practise Dāna, Sīla, and so on, in order to transcend, in order to get rid of ignorance, then ignorance is a condition for your Kāmāvacara Kusala. That condition is by way of decisive support. Because you want to get rid of Moha, Moha is a decisive support condition for your Kusala. It does not follow immediately. There is a time interval between ignorance and the later Kusala.

Next in order to get rid of ignorance you practise meditation and you get Jhāna. In that case Avijjā is condition for your Rūpāvacara Jhāna by way of decisive support.

Then you are blinded by Avijjā. You have a lot of Avijjā. So you do merit with the intention of being reborn in good Kāmāvacara existence and good Rūpāvacara existence. You make wish to get worldly results. In that case your Avijjā is condition for your Kusala by way of decisive support. Ignorance is a condition for formations of merit (That means Kāmāvacara Kusala and Rūpāvacara Kusala.) by way of only two conditions — Ārammaṇa (object) condition and Upanissaya (decisive support) condition.

Now we will look at ignorance and how it is related to formations of demerit. That means Cetanā accompanying Akusala Cittas. Ignorance itself is Akusala and ignorance is found with all Akusala Cittas. Here we get not only Ārammaṇa and Upanissaya but also what else? We get Hetu, Sahajāta, Aññamañña, and so on. Let us look at ignorance in relation to formations of demerit. Taking ignorance as an object, you can have lust, you can have attachment, and so on. You can be attached to your ignorance. In that case it is Ārammaṇa (object) condition. If you take the ignorance intensely, then it can be Ārammaṇa-adhipati and Ārammaṇa-upanissaya. You are blinded by Avijjā. You do not see danger in doing Akusala. You kill living beings, you steal, and so on. In that case the

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first Avijjā is a decisive support condition for later Akusala. Because you are blinded by Avijjā, you are overpowered by Avijjā, you don't see danger in doing Akusala. So your Akusala is supported by Avijjā by way of decisive support.

Then, let us say, you do Pāṇātipāta, killing. There are seven Javanas. With each Javana there is Moha and other concomitants. Ignorance in first Javana is condition for ignorance in Citta and others in second Javana by way of Anantara, Samanantara, Vigata and Natthi. What about Āsevana? Yes, there is Āsevana condition also. Since ignorance is a Hetu, there is Hetu condition. Since they arise together, there is Sahajāta, Aññamañña, Nissaya, and so on. There are a lot of conditions here for ignorance to Akusala — Ārammaṇa, Ārammaṇa-adhipati, Ārammaṇa-upanissaya, Anantara, Samanantara, Natthi, Vigata, Upanissaya, Āsevana. Whenever there is Anantara, there is Samanantara, Natthi and Vigata. There are also Hetu, Sahajāta, Aññamañña, and so on. Now you see the relationship of ignorance to formations of merit and ignorance to formations of demerit.

Let us now look at formations of the imperturbable. That means Cetanā concomitant with the four Arūpāvacara Kusala Cittas. Ignorance is Akusala. The formations of the imperturbable are Kusala. So there will be no Sahajāta, Aññamañña, and so on. Here the condition is decisive support. You want to get rid of Avijjā. So you practise meditation and get Arūpāvacara Jhānas.

If you do not know Paṭṭhāna, you just understand vaguely that Avijjā is the condition for Saṅkhāra. But now since you know Abhidhamma and you know Paṭṭhāna, you can understand in detail that Avijjā is the condition for formations of merit in such modes or conditions. Then too it is the condition for formations of demerit in many modes or conditions. It is the condition for the formations of the

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imperturbable by way of Upanissaya. When you understand in this way, you understand fully the relationship between Avijjā and Saṅkhāra.

So you know sometimes Avijjā and Saṅkhāra do not arise together. Sometimes they arise together. They do not arise together when the Saṅkhāras are Kusala. They arise together when the Saṅkhāras are Akusala. When they arise together, Sahajāta and so on are always there. Since Kusala or Akusala arises again and again (seven times in each thought process), there is repetition. So there can be Anantara (proximity), Samanantara (contiguity), and so on and also Āsevana.

Now let us look at the second link between Saṅkhāra and Viññāṇa. Here 'Saṅkhāras' means Cetanā, and 'Viññāṇa' means 32 Loka Vipāka Cittas. This is not easy because you have to be familiar with the fifth chapter, Kamma and its results. If you don't remember it's OK.

Cetanā in eight Kāmāvacara Kusala Cittas are condition for eight Mahāvipāka Cittas and one Kusala-vipāka Upekkhā-sahagāta-santīraṇa. So altogether there are nine. Cetanā in Kāmāvacara Kusala eight is condition for Mahāvipāka eight and Kusala-vipāka Upekkhā Santīraṇa at Patisandhi in Kāma-sugati. Do you know Kāma-sugati? Kāma-sugati means the realms of human beings and Devas, the eleven Kāmāvacara realms minus the four Apāya realms. Those seven realms are called Kāma-sugati. In the Kāma-sugati existence at the moment of Paṭisandhi by way of asynchronous Kamma and Pakatūpanissaya, Saṅkhāra is related to Viññāṇa. This link is actually the law of Kamma and its results. Cetanā as Kamma in the eight Kāmāvacara Mahākusala Cittas gives results as eight Mahāvipāka Cittas and the one Kusala-vipāka Upekkhā Santīraṇa Citta. They are related by way of asynchronous Kamma. We say asynchronous Kamma because there are two

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kinds of Kamma. The first kind is Sahajāta-kamma, conascence-kamma. The second is asynchronous Kamma, different time Kamma. Therefore, we say asynchronous Kamma to differentiate it from conascence-kamma.

Again Cetanā in Kāmāvacara Kusala eight is a condition for Ahetuka Kusala-vipāka seven except for Upekkhā Santīraṇa during lifetime (Pavatti) in Kāma-sugati. Here conditions are the same, but the results are different.

Student: Shouldn't the Ahetuka Kusala-vipāka Upekkhā Santīraṇa be included at Pavatti?

Sayādaw: There are just seven with the exception of the Ahetuka Kusala-vipāka Upekkhā Santīraṇa. I will have to refer to the *Ṭīkā* again. The Commentary here just gives seven. We will go forward.

Cetanā in Kāmāvacara Kusala eight in Rūpāvacara to Kusala-vipāka, Cakkhu-viññāṇa, Sota-viññāṇa, Sampatīcchana and two Santīraṇas — they are related during lifetime by only two conditions, asynchronous Kamma and Pakatūpanissaya. The Rūpāvacara Brahmas can have Cakkhu-viññāṇa, Sota-viññāṇa, Sampatīcchana and Santīraṇa.

Then Cetanā in Kāmāvacara Kusala eight in Duggati are condition for Kusala-vipāka eight here. At Pavatti there are the same conditions. That means even though beings are born in Duggati, they can have Kusala Ahetuka Vipāka Cittas when they see the Buddha, or monks, or whatever. In the Commentary it is said that when the Venerable Moggallāna visited hell, the beings, who saw him there, got Kusala-vipāka Cittas.

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And then Cetanā in Kāmāvacara eight now in Sugati both at Pavatti and Paṭisandhi are condition for Kusala-vipāka 16. That means Sahetuka Kāmāvacara Vipāka and Ahetuka Kusala-vipāka.

Now Cetanā in Rūpāvacara Kusala five — those Cetanā are condition for Rūpāvacara Vipāka five in Rūpāvacara realm at Paṭisandhi. So there are two conditions.

Next Cetanā in Kāmāvacara eight and Rūpāvacara Kusala five in Rūpāvacara realm at Pavatti and Paṭisandhi are condition for Ahetuka Kusala-vipāka five and Rūpāvacara Vipāka five. Here they are mixed together. We can divide them if we want to. They are related by asynchronous Kamma and Pakatūpanissaya.

Then we have formations of demerit, Akusala. Cetanā in Akusala twelve is a condition for Upekkhā-sahagata-santīraṇa. The conditions are the same. Cetanā in Akusala twelve is related to other Akusala-vipāka six with the exception of the Upekkhā Santīraṇa during Pavatti. Again there are two conditions — asynchronous Kamma and Pakatūpanissaya. Cetanā in Akusala twelve to Akusala-vipāka seven both at Pavatti and Paṭisandhi are related by the same two conditions. These are for Duggati.

Next Cetanā in Akusala twelve in Sugati are related to Akusala-vipāka seven. So this is for human beings when they see undesirable objects. So at Pavatti there are the same two conditions.

Then there is relation of Cetanā in Akusala twelve in Rūpāvacara to Akusala-vipāka Cakkhu-viññāṇa, Sota-viññāṇa, Sampaṭicchana and Santīraṇa at Pavatti. The same two

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conditions arise here. This means that sometimes the Brahmas may, for example, look down into the human world and may see undesirable objects. So they can get Ahetuka Akusala-vipākas.

Next let us look at the formations of the imperturbable. Cetanā in Arūpāvacara Kusala four is a condition in Arūpāvacara realm for Arūpāvacara Vipāka four both at Pavatti and Paṭisandhi. The same two conditions arise here also. We have to understand the fifth chapter in order to understand these details.

Viññāṇa-paccayā Nāma-rūpaṃ. That's also complicated. Here Viññāṇa means 32 Vipāka Cittas and also Kamma-formation-consciousness. That means consciousness concomitant with mundane Kusala and Akusala Cetanā and all other consciousness. 'Nāma' here means 52 Cetasikas. 'Rūpa' here means 28 Rūpas. Vipāka consciousness is a condition for Vipāka-nāma. That means Vipāka Cetasikas. This is both at Paṭisandhi and Pavatti. There are many conditions such as Sahajāta since they arise together. So all these conditions are found.

Then there is Vipāka consciousness to heart-base at Paṭisandhi. Sahajāta, Aññamañña, and so on arise. At the moment of Paṭisandhi, heart-base and Vipāka Citta have reciprocal condition for each other.

Vipāka Citta to other matter, that is matter other than heart-base, has the same conditions as the preceding relationship except for reciprocal condition because with other matter there is no reciprocal condition.

Then Kamma-formation-consciousness (That means

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consciousness accompanied by Kusala Cetanā here.) at Paṭisandhi for Asañña (mindless beings) and five aggregate Bhava (five aggregate beings) is condition for Kammaja-rūpa (Rūpa born of Kamma). Upanissaya is a condition according to Suttanta method. There are two kinds — Suttanta method and Abhidhamma method. Abhidhamma method is precise. Suttanta method is wider. Whatever cannot be explained by Abhidhamma method, we explain by Suttanta method. By Suttanta method they are condition for Rūpa born of Kamma.

Other consciousness is condition for Nāma-rūpa as is appropriate. The Commentators do not say which conditions arise here. We have to understand by ourselves.

In this way, it goes on and on. I don't want to go any further because it may become too complicated. You need to find out whether the conditioning factor and the conditioned factor are real cause and effect, or whether they are subject and object, or whether they arise together and support each other. When people read about or study Paṭicca-samuppāda, they always think that Avijjā is the cause of Saṅkhāra, Saṅkhāra is the cause of Viññāṇa, Viññāṇa is the cause of Nāma-rūpa and so on. If it were that way, it would be very easy to understand. The fact is not like that. We must understand each link by Paṭṭhāna method. When we understand by Paṭṭhāna method, we know which links are not cause and effect. We know that they support each other, or that one supports the other, or that they arise separately and one is the object and the other is the one that takes the object. In this way, we understand fully the relationship between the preceding factor and the succeeding factor (see *Handbook of Abhidhamma*, VIII, Chart on Relationship of Paṭṭhāna to Paṭicca-samuppāda, p.280-285).

Let's look at Phassa-paccayā Vedanā. How are they related? They are related at the same time as well as different times. When it is Pakatūpanissaya, it is different times. Phassa

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and Vedanā arise together and Phassa supports Vedanā. Sometimes Phassa and Vedanā may arise at different times. In that case they are related by Pakatūpanissaya. This chart will help you understand how the preceding and succeeding factors are related (see *Handbook of Abhidhamma*, VIII, Chart on Relationship of Paṭṭhāna to Paṭicca-samuppāda, p.280-285).

Paññatti

Now we will go to Paññatti. I think you already understand Paññatti if you remember the first or second lecture. The word 'Paññatti' is translated as concept. It has two meanings. One is that which is made known. The other is that which makes known. The word 'Paññatti' has both the active and the passive meanings — that which is made known and that which makes known. Depending on the definition, there are different kinds of Paññatti. In the Commentaries examples of different kinds of Paññatti are given.

Please go to page 326 of the CMA, about the middle of the page.

“There are such terms as 'land', 'mountain', and the like, so designated on account of the mode of transition of the respective elements; ...” (CMA, VIII, §30, p.326)

That means the respective elements are put together in a certain way, and so they are called 'land', 'mountain', and so on. That kind of Paññatti is what is made known. The Paññatti which is what is made known is called Attha-paññatti. Here it is translated as meaning concept, but this is not the meaning. The word 'Attha' does not have the meaning of concept. It is like the Dhamma, the entity. Let's say land. The word 'land' is a Paññatti that makes known. But the substance represented by the word 'land', or something we understand to be land by the word 'land', is called Attha-paññatti.

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Let's say man. The word 'man' is Paññatti that makes known. The man, the person, the congregation of aggregates (five Khandha), is that which is made known. We have to understand Nāma-paññatti and Attha-paññatti with almost every Paññatti. The word 'man' or the name is Nāma-paññatti. The person, the man, is Attha-paññatti. House — the word 'house' is Nāma-paññatti. The house, the building, is Attha-paññatti. So here land or mountain, the name, is Nāma-paññatti. What is represented by the word 'land', what is represented by the word 'mountain' is Attha-paññatti.

To these Attha-paññattis we can give appropriate names. The first one is called Santāna-paññatti. In the CMA about the bottom of the page the word 'Saṅṭhāna-paññatti' is given (see CMA, VIII, Guide to §30, p.326). Actually it should be Santāna-paññatti. 'Santāna' means continuation or continuity. That means the material properties are arranged in a continuity so that they are seen as land, or as mountain, and so on.

“... such terms as 'house', 'chariot', 'cart' and the like, so named on account of the mode of formation of materials; ...” (CMA, VIII, §30, p.326)

That is another Paññatti. This Paññatti is called Samūha-paññatti. 'Samūha' means collection. Here for example, for a house, the different parts are put together as a collection and so we have the designation house. Chariot is also made up of wheels, yoke and others. Cart is the same. This Paññatti is called Samūha-paññatti, collective concept.

In other books it is said that it can also be called Santāna-paññatti because there is a shape or form to these things. So according to this shape or form, we call it a house, we call it a chariot, we call it a cart, and so on.

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Then on page 326 of the CMA again,

“... such terms as ‘person’, ‘individual’, and the like, so named on account of the five aggregates; ...” (CMA, VIII, §30, p.326)

That means a collection of five aggregates is called a man, or is the name of beings. That concept, Satta-paññatti, being concept, is missing in Guide to section thirty of the CMA. It jumps from Samūha-paññatti to Disā-paññatti.

“... such terms as ‘direction’, ‘time’, and the like, named according to the revolution of the moon and so forth; ...” (CMA, VIII, §30, p.326)

When we call something day or night, we call it by such names depending on the sun or moon going round. It depends on the position of the moon or sun. These are called Disā-paññatti and Kāla-paññatti. ‘Disā-paññatti’ means concepts of direction — east, west, north, south. ‘Kāla-paññatti’ means morning, noon, evening, and so on. With regard to Disā-paññatti, direction Paññatti, we depend on rising and setting of sun and moon. With regard to Kāla-paññatti we depend on the course of the sun and moon. If the sun is at a certain point, we call it noon and so on.

Next is,

“... such terms as ‘well’, ‘cave’, and the like, so named on account of the mode of non-impact and so forth; ...” (CMA, VIII, §30, p.326)

That means non-touching. There is a space in a well and so it is non-touching. In a cave similarly there is a hollow. Depending on the mode of non-impact, we call it a well, we call it a cave, we call it a hole, and so on. They are called Ākāsa-paññatti, space Paññatti.

“The kasiṇa signs are called nimittapaññatti, sign concepts, since they correspond to mental signs gained by

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mental development.” (CMA, VIII, Guide to §30, p.327)

They are called Kasiṇa-paññatti (The book, CMA, says Nimitta-paññatti.). You make a Kasiṇa. You look at it again and again. Then you get that image in your mind. That image you get in your mind is called Kasiṇa-paññatti. There are many more. We can add hundreds of them if we can give names. Every name we give things and the things that represent those names are all Paññatti.

The first one ‘land’ is composed of ultimate reality. However we don't see land as an ultimate reality, but as a collection of particles of earth. The earth-element in what we call earth is the ultimate reality, but what we call earth is a Paññatti. That is Attha-paññatti — the things or persons represented by the names. The word ‘earth’ is also a Paññatti.

Now we come to the names themselves. The second one is Nāma-paññatti. There are six kinds of Nāma-paññatti given in this book, *Abhidhammatthasaṅgaha* (see CMA, VIII, §31, p.327), and also in the *Ṭīkā* on the *Visuddhimagga*. The first one is the concept of the real. ‘Real’ means here something, which has its own individual essence, its own arising, presence and disappearance. The Nāma-paññatti is divided into six. ‘Concept of the real’ means the name of the ultimate reality.

The second one is the concept of the unreal. That means the names of those that are not ultimate realities.

The third one is concept of the unreal by means of the real. There may be two words or two meanings. One represents the ultimate reality and the other does not represent the ultimate reality. So the first is ultimate reality and the second is not ultimate reality. Sometimes the word order in Pāḷi and English is not the same. In English the last term may come first. I'll explain it later.

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Number four is a concept of the real by means of the unreal. By means of the unreal there is the real.

Then there is a concept of the real by means of the real. Both are real.

Number six is a concept of the unreal by means of the unreal. Both are unreal.

We will look at examples. The example for the concept of the real, number one, is matter (Rūpa), feeling (Vedanā) and so on. When we say, "Rūpa", this is called concept of real. In Pāli it is Vijjamāna-paññatti. 'Vijjamāna' means existing. Existing means here ultimate reality. Vijjamāna-paññatti are Rūpa, Vedanā, Saññā. You have a lot of names. All 52 Cetasikas, Cittas and so on are Vijjamāna-paññatti.

The examples for number two, concept of the unreal, are earth, mountain and so on. Earth is a Nāma-paññatti. What is represented by the word 'earth' is an Attha-paññatti. Attha-paññatti according to ultimate reality is non-existent. There is no earth, but just the eight inseparables sticking to each other. Earth, mountain, house, cart — there are a lot of things which are Avijjamāna-paññatti.

Then number three is concept of the real by means of the unreal. The first is real and the second is unreal. The example given is the possessor of the sixfold direct knowledge. You must know the Pāli words, Chaḷa and Abhiññā. The person who possesses these six kinds of Abhiññā is called Chaḷabhiñño. So here the six supernormal kinds of knowledge are ultimate realities. The person who possesses these Abhiññā is unreal. That is why it is called unreal by way of

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real. The person who possesses three kinds of supernormal knowledges we call Tivijja. The sixfold knowledge is real or the three kinds of supernormal knowledge are real. The possessor is unreal.

Then number four is concept of the real by means of the unreal. The example is a woman's voice. In Pāḷi it is 'Itthisaddo'. A woman is non-existent, just five aggregates. Voice is real because voice is sound. Sound is among the 28 material properties. So when we say a woman's voice, then it is the concept of real by the unreal.

Then in number five both are real. The example is eye-consciousness. Eye is real. Consciousness is real so it is real by real.

The last one is unreal by unreal. The example given is a king's son. The king is unreal. The son is unreal. So according to this classification, there are six Nāma-paññatti, name concepts. They can be classified as real concept, unreal concept. We can practise this with many names we already know. This is about Paññatti.

Now we come to the last verses, section 32 of the CMA. You already know the meaning of these verses because in the fourth chapter I have explained to you how many thought processes you need to know when you see something. It explains here for hearing, not for seeing because it is concerned with Nāma-paññatti.

First you hear the Nāma-paññatti. Then you understand the Attha-paññatti. First you hear something. Let us say, it is the word 'man'. The word 'man' that you hear is Nāma-paññatti. After hearing it, there are thought processes

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working. Then you know this is a man, a being with two hands, two feet, a being that walks upright, and so on. These verses explain how many thought processes there are until you know what the meaning of the word is that you have heard.

“By following the sound of speech ...” (CMA, VIII, §32, p.328)

That means you hear a voice, in our example it is the word ‘man’.

“... through the process of ear-consciousness, ...” (CMA, VIII, §32, p.328)

When you hear the word ‘man’, there is Sota-dvāra Vīthi or Sota-viññāṇa Vīthi.

“... and then by means of the concept conceived by (the process in the) mind-door that subsequently arises, ...” (CMA, VIII, §32, p.328)

So mind-door thought processes arise.

And,

“... meanings are understood.” (CMA, VIII, §32, p.328)

Here one thought process is not mentioned. Here there are only ear-consciousness and two mind-door thought processes — hearing the voice or sound, hearing the voice or sound as ‘man’, understanding the meaning. That means understanding the substance or the person represented by the name ‘man’. One thought process is not mentioned and that is that which follows the first ear-consciousness thought process. That means you hear the word ‘man’ and then that word disappears and that thought process also disappears. With the following Mano-dvāra, mind-door thought process, you recall that voice or sound which is past at that time. First you hear

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the word 'man' by ear-consciousness thought process. Then you take the word 'man' as an object with mind-door thought process. During these two thought processes you don't yet hear the word 'man'. You hear some voice or sound. You don't yet come to the conclusion that it is the word 'man' that you hear; it is just a voice. When you come to the third thought process in the series, then in that mind-door thought process you hear the word 'man'. You understand the meaning of the word or you understand the Attha-paññatti after hearing the Nāma-paññatti. So first you hear just the voice. Then you hear the Nāma-paññatti. Then you understand the meaning of the Nāma-paññatti which is Attha-paññatti. During the first two thought processes the object is ultimate reality; it is voice or Sadda which is present in the first thought process and which is past for the second type of thought process. When it comes to the third thought process, the mind-door thought process, you take the Nāma-paññatti as object. In the fourth thought process you take the Attha-paññatti. So among these four thought processes the first two take ultimate reality as object. The second two take Paññatti as object. These verses explain that.

As it is given, there are only three, and even these are not distinctly three. You see only the process of ear-consciousness and then the process of the mind-door. The Attha-paññatti we understand through the fourth thought process is always fashioned by worldly convention. That means men have agreed upon calling a being 'man'. When they have designated the word 'man' for the being which is called 'man', then later on people understand the Attha-paññatti when they hear the Nāma-paññatti. The Paññatti or these concepts are always fashioned by worldly convention. Since they are fashioned by worldly convention and since they are concepts, they are not ultimate reality. We cannot say they belong to the past, or to the present, or to the future. They are out of time. The last verses explain how we hear and understand. That is very simple, but there are more complicated thought processes because what I have told you

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up to now is for a one syllable word.

When there are two syllables, let us say, woman, first you hear the sound 'wo' in the present and then in the past. Then you hear the syllable 'man' in the present and in the past. Instead of two you have four — two for 'wo' and two for 'man'. Then you combine these two and now have 'woman' as a collection. That is another thought process. Only after that do you come to understand the meaning of the word. So if there is one more syllable, you have to add two more thought processes. What about a word with five syllables? Can you say a five syllable word?

Student: Encyclopedia.

Sayādaw: OK. You have many thought processes.

Now you know how complicated the experience is if you know Abhidhamma. We hear words every day and we think we understand the meanings of the words right away. We have to go through all these thought processes before we really understand the meaning of the word. Abhidhamma teaches us what seems to be very simple experiences are actually very complicated. To understand these we have to study Abhidhamma. The Buddha discovered all this, all by Himself through His omniscience. Buddha's omniscience is very, very great. We cannot even think of how great it is because as Venerable Nāgasena said the Buddha did a very difficult job in identifying different mental states that arise together and take the object together. He said it is more difficult than identifying the different river waters in the ocean. It is the master intellect of the Buddha that discovered all these implications. We are just having a glimpse of that superknowledge.

So the verse at the end explains how we understand

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when we hear something. Following this we can also explain how we understand when we see something. First there is seeing thought process. Then there is taking the past object. Then there is Attha-paññatti. And then there is Nāma-paññatti. So the sequence is a little different. For hearing, the sequence is present sound, past sound, Nāma-paññatti (name-concept) and Attha-paññatti (thing-concept). But when you see, there is present visible object, past visible object, thing-concept and then name-concept. I see you first and then the word 'man' comes to me. That happens only if beforehand I know that 'man' represents that kind of object. If I don't know the name, then that name-concept thought process will not arise. Sometimes we see something and we don't know the name of it. In that case the thought process with name-concept does not arise. The same is true for smelling and so on. It is a very complicated experience. We know a little with the help of the knowledge of Abhidhamma. This is the end of the eighth chapter, the chapter on conditions.

Sādhū! Sādhū! Sādhū!

Paṭṭhāna Continued

Let us briefly review how the 24 conditions fit within just four conditions (see CMA, VIII, Table 8.4, p.323). This is according to Leḍī Sayādaw. As I said last time, this is the opinion of Burmese teachers. If you look at this chart, you know which of the four conditions each condition is found within. The four conditions are Ārammaṇa, Upanissaya, Kamma and Atthi. Under each heading — object (Ārammaṇa), decisive support (Upanissaya), Kamma, presence (Atthi) — the individual modes of conditioning are listed. Some individual modes of conditioning fit under more than one heading. For example, Ārammaṇa-adhipati can be included in Ārammaṇa, Upanissaya and Atthi. Sahajāta-adhipati (conascent predominance) can be

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included in Atthi. Later on if you want to know which condition can be included into which condition, you just refer to this chart.

This is just for your reference. Section 32 of the CMA refers to the last verse in chapter eight. I give two translations. The first translation is as follows: Meanings which are objects of mind-door thought process, which arises immediately after ear-consciousness thought process, which occurs following the sound of speech, are after that, understood following the concept that makes known. That concept following which meanings are known should be understood as Paññatti fashioned by worldly convention. The first translation is the usual translation accepted by many teachers. The following is the second translation: Concept which is the object of mind-door thought process, which arises immediately after ear-consciousness thought process, which occurs following the sound of speech, and following which (Nāma-paññatti) after that meanings are understood, should be known as fashioned by worldly convention. The second translation is an alternate translation by one teacher. Whichever translation we follow, the meaning is the same.

The meaning conveyed by this verse is that whenever you hear a sound, first there is ear-consciousness thought process. Then following it there is mind-door thought process which is not mentioned by name. Then there is another mind-door thought process which takes Nāma-paññatti as object. Last there is mind-door thought process that takes Attha-paññatti (thing-concept) as object.

We had a problem last time with Paṭicca-samuppāda. What I said before is correct. It is in accordance with the *Visuddhimagga*. In the *Visuddhimagga* it is expressly said that at Pavatti the Kāmāvacara Kusala is condition in two ways to seven Vipāka Cittas — that is excepting Santīraṇa Upekkhā. I

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tried to find the reason why Santīraṇa Upekkhā is excluded, but I did not find the answer in the Commentary to the *Visuddhimagga* or in the Burmese translation of the *Visuddhimagga*. This Commentary on Paṭicca-samuppāda appears in the *Sammohavinodanī*, which is the second book of Commentary to Abhidhamma. In that book also the same explanation is given. One Burmese translation to that book gives the reason as because it is not at relinking moment the Upekkhā Santīraṇa is excluded. That we had already thought of. Although there is no very satisfactory answer, I think we must accept that it is excluded because the author wants to show the resultant consciousness which are supported by or which are the result of the past Kāmāvacara Kamma. If the author wanted to include everything that arises during lifetime, he would have said all 16 not just seven. It may be that the author wanted to divide those that arise at Paṭisandhi only and those that arise at Pavatti only and he wants to have them separate. Maybe that is the reason why during the Paṭisandhi moment nine resultant types of consciousness are given and during Pavatti only seven are given. I cannot think of a more reasonable or more acceptable answer.

So we have finished the eighth chapter. Now we come to the ninth chapter. I think the ninth chapter is more interesting than the other chapters. The other chapters are difficult. But now we come to more familiar grounds because all of you have practised meditation. Also there are no intricate combinations of Cittas, Cetasikas and Rūpas. So it is I think an easier chapter to understand.

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Hand-outs of Sayādaw U Sīlānanda

Paṭicca-samuppāda

By Way of Twenty-four Paṭṭhāna Conditions

1. Avijjā-paccayā Sankhārā Conditioned by ignorance, formations arise.		
Ignorance	Moha in (i.e., concomitant with) 12 Akusala Cittas.	
Formations	formations of merit: Cetanā in 8 Kāmāv. Kus. & 5 Rūpāv. Kus. Cittas. formations of demerit: Cetanā in 12 Akusala Cittas. formations of the imperturbable: Cetanā in 4 Arūpāv. Kus. Cittas.	
Conditioning	Conditioned	Conditions
Ignorance	formations of merit	2, 9 [102]*
Ignorance	formations of demerit	2, Ārammaṇadhipati (variety of 3), Ārammaṇūpanissaya (var. of 9), 9, 4, 5, Anantarūpanissaya (var. of 9), 12, 22, 23 1, 6, 7, 8, 19, 21, 24 [103]
Ignorance	formations of the imperturbable	9 [104]

2. Sankhāra-paccayā Viññāṇam Conditioned by formations, consciousness arises.				
Consciousness		32 Loka Vipāka Cittas.		
Conditioning		Conditioned		Conditions
Formations of merit				
Cetanā in Kāmāv. Kus. 8	Kāma-sugati	Mahāvīp. 8, Kus. Vip. Up. Sant.	Pt	Asynchronous Kamma, Pakatūpanissaya [177]
Cetanā in Kāmāv. Kus. 8	Kāma-sugati	Ahet. Kus. Vip. 7 (except Up. Sant.)	Pv	same two [178]
Cetanā in Kāmāv. Kus. 8	Rūpa	Kus. Vip. Cak., Sota, Samp., 2 Sant.	Pv	same two [178]
Cetanā in Kāmāv. Kus. 8	Duggati	Ahet. Kus. Vip. 8	Pv	same two [178]
Cetanā in Kāmāv. Kus. 8	Sugati	Kus. Vip. 16	Pt, Pv	same two [179]

* Paragraph numbers in Ch. XVII in the Path of Purification.

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Cetanā in Rūpāv. Kus. 5	Rūpa	Rūpāv. Vip. 5	Pt	same two [179]
Cetanā in Kāmāv. Kus. 8, Rūpāv. Kus. 5	Rūpa	Ahet. Kus. Vip. 5, Rūpāv. Vip. 5	Pt, Pv	same two [179]
Formations of demerit				
Cetanā in Akus. 12	Duggati	Up. Sant.	Pt	same two [180]
Cetanā in Akus. 12	Duggati	other Akus. Vip. 6	Pv	same two [180]
Cetanā in Akus. 12	Duggati	Akus. Vip. 7	Pt, Pv	same two [180]
Cetanā in Akus. 12	Sugati	Akus. Vip. 7	Pv	same two [180]
Cetanā in Akus. 12	Rūpa	Akus. Vip. Cak., Sota, Samp, Sant.	Pv	same two [180]
Formations of the imperturbable				
Cetanā in Arūpāv. Kus. 4	Arūpa	Arūpāv. Vip. 4	Pt, Pv	same two [181]

3. Viññāna-paccayā Nāmarūpaṃ Conditioned by consciousness, Nāma, Rūpa and Nāma-rūpa arise.				
Consciousness	Vipāka consciousness = 32 Vipāka Cittas. Kamma-formation consciousness = consciousness concomitant with mundane Kusala and Akusala Cetanā. All other consciousness.			
Nāma	52 Cetasikas.			
Rūpa	4 primary elements and depending ones, i.e., all matter.			
Conditioning		Conditioned		Conditions
Vip. consc.		Vip. Nāma	Pt, Pv	6, 7, 8, 14, 15, 16, 19, 21, 24 [201]
Vip. consc.		heart-base	Pt	6, 7, 8, 14, 15, 16, 20, 21, 24, [201]
Vip. consc.		other matter	Pt	same except 7 [201]
Kamma-formation consc.	Asañña, 5- aggrega- te- bhava	Kammaja-rūpa		9 according to Suttanta [201]
other consciousness		Nāma-rūpa		as appropriate [201]

4. Nāmarūpa-paccayā Saḷāyatanam Conditioned by Nāma, Rūpa and Nāma-rūpa, the sixth base and sixfold base arise.	
Nāma	52 Cetasikas.
Rūpa	4 primaries, 6 base matters, Jivita and Āhāra.

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Six bases	eye-base, ear-, nose-, tongue-, body-, mind-base.		
Conditioning		Conditioned	Conditions
Nāma			
Cetas. con. with Arūpāv. Pt	Manāyatana (6th base)	Arūpa Pt	6, 7, 8, 14, 19, 21, 24 [207] +1 for Alobha, etc. + 15 for Phassa & Cetanā [207]
Vip. Nāma	Manāyatana	Arūpa Pv	same as above all [207]
non-Vip. Nāma	Manāyatana	Arūpa Pv	same as above except 14 [207]
Vip. Nāma (with heart base)	Manāyatana	5-aggr. Pt	same as above top [209]
Vip. Nāma (with 4 primaries)	eye-base, etc., 5	5-aggr. Pt	6, 8, 14, 20, 21, 24 [209]
Vip. Nāma	Vip. Manāyatana	5-aggr. Pv	same as above top [211]
non-Vip. Nāma	non-Vip. Manāyatana	5-aggr. Pv	same as above top exc. 14 [211]
Vip. Nāma (Cak., etc.)	eye-base, etc., 5	5-aggr. Pv	11, 20, 21, 24 [213]
non-Vip. Nāma	eye-base, etc., 5	5-aggr. Pv	11, 20, 21, 24 [213]
Rūpa			
heart-base	Manāyatana	5-aggr. Pt	6, 7, 8, 20, 21, 24 [215]
4 primaries	eye-base, etc., 5	5-aggr. Pt, Pv	6, 8, 21, 24 [215]
Jīvita	eye-base, etc., 5	5-aggr. Pt, Pv	16, 21, 24 [217]
Āhāra	eye-base, etc., 5	5-aggr. Pv	15, 21, 24 [217]
eye-base, etc. 5	Manāyatana (Cak. Viñ., etc.)	5-aggr. Pv	8, 10, 16, 20, 21, 24 [217]
heart-base	other Manāyatana	5-aggr. Pv	8, 10, 20, 21, 24 [217]
Nāma-rūpa			
52 Cetasikas & heart-base	Manāyatana	5-aggr. Pt	6, 7, 8, 14, 19, 20, 21, 24 [217]

5. **Salāyatana-paccayā Phasso**
 Conditioned by sixth base and sixfold base, contact arises.

Contact	eye-contact, ear-, nose-, tongue-, body-, mind contact. eye-contact: Phassa con. with 2 Cakkhu Viññāṇa Cittas.

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	ear-contact, etc.: Phassa con. with Sota Viññāṇa Cittas, etc. mind-contact: Phassa con. With 22 Lokya Vipāka Cittas.		
Six bases	eye-base, ear-, nose-, tongue-, body-, mind-base; or visible-data base, sound base, odor-, flavor-, tangible-data base, Dhamma base.		
Conditioning	Conditioned	Conditions	
eye base, etc. 5	eye contact, etc. 5		8, 10, 16, 20, 21, 24 [227]
Vip. Manāyatana	Vip. mind contact		6, 7, 8, 14, 15, 16, 19, 21, 24 [227]
visible-data base, etc. 5	eye contact, etc. 5		2, 10, 21, 24 [227]
visible-data base, etc. 5	mind contact	present	2, 10, 21, 24 [227]
Dhamma base	mind contact	past, fut.	2 only [227]

6. Phassa-paccayā Vedanā Conditioned by contact, feeling arises.			
Feeling		feeling born of eye contact, etc. Vedanā con. with 32 Vipāka Cittas are to be taken.	
Conditioning		Conditioned	Conditions
Five doors			
eye contact, etc. 5		Vedanā dependent on eye base, etc.	6, 7, 8, 14, 15, 19, 21, 24 [231]
eye contact, etc. 5		Vip. Vedanā con. with Samp., Sant., Tadārammaṇa	Pakatūpanissaya [231]
Mind door			
mind contact		Vedanā con. with Tadārammaṇa Kāmāv. Vip.	6, 7, 8, 14, 15, 19, 21, 24 [232]
mind contact		Vedanā con. with Pt, Bhavaṅga & Cuti	same [232]
mind contact con. with Manodvārav.		Vedanā con. with Tadārammaṇa Kāmāv. Vip.	Pakatūpanissaya [232]

7. Vedanā-paccayā Tanhā Conditioned by feeling, craving arises.			
Craving	craving for visible-data, for sound, for odor, for flavor, for tangible-data, for Dhamma-data.		
Feeling	resultant Sukha Vedanā, or resultant Sukha, Dukkha & Upekkhā Vedanā, (or non-resultant Vedanā)		
Conditioning	Conditioned	Conditions	
Vip. Sukha Vedanā	craving		Pakatūpanissaya [237]
or Vip. Sukha, Dukkha &	craving		same [238]

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Upekkhā Vedanā		
or Vedanā in general	craving	same [Tikā]

8. Taṇhā-paccayā Upādānaṃ Conditioned by craving, clinging arises.		
Clinging	sense-desire clinging, false-view clinging, rite-and-ritual clinging, self-doctrine clinging. (In reality Lobha & Diṭṭhi.)	
Conditioning	Conditioned	Conditions
craving	sense-desire clinging	Pakatūpanissaya [248]
craving	other 3 clings	6, 7, 8, 19, 21, 24, & 1 [248] or +9 [248]

9. Upādāna-paccayā Bhavo Conditioned by clinging, becoming arises.		
Becoming = Bhava	Kamma-bhava = Cetanā, and covetousness, etc. con. with it. Upapatti-bhava = Vip. aggregates & Kammaja-rūpa. There are nine Upapatti-bhavas, viz., Kāma-bhava, Rūpa-bhava, Arūpa-bhava, Saññā-bhava, Asaññā-bhava, Nevasaññā-nāsaññā-bhava, Ekavokāra-bhava, Catuvokāra-bhava, Pañcavokāra-bhava.	
Conditioning	Conditioned	Conditions
clinging	Rūpa-bhava, Arūpa-bhava	9 [269]
clinging	Kāma-upapatti-bhava	same [269]
clinging	Kusala Kamma-bhava	same [269]
clinging	Akusala Kamma-bhava con. with clinging	6, 7, 8, 19, 21, 24 & 1 [269]
clinging	Akusala Kamma-bhava not con. with clinging	9 [269]

10. Bhava-paccayā Jāti Conditioned by becoming, birth arises.		
Becoming	here Kamma-bhava and not Upapatti-bhava.	

11. Jāti-paccayā Jarā Maraṇaṃ, Soka-parideva-dukkha-domanass'-upāyāsā Sambhavanti Conditioned by birth, ageing and death arise; sorrow, lamentation, pain, grief and despair arise.		
Evam etassa kevalassa dukkhakkhandhassa samudayo hoti Thus there is the arising of this whole mass of suffering.		

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Conditioning	Conditioned	Conditions
Kamma-bhava	birth	Kamma & Upanissaya [270]
birth	ageing, death & sorrow, etc.	Upanissaya [270]

* * * * *

The Truth, a being, rebirth-linking,
And the structure of conditions,
Are four things very hard to see
And likewise difficult to teach. (P. P. p.599)

Whoever learns alertly this discourse
Will go from excellence to excellence,
And when perfected, he will then escape
Beyond the vision of the King of Death. (Ibid p.600)

* * * * *

Chapter Nine

Meditation Subjects

The ninth chapter deals with meditation — Samatha meditation and Vipassanā meditation. In the first eight chapters the author described Cittas, Cetasikas, Rūpas, Nibbāna, and the intricate combinations and many other things that are taught in Abhidhamma. Now he wants to show us how after understanding Nāma and Rūpa theoretically, how we must do something to understand them through self-experience. So this last chapter deals with Buddhist meditation.

Kammaṭṭhāna Defined

There are two kinds of Buddhist meditation — Samatha and Vipassanā. First the word 'meditation' — the Pāḷi word for meditation is Kammaṭṭhāna. Kammaṭṭhāna is explained as field of action. 'Field of action' means the arising place of Bhāvanā action. 'Kamma' means action and here it actually means Bhāvanā (mental development). So the place of mental development is called Kammaṭṭhāna. In this sense Kammaṭṭhāna means the object of meditation, like ten Kasiṇas, ten Asubhas, miscellaneous formations, and so on.

Another explanation is that it is the proximate cause of higher mental development. That means if you do not do the lower mental development, you will not reach the higher mental development. So the lower mental development is called Kammaṭṭhāna. It is the proximate cause of mental development, the higher mental development because without

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the lower mental development we cannot get to the higher mental development. For example, in the various kinds of Vipassanā knowledge, if you do not reach the first Vipassanā knowledge, you will not reach the second and so on. The development of first Vipassanā knowledge is the proximate cause for the second Vipassanā knowledge, and so on.

So the word 'Kammaṭṭhāna' has two meanings. In the first meaning the objects are called Kammaṭṭhāna. In the second meaning the subject, the development (That means the Cittas and the Cetasikas) are called Kammaṭṭhāna.

There are two kinds of Buddhist meditation — Samatha and Vipassanā (calm and insight meditation). Vipassanā is a distinctly Buddhist form of meditation. That means we find Vipassanā only in Buddhism. Samatha meditation is found in non-Buddhist schools of meditation. According to the Commentaries and other books, even what we call Ditṭhiyas (those who have wrong views) can practise Samatha meditation and get Jhānas and even Abhiññās. So Samatha meditation is not peculiar to Buddhism only, but Vipassanā meditation we find only in the teachings of the Buddha.

“However, in the Buddha's Teaching calming (Samatha) meditation is taught because the serenity and concentration which it engenders provide a firm foundation for the practice of insight meditation.” (CMA, IX, Guide to §1, p.329)

Buddha taught Samatha meditation actually to be used as basis for Vipassanā meditation. Just Samatha for Samatha's sake was not taught by the Buddha. When Buddha taught Samatha meditation, He always wanted His disciples to go forward to Vipassanā meditation. They may practise Samatha meditation and get Jhānas, but they are not to stop or to be satisfied with just the attainment of Jhānas and Abhiññās. They are to make the Jhānas objects of meditation and practise Vipassanā on them. Both Samatha and Vipassanā are

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taught in Buddhism or they are both taught by the Buddha.

The word 'Samatha' is translated as calm or tranquility. The word means something that makes some other thing peaceful. It is derived from the root 'Sam' meaning to become peaceful. It makes what peaceful? 'Peaceful' means calmed down or suppressed. When there are mental hindrances in the mind, Samatha does not arise. Only when mental hindrances are subdued can Samatha arise. We will see it later. Samatha is the meditation which calms or which subdues the mental hindrances. You know mental hindrances are also mental defilements — Nīvaraṇas and Kilesas. The mental hindrances belong to Kilesas. Samatha meditation is the kind of meditation which helps us to calm or subdue the mental hindrances.

What about Arahants practising Samatha meditation? Suppose a person becomes an Arahant first. Then he wants to get Jhāna and he practises Samatha meditation. In his case, Samatha does not mean calming down the mental hindrances because an Arahant has no mental hindrances. In his case Samatha meditation is one that calms down his mind. That means when the mind has to take different objects it is not calm. It is not quiet. In order to make their minds quiet and in order to experience the bliss of seclusion Arahants may practise Samatha meditation and get Jhāna. When they get Jhāna, their mind can be on one object only for some period of time. During that time their mind is tranquil and peaceful.

What about second Jhāna and so on? First Jhāna inhibits or subdues mental hindrances. But second Jhāna does not need to subdue mental hindrances because mental hindrances are already subdued just before by first Jhāna. In the case of second Jhāna and so on Samatha means those that make the grosser factors tranquil. That means they inhibit or subdue the grosser Jhāna factors. When you get second

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Jhāna, you eliminate Vitakka. When you get third Jhāna, you eliminate Vicāra and so on. In that case the Jhānas, that is, second Jhāna and so on, eliminate the grosser Jhāna factors. And so they are called Samatha.

The second kind of meditation is Vipassanā. I have talked about Vipassanā many times. You know what Vipassanā is. Vipassanā is seeing in various ways. 'Seeing in various ways' means seeing mind and matter or seeing conditioned things as impermanent (Anicca), as suffering (Dukkha), and as no soul or non-self (Anatta).

Vipassanā is the Cetasika of wisdom. That means Vipassanā is synonymous with Paññā. So it is the Cetasika Amoha. What is Samatha? It is Ekaggatā or Samādhi. Samatha is synonymous with Samādhi and Vipassanā is synonymous with Paññā or Amoha.

"The explanation of calm and insight meditation in this chapter of the *Abhidhammatthasāṅgaha* is a summary of the entire *Visuddhimagga*, ..." (CMA, IX, Guide to §1, p.330)

If you want to understand in greater detail, you have to read the *Visuddhimagga*. That book is about 800 pages thick. In it a very detailed explanation of both Samatha and Vipassanā meditation are given. As we go along, I will give you references to the *Visuddhimagga* so that if you want to know more about meditation, you can read the *Visuddhimagga* (*The Path of Purification*).

Samatha Meditation

First the author gives us the seven sections on Samatha meditation on page 330 of the CMA.

"Therein, in the compendium of calm, first the

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compendium of meditation subjects for developing calm is sevenfold: ..." (CMA, IX, §2, p.330)

Samatha meditation is divided into seven sections:

- (1) Ten Kasiṇas,
- (2) Ten kinds of foulness (That means foulness of the body meditation.),
- (3) Ten recollections,
- (4) Four illimitables — I prefer the word 'limitless' the four limitless ones,
- (5) One perception (loathsomeness of food),
- (6) One analysis (four elements),
- (7) Four immaterial or Arūpa states.

These are the seven sections and they will be explained in more detail as we go along.

After these the author gives us the six kinds of temperaments. They are:

- (1) lustful temperament,
- (2) hateful temperament,
- (3) deluded temperament,
- (4) faithful temperament,
- (5) intellectual temperament,
- (6) discursive or thinking temperament.

Temperament means something which happens to a person as a habit or something that a person has more of than other persons. For example, if a person has a lustful temperament, then he will have more attachment to things. He will like more beautiful things and so on than other persons. Here the temperaments are said to be of six kinds. The temperaments of people differ owing to the differences of

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their past Kamma. Why are there people who have lustful temperaments or hateful temperaments and so on? The answer is their past Kamma. When they do their past Kamma, their past Kamma may be surrounded by Lobha, or surrounded by Dosa, or surrounded by Moha, and so on. Dependent on that, these people, let us say in this life, have lustful temperament, hateful temperament, and so on.

Among them lustful and faithful temperaments form a parallel pair. They are similar. Both involve a favorable attitude toward the object. When you are attached to something, you have a favorable attitude toward the object. When you have faith in something, you have a favorable attitude towards it. They are similar.

Then hateful (Dosa) and intellectual (Buddhi or Paññā) form a parallel pair. In an unwholesome way hate turns away from its object. When you hate something, you want to get away from that object. Intelligence does the same through the discovery of genuine faults. That means you come to see suffering nature, impermanent nature, soulless nature of things, and foulness of things, and so you want to turn away from these objects. Dosa and Paññā have this common nature of turning away from objects. Hate turns away from objects because it doesn't like them. Paññā turns away from objects because it knows or sees their faults.

Then the deluded (Moha) and the discursive (Vitakka) also form a pair. A deluded person vacillates owing to superficiality. He is deluded. He has Moha, so he doesn't know the object well. With the discursive temperament one wavers due to facile speculation. That means since he has the habit of thinking, he also vacillates. So Moha and Vitakka are similar in nature. Moha is deluded and Vitakka is distracted. Both of them do not know the object well. Later on we will find out which types of meditation are suitable for which types of

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persons.

Then there are three kinds of Bhāvanā (development). The three stages of mental development are preliminary development (Parikamma-bhāvanā), access development (Upacāra-bhāvanā) or we may call it neighborhood development and absorption development (Appanā-bhāvanā). There are three kinds of Bhāvanā. 'Bhāvanā' means development or that which ought to be developed.

There are three kinds of development. The first one is preliminary development.

"Preliminary development occurs from the time one begins the practice of meditation up to the time the five hindrances are suppressed and the counterpart sign emerges." (CMA, IX, Guide to §4, p.331)

We will learn about that later. Preliminary development occurs from the time one starts to practise meditation. So from the beginning of the practice up until the time when the five hindrances are suppressed and the counterpart sign emerges is preliminary development. That means up to the time, but not including the time when the five hindrances are suppressed. When the five hindrances are suppressed and the counterpart sign arises, the Yogi reaches into the next Bhāvanā. From the beginning up until just before the suppression of the five hindrances is called preliminary development.

The next is access development or neighborhood development.

"Access development occurs when the five hindrances become suppressed and the counterpart sign emerges." (CMA, IX, Guide to §4, p.331)

We can say this is the middle development. It is between preliminary and absorption development. During this

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development the five hindrances are suppressed. So there are no hindrances in the mind. The mind is well concentrated. Also the counterpart sign emerges. That means the counterpart sign arises in his mind.

“It endures from the moment the counterpart sign arises up to the change-of-lineage citta in the cognitive process culminating in jhāna.” (CMA, IX, Guide to §4, p.331)

That means the moments in a Jhāna thought process up until Gotrabhū are called access development (Upacāra-samādhī). From the moment the five hindrances are suppressed up to the moment of Gotrabhū ('Up to' means including Gotrabhū.) is called Upacāra-samādhī (access development).

“The citta that immediately follows change-of-lineage is called absorption.” (CMA, IX, Guide to §4, p.331)

That means after Gotrabhū, Jhāna and also Magga will follow. But here we are concerned with Samatha meditation, so, let us say, Jhāna follows Gotrabhū.

“The learning sign is a mental replica of the object perceived in the mind exactly as it appears to the physical eyes.” (CMA, IX, Guide to §5, p.331-332)

That is called Uggahanimitta, memorized sign. During this stage the memorized sign is an exact replica of the memorized object, let us say of the Kasiṇa. That means if there are blemishes on the Kasiṇa like impressions of the fingers or the hands, then the Uggahanimitta also has those blemishes. It is the exact copy of the Kasiṇa object.

“The mentally visualized image freed of all defects is the counterpart sign.” (CMA, IX, Guide to §5, p.332)

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First the person tries to practise meditation on that memorized sign again and again. That memorized sign becomes clearer and also becomes free of the defects of the Kasiṇa.

“(It) appears as if breaking out from the learning sign, and a hundred times or a thousand times more purified, ... like the moon's disk coming out from behind a cloud.” (CMA, IX, Guide to §5, p.332)

This is a quotation from *Visuddhimagga* IV, 31. “It is like a white heron flying before the rain cloud.” That means the memorized sign becomes very clear, very pure, like a polished mirror. When it becomes a counterpart sign, it is not an exact copy of the original Kasiṇa sign. The original Kasiṇa sign may have defects. In the counterpart sign there are no defects.

Here also we encounter the word ‘counterpart’. ‘Counterpart’ means similar or same. The sign is the same as the Kasiṇa object or Kasiṇa disk.

Later on we will learn the combination of the Bhāvanās and Nimittas, combinations of developments and signs. We will learn what sign corresponds with what development.

Now the details come, just a little more detail than the previous statement. There are ten Kasiṇas. They are Pathavī Kasiṇa (earth Kasiṇa), Āpo Kasiṇa (water Kasiṇa), Tejo Kasiṇa (fire Kasiṇa) and Vāyo Kasiṇa (air Kasiṇa). These are the four essentials. Then there are blue Kasiṇa, yellow Kasiṇa, red Kasiṇa and white Kasiṇa. They are the color Kasiṇas. Then there is space Kasiṇa. It is like a hole. And then there is light Kasiṇa. So these are the ten Kasiṇas.

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Kasiṇa

“The word ‘kasiṇa’ means whole or totality. It is so called because the counterpart sign is to be expanded and extended every where without limitation.” (CMA, IX, Guide to §6, p.332)

I tried to find this explanation in other books, but I was unable to do so. Actually it is called Kasiṇa because when you take that Kasiṇa as an object, you take the whole of the object. You do not take just part of that object. That is why it is called Kasiṇa.

For example, you make a Kasiṇa disk. Then you look at the Kasiṇa disk, not just at the center or at the edges. You take the whole of the disk as an object. That is why it is called Kasiṇa. The word ‘Kasiṇa’ means all or whole.

“In the case of the earth kasiṇa one prepares a disk of about thirty centimeters in diameter, ...” (CMA, IX, Guide to §6, p.332)

In the books it is said to be one span and four fingers breadth. It is maybe about eight inches in diameter.

“... covers it with clay the color of dawn (maybe pink color), and smoothens it well. This is the kasiṇa disk, which serves as the preliminary sign for developing the earth kasiṇa.” (CMA, IX, Guide to §6, p.332)

You make a frame and put cloth on that frame. Then you put clay on that cloth. You make it into a circle and smooth it with your hand or some wood.

“One then places the disk about a meter away ...” (CMA, IX, Guide to §6, p.332)

That means neither too close nor too far away from you.

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“... and concentrates on it with the eyes partly opened, ...” (CMA, IX, Guide to §6, p.332)

That means sometimes with the eyes open and sometimes closed.

“... contemplates it as ‘earth, earth’.” (CMA, IX, Guide to §6, p.332)

Thousands and thousands of times you look at the Kasiṇa until you get the image in your mind. You look at it saying, “earth, earth, earth.” And then you close your eyes and say, “earth, earth, earth.” Then you see if you have memorized it. If you have not memorized it, then you open your eyes again and practise some more. So alternately you practise with the eyes open and the eyes closed. You try to concentrate on it as “earth, earth, earth.” It will be described later on in the practice of Kasiṇa meditation.

“To develop the water kasiṇa one may use a vessel full of clear water and contemplate it as ‘water, water’.” (CMA, IX, Guide to §6, p.332)

You may just look at some water in a lake or something. Then you try to delimit some space in that water and look at just that area.

“To develop the fire kasiṇa one may kindle a fire and view it through a hole in a piece of leather or in a piece of cloth, thinking ‘fire, fire’.” (CMA, IX, Guide to §6, p.332)

“One who develops the air kasiṇa concentrates on the wind that enters through a window or an opening in the wall, thinking, ‘air, air’.” (CMA, IX, Guide to §6, p.332)

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“To develop the colour kasiṇas one may prepare a disk of the prescribed size and colour it blue, yellow, red or white.” (CMA, IX, Guide to §6, p.332)

These four colors are used as a stock phrase. Whenever the colors are mentioned, the Pāḷi words Nīla, Pīta, Lohita and Odāta are used. As I have said before, the word ‘Nīla’ is translated as blue in the West. You see the blue color in the Buddhist flag. In Burma we translate it as brown. So blue or brown — I think both are correct. There is a lotus called blue lotus. In Burmese we call it brown lotus, but it is blue. Hair is said to be Nīla, but hair is not blue. Hair is black or maybe brown. We may translate it as we like — blue or brown.

Then one should concentrate on the Kasiṇa, mentally repeating the name of the color. So, for example, you would repeat, “blue, blue, blue” or “yellow, yellow, yellow” and so on. If you want to practise color Kasiṇa, you may paint a circle on a board and look at it. One may even prepare flowers of the required color. So you may gather some flowers and place them in something round or in a circle and say, “blue, blue, blue” or “yellow, yellow, yellow”.

“The light kasiṇa may be developed by concentrating on the moon or the unflickering lamplight (a steady lamplight), or on a circle cast on the ground, or on a beam of sunlight or moonlight entering through a wall-crevice or hole and cast on a wall.” (CMA, IX, Guide to §6, p.332-333)

One should take some light preferably through a hole so that you see it as a round object.

“The space kasiṇa can be developed by concentrating on a hole about thirty centimeters in diameter, contemplating it as ‘space, space’.” (CMA, IX, Guide to §6, p.333)

You may look at a pot and see a hole and say, “space, space”. Or perhaps you could use a hole in a wall and again

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say, “space, space.”

For a full treatment of the Kasiṇas you should see the *Visuddhimagga*, chapters four and five. There you find how to make a Kasiṇa and what to do. Everything is given there.

You need to understand that there are ten Kasiṇa meditations. They are actually the objects made of earth, water and so on. They are the objects of Kasiṇa meditation. There are ten kinds of Kasiṇa meditation.

Asubha

Next are the ten Asubhas — foulness or unlovely objects. These ten kinds of foulness are corpses in different stages of decay. When a person dies and the corpse is left alone, then the corpse becomes bloated, then it becomes black and blue, and so on. The objects of ten foulness meditations are the corpses in various stages of decomposition.

- The first is the bloated corpse. After two or three days the corpse swells up.
- Next is the livid corpse. That means the corpse is now black and blue.
- Then there is festering corpse. That means there may be pus oozing out of the corpse.
- Then there is the dismembered corpse. That means a corpse that has been cut in half.
- Next is an eaten corpse — eaten by crows, vultures, dogs, jackals and others.
- Then there is the scattered in pieces corpse.
- Another one is a mutilated and scattered in

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pieces corpse. (The corpse may be cut and parts may be scattered.)

- And then there is a bloody corpse, that is, a corpse covered with blood.
- Then there is a worm-infested corpse. You may see worms (maggots) in the corpse.
- The last is bones. It may be just one bone or a skeleton. Even one bone is called *Aṭṭhika*.

A person who wants to practise this meditation should go to a cemetery. Then he should look at a corpse and develop foulness in it. It is a very difficult type of meditation. It cannot be practised in this country because you cannot see corpses in this country. Now even in other countries people do not leave the corpses in cemeteries. It is very difficult now. They are explained in the *Visuddhimagga* in chapter six.

Recollections

Then there are the ten recollections. The first is the recollection of the virtues of the Buddha. The second is the recollection of the virtues of the Dhamma. The third is the recollection of the virtues of the Saṃgha.

The fourth is the recollection of one's own pure Sīla. You keep your Sīla pure and then you look at your pure Sīla. You see that your Sīla is not broken in any place and you get joy from it. Recollection of morality means recollection of one's own pure Sīla.

Then number five is the recollection of generosity. That means you make donations or you make gifts and you get joy from it.

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The next one is the recollection of the Devas. That means actually recollecting one's own good qualities and making Devas as witnesses. Devas are born as Devas because they possess many good qualities. These good qualities are in me also. In such a way you reflect. So here,

“... mindfully considering: ‘The deities are born in such exalted states on account of their faith, morality, learning, generosity and wisdom. I too possess these same qualities’. ”
(CMA, IX, Guide to §8, p.336)

This meditation is recollection of one's own good qualities such as Saddhā and so on. The Devas are used just as an example. Devas have those good qualities and are born in an exalted state. I also have these qualities.

Then there is recollection of peace. That means the recollection of Nibbāna.

“The recollection of peace is contemplation on the peaceful attributes of Nibbāna.” (CMA, IX, Guide to §8, p.336)

It is not seeing Nibbāna directly, not realizing Nibbāna, but contemplating on the peaceful attributes of Nibbāna — “Nibbāna is peaceful. Nibbāna is calm.”

Then there is the recollection of death.

“(It) is contemplation of the fact that one's own death is absolutely certain, that the arrival of death is utterly uncertain, ...” (CMA, IX, Guide to §8, p.336)

Death is certain. When it will come nobody knows. It may come tomorrow, or it may come ten years from now, or twenty or thirty years from now. But it is definite that it will come one day. Then when you practise recollection of death, you say, “Death will come, death will come” or “I will die, I will die.” You can say something like that. It is important that when we practise recollection of death that we be very careful

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because when we think of death, sometimes we may get frightened. If we have not developed an understanding of life, then we may become afraid because we have to think of our death. We think, "I am going to die. I am going to die." Sometimes we become afraid. It is important that we do not become afraid, but just understand death as absolutely certain and that one day it will come. When death comes, one must relinquish everything. We must leave everything behind and go alone. The meditator must apply clear comprehension, mindfulness and wisdom when practising Maraṇānussati.

Then there is mindfulness occupied with the body, that is, the 32 parts of the body meditation.

"(It) is contemplation of the thirty-two repulsive parts of the body — hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, etc." (CMA, IX, Guide to §8, p.336)

What is most popular is the first five parts — head hairs, body hairs, nails, teeth, skin. If you want to practise this kind of meditation, first you learn the names by heart. Then you recite the parts back and forth, back and forth for many days. First there is verbal recitation and then mental recitation. Then you try to see the foulness in these parts.

The last one is mindfulness of breathing.

"Mindfulness of breathing is attentiveness to the touch sensation of the in-breath and out-breath in the vicinity of the nostrils or upper lip, ..." (CMA, IX, Guide to §8, p.336)

So when you breathe in and out, you feel the air at the tip of the nostrils or sometimes on the upper lip. Whenever you feel that sensation, you put your mind there. Then you try to be mindful of in-breath and out-breath as "in" and "out" wherever the air is felt striking as one breathes in and out. When you practise mindfulness of breathing meditation as Samatha, you try to concentrate on the breath only and not other objects. Also in the beginning you have to do counting

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like “in one, out one, in two, out two” and so on up to five, or six, or seven, or eight, or nine or ten. But you must not go beyond ten and you must not go below five.⁹ If you practise mindfulness of breathing with Vipassanā, then you try to see the nature of breath, which is Vāyo (air-element). The nature of air-element is movement or motion. And you pay attention to other objects as they become prominent at the present moment. That is the difference between Samatha and Vipassanā regarding the mindfulness of breathing. The breaths can be the object of both Vipassanā and Samatha meditation.

They are called ten recollections. Actually mindfulness of the body and mindfulness of breathing are not recollections, but they are included in the ten recollections. If you look at the words in Pāḷi, you will see Buddhānussati, Dhammānussati, Saṃghānussati, Sīlānussati, Cāgānussati, Devatānussati, Upasamānussati and Maraṇānussati. Then there is Kāyagatāsati and Ānāpānasati. There ‘Anu’ is not used. But they are all recollections. For more information on the ten recollections see the *Visuddhimagga*, chapters seven and eight.

Appamaññās

Then we have the four illimitables or limitless ones. They are the four Brahmavihāras. They are Mettā, Karuṇā, Muditā and Upekkhā.

“These states are called illimitables (appamaññā) ...”
(CMA, IX, Guide to §9, p.336)

In Pāḷi they are called ‘Appamaññā’.

9 The meditator should count to at least five in order to give time for momentum in concentration to develop. The meditator should not count beyond ten as there is the tendency to start thinking of the number instead of the meditation object.

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“... because they are to be radiated towards all living beings without limit or obstruction.” (CMA, IX, Guide to §9, p.336)

The Pāḷi word ‘Appamaññā’ comes from the word ‘Pamāṇa’. ‘Pamāṇa’ means limit. ‘Appamaññā’ means no limit, having no limit. So when you practise any one of these four meditations, you take all beings as object. When you practise Mettā, you take all beings as object. When you practise Karuṇā, you take all beings that are in suffering as object. When you practise Muditā, you take all beings that are in prosperity as object. When you practise Upekkhā, you take all beings as object. Since you have to take all beings without exception or since you have to radiate thoughts of loving-kindness and so on to all living beings without limit, therefore, these are called Appamaññās.¹⁰

“Loving-kindness (mettā) is the wish for the welfare and happiness of all living beings. It helps to eliminate ill will.” (CMA, IX, Guide to §9, p.336)

Mettā is the opposite of Dosa.

“Compassion (karuṇā) is that which makes the heart quiver when others are subject to suffering.” (CMA, IX, Guide to §9, p.336)

When you see other beings suffering, then you have this shaking in you heart. It is called compassion or ‘Karuṇā’ in Pāḷi.

“It is the wish to remove the suffering of others, ...” (CMA, IX, Guide to §9, p.336)

Or you may say, “May suffering ones, be suffering-free.” That is Karuṇā, not Mettā. It is the wish for beings in suffering that they get free from suffering.

¹⁰ Although these divine abidings are practised without limit when trying to reach Jhāna, they can also be practised towards individuals.

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“... and it is opposed to cruelty.” (CMA, IX, Guide to §9, p.336)

When you have cruelty, you cannot have compassion. And when you have compassion, you cannot have cruelty. So it is the opposite of cruelty.

The third one is Muditā, appreciative joy. That means you are happy with other person's prosperity, other person's success.

“Appreciative joy (muditā) is the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy ...” (CMA, IX, Guide to §9, p.336)

If you have envy, you cannot have Muditā.

“... and discontent over the success of others.” (CMA, IX, Guide to §9, p.336)

Then the last one is equanimity (Upekkhā).

“Equanimity, as a divine abode, is the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favoritism and resentment.” (CMA, IX, Guide to §9, p.337)

This is not feeling Upekkhā. It is Tatramajjhataṭṭā Upekkhā, but it is accompanied by feeling Upekkhā. Upekkhā is a state of mind that regards others with impartiality. Whether a person does something harmful to you or does something good for you, you are impartial. You do not like him. You do not dislike him. You take both good and bad with equanimity. It is opposed to favoritism and resentment. That means it is opposed to liking or disliking. When you have developed equanimity, you neither like the object nor dislike the object. This Upekkhā is a very good tool in controlling our thoughts. That means sometimes you practise Karuṇā and you go beyond Karuṇā and get angry because you are angry with

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those who inflict pain on others. So when you are angry with them, then you are no longer in Karuṇā. You have crossed over to Dosa. If you practise Upekkhā, then you can stop within the bounds of Karuṇā. You can say to yourself, "Beings have Kamma as their own property and they suffer because of their Kamma in the past. I cannot do anything and so I will not get angry with those who inflict pain on them." You may say this or similar things. It is important that we do whatever we can to help these beings get free from suffering. That is a good thing to do. But when we cannot do any more, then we have to practise Upekkhā. It is not that we are to ignore them altogether and have no feeling for them at all. We should help them. We should do whatever we can to alleviate or at least diminish their suffering. But when we cannot do any more, then we should practise Upekkhā. Otherwise we will get into Dosa.

These four are also called Brahmavihāras; it is living like Brahmas. It is said that Brahmas practise these four. They have no other thing to do in the world of Brahmas. So they practise these four. These four are called Brahmavihāras. Here 'Vihāra' does not mean monastery. 'Vihāra' means here living. 'Brahma' means noble or like Brahmas, so a noble living. When we have any one of these four mental factors in our minds, we are living like Brahmas. Mettā, Karuṇā, Muditā and Upekkhā are the four Brahmavihāras.

One Saññā

Next is the one perception, one Saññā.

"The one perception is the perception of loathsomeness in food." (CMA, IX, §10, p.337)

"The perception of the loathsomeness of food is the perception which arises through reflection upon the repulsive

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aspects of nutriment, such as the difficulty of searching for food, the repulsiveness of using it, the digestive process, excretion, etc.” (CMA, IX, Guide to §10, p.337)

In the *Visuddhimagga* it is explained in detail. As a monk, you have to get up early in the morning, pick up your bowl and go to the village. When you go to the village, sometimes you step on stones, thorns and all these things. Also you have to look this way and that way to make sure the road is clear and there are no wild animals or whatever. When you go for alms, sometimes people may be respectful to you or sometimes they may not be respectful to you. They may just say, “Get out!” or something like that. So you have to be patient with all of these things.

Then when you eat, you have to chew the food. While the food is in your mouth and you chew it, it becomes (slimy?) — what do you call it? I don't know that word. And then — we (monks) do not do this — if you chew something and spit it out and look at it, will you want to take it again? So there is loathsomeness of food there. Food is only good at the beginning. As it moves downward, it becomes very loathsome. We have to think of food as loathsome so we are not attached to food. It may not be liked by many people. Nowadays you enjoy food and you don't think of food as being loathsome.

One Analysis

Then there is one analysis. That means cutting down into four elements.

“The one analysis is the analysis of the four elements.”
(CMA, IX, §11, p.337)

“The analysis into the four elements involves contemplation of the body as compounded out of the four great essentials ...” (CMA, IX, Guide to §11, p.337)

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In the *Visuddhimagga* it is explained that you can practise this analysis into elements on the thirty-two parts of the body. It may be connected with the thirty-two parts of the body. In the thirty-two parts of the body the first twenty are said to be those where earth-element is predominant. Head hair, body hair, nails, teeth, skin, and so on, are hard. So earth-element is predominant in them. Then the others like blood, spittle and so on are the ones where water-element predominates. So you can think of these parts of the body and then try to see earth-element in them or try to see water-element in them. Then you can be mindful of the breath and see air-element in it. By taking or analyzing into four elements whatever object you come to, then you lose the notion of compactness. When you lose the notion of compactness, you understand the Anatta nature. You understand there is no substance, no abiding entity. There is no person, no man, no woman, and so on. There are just elements arising and disappearing.

Immaterial States

Then the last four are the four immaterial states. They are the four Arūpāvacara states that you already know.

“The four immaterial states are the base of infinite space, and so forth.” (CMA, IX, Guide to §12, p.337)

The subject of the first is infinite space. The object of the second is the consciousness of the first. The object of the third is nothingness, nothingness of the first consciousness. And the object of the fourth is the third Arūpāvacara consciousness. These are the four immaterial states or four immaterial meditations. They can lead to the attainment of the four immaterial or Arūpāvacara Jhānas.

From the ten Kasiṇas up to the one analysis there are thirty-six. Among them some lead to attainment of first Jhāna. Some lead to attainment of all five Jhānas; some lead to

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attainment of four Jhānas and so on. We will come to them later. The last four lead to attainment of Arūpāvacara Jhānas.

Now we understand the forty subjects of Samatha meditation. Can you tell me the forty? There are ten Kasiṇas, ten Asubhas or ten kinds of foulness, ten recollections, four Appamaññās, one perception, one analysis and four Arūpāvacara objects. These are called the forty subjects of Samatha meditation.

Sādhū! Sādhū! Sādhū!

Temperaments, etc.

We come to page 338 of the CMA, “Analysis of Suitability” (Sappāyabheda). This section deals with what subjects of meditation are suitable for people of what temperament. You remember at the beginning of this chapter the author gives people of six different temperaments in section three. They are Rāga-carita, Dosa-carita, and so on. They are people of lustful temperament, hateful temperament, deluded temperament, faithful temperament, intellectual temperament and discursive temperament. In Pāḷi they are Carita (temperaments) of Rāga, Dosa, Moha, Saddhā, Buddhi and Vitakka. There are six kinds of people according to this classification of temperaments. Actually there can be more than six kinds of people. Somebody may not have just one temperament but a mixture of two or three. So there are more. This section deals with what subjects of meditation are suitable for people of what temperament.

“With respect to temperaments, the ten kinds of foulness and mindfulness occupied with the body, ...” (CMA, IX, §13, p.338)

That means the different kinds of Asubha (foulness of

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the body) meditation and Kāyagatāsati (32 parts of the body) meditation.

“... are suitable for those of a lustful temperament.”
(CMA, IX, §13, p.338)

People who have lustful temperament should take up these kinds of meditation. The ten kinds of Asubha meditation are looking at a bloated corpse, looking at a livid corpse, looking at a festering corpse, and so on. It can help a person diminish lust for the body. Meditation on the 32 parts of the body is suitable for those of lustful temperament.

“The four illimitables and the four colored Kasiṇas are suitable for those of a hateful temperament.” (CMA, IX, §13, p.338)

When you see color, you are happy, so colored Kasiṇas are suitable for those of hateful temperament, for those who get angry easily. Also the four Brahmavihāras are suitable. The four colored Kasiṇas mean Nīla-kasiṇa (blue Kasiṇa), Pīta-kasiṇa (yellow Kasiṇa), Lohita-kasiṇa (red Kasiṇa) and Odāta-kasiṇa (white Kasiṇa). One takes a blue disk, yellow disk, red disk, or white disk as the object of meditation. These four Kasiṇa objects of meditation and the four Appamaññās (Mettā, Karuṇā, Muditā and Upekkhā) are suitable for those who are of hateful temperament. That means they are suitable for those who have anger most of the time. When a person practises Mettā, he is able to get rid of hate. Karuṇā and Muditā cause one to become happy. So they help a person get rid of hate or Dosa. Upekkhā is also helpful. The four Appamaññās are for those that have hateful temperament as well as the four colored Kasiṇas.

“Mindfulness of breathing is suitable for those of a deluded (Moha) and discursive (Vitakka) temperament.” (CMA, IX, §13, p.338)

Mindfulness of breathing is said to be the opposite of

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Moha because if you have too much Moha you cannot practise breathing meditation. Breathing meditation or mindfulness of breathing meditation is said to be the opposite of Moha. Also it is the opposite of what? It is the opposite of Vitakka. When you practise mindfulness meditation, you are able to suppress or you are able to cut Vitakka (discursive thinking). Mindfulness of breathing is suitable for those of deluded temperament and discursive temperament (Moha-carita and Vitakka-carita).

“The six recollections of the Buddha, and so forth, are suitable for those of a faithful temperament; ...” (CMA, IX, §13, p.338)

That is because they promote faith in Buddha, Dhamma, Saṃgha, and so on. The recollection of the Buddha's qualities, recollection of the Dhamma's qualities, recollection of Saṃgha's qualities, recollection of one's own pure Sīla, recollection of one's own generosity, and recollection of one's own good qualities in comparison with those of the Devas — these six help a meditator to gain more faith. These six are suitable for those of faithful temperament.

“... recollection of death, of peace, the perception of loathsomeness in food, and the analysis of the four elements, are suitable for those of an intellectual temperament.” (CMA, IX, §13, p.338)

These are for those who are of Buddhi-carita. These subjects are profound and there also needs to be understanding in order to practise recollection of death and so on. So Maraṇānussati (recollection of death), Upasamānussati (recollection of peace), Āhāre-paṭikūla-saññā (the perception of the loathsomeness of food) and Catu-dhātu-vavatthāna (the analysis of the four elements) — analyzing whatever is in the body into four primary elements — these are suitable for those of an intellectual temperament, for Buddhi-carita.

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“All of the remaining subjects of meditation are suitable for all temperaments.” (CMA, IX, §13, p.338)

What are remaining? Ākāsa-kasiṇa, Āloka-kasiṇa, Pathavī-kasiṇa, Āpo-kasiṇa, Tejo-kasiṇa, Vāyo-kasiṇa, and then Ākāsānañcāyatana, Viññāṇaṇcāyatana, Ākiñcaññāyatana, Nevasaññānāsaññāyatana are suitable for all temperaments.

“Of the kasiṇas, a wide one is suitable for one of deluded temperament, ...” (CMA, IX, §13, p.338)

If a person is of Moha-carita, then his Kasiṇa should be a bigger one. He has a deluded mind and if he takes a small Kasiṇa his mind will become more deluded. A bigger Kasiṇa is suitable for such a person.

“... and a small one for one of discursive temperament.” (CMA, IX, §13, p.338)

If you are of discursive temperament, if you have a lot of Vitakka, if the Kasiṇa is big, it will encourage Vitakka. For a person of Vitakka temperament a small Kasiṇa is recommended.

Now I want to refer you to the *Visuddhimagga* to read about the temperaments. That is in chapter three, paragraphs 74-103 and also chapter three, paragraphs 121 & 122. There the six temperaments are explained in detail. It is interesting. It does say in the *Visuddhimagga* itself that these explanations are not found in the Texts, not found in the Commentaries. These are the opinions of teachers. So they may not be authentic. But it is interesting because it gives some clues why some person may have lustful temperament or hateful temperament and so on.

There are five things by which we may know whether a person has a particular temperament. In the *Visuddhimagga* it

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is said that we may know of a person's temperament exactly only when we can read his mind. Otherwise one has to use inference. One can infer or know from these six things that a particular person has this temperament or that temperament. It is interesting.

One way to know a person's temperament is by observing postures. That is one observes how a person sits, how a person lies down and so on. The second way is to observe a person's actions, the way he does things. The third way is to observe how one eats, that is, we may observe what one likes and how one eats. The fourth way is to observe how one sees things. That means a person of lustful temperament, for example, may see things to be agreeable, desirable, and so on, and the person of hateful temperament may see things as disagreeable, undesirable, and so on. The last one is to observe the kind of mental states that occur in one frequently. By these five ways we can infer that a person may be of this or that temperament.

I will read a little, not all, from the *Visuddhimagga* on postures.

“When one of greedy temperament is walking in his usual manner, he walks carefully, puts his foot down slowly, puts it down evenly, lifts it up evenly, and his step is springy.

One of hating temperament walks as though he were digging with the points of his feet, puts his foot down quickly, lifts it up quickly, and his step is dragged along.

One of deluded temperament walks with a perplexed gait, puts his foot down hesitantly, lifts it up hesitantly, and his step is pressed down suddenly.” (*Visuddhimagga*, III, §88, p.104)

By looking at the footprints also, you may infer that this person has lustful temperament and so on. There is a story of Māgaṇḍiya. He wanted to give his daughter to a deserving person. One day the Buddha knew that the father

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and mother would become enlightened. So He left a footprint on the road. When the father saw the footprint, he thought, "This is the footprint of someone of high class" or something like that. The couple followed the footprints of the Buddha and offered their daughter to Him. So by looking at the footprints, we may infer that the person has lustful temperament or hateful temperament.

Then by action,

"One of greedy temperament grasps the broom well, and he sweeps cleanly and evenly without hurrying or scattering the sand, as if he were strewing Sinduvāra flowers. One of hating temperament grasps the broom tightly, and he sweeps uncleanly and unevenly with a harsh noise, hurriedly throwing up the sand on each side. One of the deluded temperament grasps the broom loosely, and he sweeps neither cleanly nor evenly, mixing the sand up and turning it over."
(*Visuddhimagga*, III, §91, p.105)

So if you see something like that, you can infer that this person has a lustful temperament and so on. Also one may do this with washing, dyeing robes, and so on.

"By eating: One of greedy temperament likes eating rich sweet food." (*Visuddhimagga*, III, §93, p.106)

If you like rich food, you are of greedy temperament.

"When eating, he makes a round lump not too big and eats unhurriedly, savoring the various tastes. He enjoys getting something good. One of hating temperament likes eating sour food." (*Visuddhimagga*, III, §93, p.106)

If you like sour food, fruits and others, you are of hating temperament.

"When eating he makes a lump that fills his mouth, and

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he eats hurriedly without savoring the taste. He is aggrieved when he gets something not good.” (*Visuddhimagga*, III, §93, p.106)

He is angry when he gets something that is not good.

“One of deluded temperament has no settled choice. When eating, he makes a small unrounded lump, and as he eats he drops bits into his dish, smearing his face, with his mind astray, thinking of this and that.” (*Visuddhimagga*, III, §93, p.106)

“And by seeing and so on: when one of greedy temperament sees even a slightly pleasing object, he looks long as if surprised, he seizes on trivial virtues, discounts genuine faults, and when departing, he does so with regret as if unwilling to leave.” (*Visuddhimagga*, III, §94, p.106)

If you are an optimist, you may be of greedy temperament. Because it says, “One seizes on trivial virtues and discounts genuine faults”, so an optimist may not see faults, but he only sees what is good there.

“When one of hating temperament sees even a slightly unpleasing visible object, he avoids looking long as if he were tired, ...” (*Visuddhimagga*, III, §94, p.106)

He doesn't want to see it.

“... he picks out trivial faults, discounts genuine virtues, ...” (*Visuddhimagga*, III, §94, p.106)

So he is a pessimist.

“... and when departing, he does so without regret as if anxious to leave.” (*Visuddhimagga*, III, §94, p.106)

He wants to leave quickly.

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“When one of deluded temperament sees any sort of visible object, he copies what others do; if he hears others criticizing, he criticizes; if he hears others praising, he praises; but actually he feels equanimity in himself — the equanimity of unknowing. (This indifference is accompanied by Moha.) So too with sounds, and so on.” (*Visuddhimagga*, III, §94, p.106)

“By the kind of states occurring: in one of greedy temperament there is frequent occurrence of such states as deceit, fraud, pride, evilness of wishes, greatness of wishes, discontent, foppery and personal vanity. In one of hating temperament there is frequent occurrence of such states as anger, enmity, disparaging, domineering, envy and avarice. In one of deluded temperament there is frequent occurrence of such states as stiffness, torpor, agitation, worry, uncertainty, and holding on tenaciously with refusal to relinquish.” (*Visuddhimagga*, III, §95, p.106)

These are the five things by which we can infer a person's temperament. After giving all this information and more, the author of the *Visuddhimagga* said,

“However, these directions for recognizing the temperaments have not been handed down in their entirety in either the texts or the commentaries; they are only expressed according to the opinion of the teachers and cannot therefore be treated as authentic.” (*Visuddhimagga*, III, §96, p.107)

“A teacher who has acquired penetration of minds will know the temperament ...” (*Visuddhimagga*, III, §96, p.107)

That means a teacher who can read the minds of other persons.

“... and will explain the meditation subject accordingly; one who has not (That means one who has not acquired the penetration of minds.) should question the pupil.” (*Visuddhimagga*,

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III, §96, p.107)

He should ask his pupil what do you like, something like that and then give a meditation subject.

After telling us which meditation subjects are suitable for which temperament, the Venerable Buddhaghosa said,

“All this has been stated in the form of direct opposition and complete suitability.” (*Visuddhimagga*, III, §122, p.114)

That means the meditation subjects are said to be suitable for this temperament and that temperament because of their direct opposition. They are very suitable. For example, the Asubhas are said to be suitable for those of greedy temperament because they are the direct opposite of Lobha. They are very suitable. That is why ten Asubhas and Kāyagatāsati are said to be suitable for those of greedy temperament.

“But there is actually no profitable development (no Kusala Bhāvanā) that does not suppress greed, etc., and help faith, and so on.” (*Visuddhimagga*, III, §122, p.114)

That means these are stated here because they are direct opposites and they are very suitable, but one may pick up any subject of meditation and practise because there is no meditation which does not suppress Lobha and so on and which does not promote Saddhā and so on. If we know ourselves to be of this temperament or that temperament and if we want to practise Samatha meditation, we may choose which is most suitable. But if you don't know of what temperament you are — do you know of what temperament you are? Maybe not. So we can take up any meditation because there is no meditation which does not suppress greed, anger, etc., and which does not promote faith, concentration and so on. This is the section on temperaments. For more information you should read the *Path of Purification*.

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The next section is the "Analysis of Development" (Bhāvanābheda). Let's go back to the three Bhāvanās in section four, preliminary development, access development and absorption development.

"The preliminary stage of development is attainable in all these forty subjects of meditation." (CMA, IX, §14, p.339)

For all these forty subjects of meditation there is preliminary stage of development or Parikamma-bhāvanā. There is Parikamma-bhāvanā for all forty subjects of Samatha meditation. Because it is the beginning of the practice and you have to begin so there is always Parikamma-bhāvanā for all forty subjects of meditation.

In ten subjects of meditation, the eight recollections such as the recollection of the Buddha, the one perception and the one analysis only access development is obtained. Upacāra Bhāvanā is obtained but not absorption. That means if you practise these ten subjects of meditation, you can only get Upacāra-samādhi. You will not get Appanā-samādhi. You will not get Jhāna. These ten — the eight recollections, the one perception and the one analysis — can lead to access concentration only and not to absorption concentration or simply put you cannot get Jhāna.

In the thirty remaining subjects of meditation the absorption stage of development is attained. In the remaining thirty subjects of meditation all Bhāvanās are obtained — Parikamma-bhāvanā, Upacāra-bhāvanā and Appanā-bhāvanā.

There are Parikamma-bhāvanā and Upacāra-bhāvanā for all 40 subjects of meditation (see CMA, IX, Table 9.1, p.334-335). There is Upacāra-bhāvanā only for eight recollections, one perception and one analysis. There is no Appanā for these. In the thirty remaining subjects of meditation the absorption stage of development is also obtained. All three Bhāvanās are

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obtained in the other thirty subjects of meditation, that is, with Kasiṇas, Asubhas and so on.

“In the ten subjects of meditation beginning with the recollection of the Buddha, the mind is engaged in reflecting upon many different qualities and themes, and this involves an intense application of thought (vitakka) which prevents one-pointedness from gaining the fixity needed to attain absorption.” (CMA, IX, Guide to §14, p.339)

Actually when you practise Buddhānussati, you have to contemplate on many things — Arahaṃ, Sammāsambuddho, Vijjācaraṇasampanno, and so on. Even one such as Arahaṃ may have five meanings or even maybe nine meanings. The objects and qualities are many. So the mind cannot obtain Jhāna concentration when one practises these ten subjects of meditation. So if you practise Buddhānussati, you do not get Jhāna. You get what is called Upacāra-samādhī. The same is true with one perception and one analysis. When you practise these subjects of meditation, you only get Upacāra-samādhī and not Appanā-samādhī.

Next is by way of Jhāna, that is, what Jhāna you can get practising certain subjects of meditation. The ten Kasiṇas and mindfulness of breathing produce five Jhānas. If you practise any of the ten Kasiṇas, you can get first through fifth Jhānas. That means all five Jhānas. Mindfulness of breathing (Ānāpānasati), if you practise this subject of meditation, you can get first, second, third, fourth and fifth Jhānas.

The ten foulnesses and mindfulness occupied with the body produce only the first Jhāna. If you practise the ten Asubha meditations, you only get first Jhāna. If you practise Kāyagatāsati, you only get first Jhāna. You do not get second, third, fourth and fifth Jhānas if you practise these subjects of meditation.

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Why? Look at the Guide to 15 of the CMA.

“The ten kinds of foulness and mindfulness occupied with the body both require the exercise of vitakka, and thus they are incapable of inducing jhānas higher than the first, which are free from vitakka.” (CMA, IX, Guide to §15, p.339-340)

Asubha objects are very rough and very gross. So you need Vitakka to take the mind to the object. Without Vitakka mind cannot dwell on these objects. That is why only first Jhāna can be obtained through the practice of Asubha meditation and Kāyagatāsati.

In the *Visuddhimagga* it says,

“But as regards the tenfold foulness, just as it is only by virtue of its rudder that a boat keeps steady in a river with turbulent waters and a rapid current, and it cannot be steadied without a rudder, so too [here], owing to the weak hold on the object, consciousness when unified only keeps steady by virtue of applied thought (Vitakka), and it cannot be steadied without applied thought, which is why there is only the first jhāna here, not the second and the rest.” (*Visuddhimagga*, VI, §86, p.188)

We are familiar with boats in the river. Sometimes they use poles to drive the boat to go upstream. When the current is strong, you need a strong pole to keep the boat steady so that it doesn't float down with the current. If you do not have a pole, you cannot keep the boat steady. In a similar way, if you do not have Vitakka, you cannot keep the mind or consciousness steady on these objects. These objects are gross objects and so the mind cannot take hold of the object firmly. You always need Vitakka when you practise the Asubha and Kāyagatāsati meditation. That is why you can only get first Jhāna through the practice of these meditations. The explanation can be found in the *Visuddhimagga* in the sixth chapter, paragraph 86. You may note it down. You may want to read it later because it is a little different than what is given

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in the Guide of the CMA.

“The first three illimitables (the first three Appamaññā) necessarily arise in association with joyful feeling (somanassa) and thus can lead only to the four lower jhānas, ...” (CMA, IX, Guide to §15, p.340)

If you practise Mettā, for example, you can get first, second, third and fourth Jhānas, not fifth. If you practise Karuṇā and Muditā, you can get four Jhānas. If you practise Upekkhā (equanimity) you can get only the fifth Jhāna.

“The illimitable of equanimity arises in association with neutral feeling, and thus can occur only at the level of the fifth jhāna, which is accompanied by equanimous feeling.” (CMA, IX, Guide to §15, p.340)

With Kasiṇas one may attain first through fifth Jhānas. With Asubhas one may attain first Jhāna only. With eight recollections beginning with Buddhānussati there are no Jhānas. With Kāyagatāsati there is first Jhāna only. With Mettā, Karuṇā, Muditā there is first through fourth Jhānas. With Upekkhā there is fifth Jhāna only. With Āhāre-paṭikūlasaññā, Catu-dhātu-vavatthāna there is no Jhāna. And with four Arūpas there are four Arūpāvacara Jhānas. The four immaterial states produce immaterial Jhānas. You practise Ākāśānañcāyatana and you get the first Arūpāvacara Jhāna. This is the analysis of development by way of Jhāna. We must understand the development (Bhāvanā) and Jhānas with respect to these forty subjects of meditation. We must understand which Bhāvanā can be obtained in which subjects of meditation and which Jhānas one can attain practising a particular subject of meditation.

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Gocarabheda

Now we come to the signs, “Analysis of Terrain” (Gocarabheda). Gocara can mean objects of meditation or the domain or terrain of meditation. How many signs are there? There are three signs. What are the three signs? The three signs are Parikamma-nimitta, Uggaha-nimitta and Paṭibhāga-nimitta.

On page 331 of the CMA,

“The three signs should be understood as: the preliminary sign, the learning (or grasped) sign, and the counterpart sign.” (CMA, IX, §5, p.331)

“Of the three signs, the preliminary sign and the learning sign are generally found in relation to every object in the appropriate way.” (CMA, IX, §16, p.340)

That means Parikamma-nimitta and Uggaha-nimitta can be obtained with regard to all forty subjects. “In the appropriate way” — that means in some subjects of meditation we do not know exactly when there is Parikamma-nimitta and when there is Uggaha-nimitta or when there is Parikamma-bhāvanā and when there is Upacāra-bhāvanā. For example, when you practise Buddhānussati meditation, you have to concentrate on the qualities of the Buddha. In that meditation there is no saying from what point it is Parikamma-nimitta and then when it is Uggaha-nimitta. It may be when the qualities are not so clear yet that it is Parikamma-samādhi or Parikamma-nimitta, and when it becomes clear, that it is Uggaha-nimitta.

“The counterpart sign is found only in the kasiṇas, foulness, the parts of the body, and mindfulness of breathing.” (CMA, IX, §16, p.340)

Counterpart sign means Paṭibhāga-nimitta. Paṭibhāga-nimitta can only be found when practising ten Kasiṇas, ten

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Asubhas, Kāyagatāsati (parts of the body) and mindfulness of breathing.

It is by means of the counterpart sign that access concentration and absorption concentration occur. You have to align three developments and three Nimittas. First there is Parikamma-nimitta. When taking the Parikamma-nimitta, the development is also Parikamma-bhāvanā. Then when you reach or when you get Uggaha-nimitta, it is still Parikamma-bhāvanā. When you get Paṭibhāga-nimitta, then the Bhāvanā becomes Upacāra-bhāvanā. And when you get Appanā-samādhi or Jhāna, it is Appanā-bhāvanā. So during the stage of Parikamma-nimitta the Bhāvanā is Parikamma-bhāvanā. During the stage of Uggaha-nimitta the Bhāvanā is still Parikamma-bhāvanā. During the stage of Paṭibhāga-nimitta it is Upacāra-bhāvanā. It is by means of the counterpart sign (Paṭibhāga-nimitta) that access concentration and absorption concentration occur. Only when you get the counterpart sign is there Upacāra-bhāvanā and Appanā-bhāvanā.

Now the author will explain in detail.

“How? When a beginner apprehends a particular sign from the earth disk etc., that object is called the preliminary sign, and that meditation is called preliminary development.” (CMA, IX, §17, p.340)

“When a beginner apprehends a particular sign” — that means when he concentrates on, when he practises meditation on the earth disk. “Earth disk etc.” means Pathavī-kasiṇa, Āpo-kasiṇa, and so on, and also other objects. So when he first takes that object as object of meditation and practises meditation on it, that object is called Parikamma-nimitta and that development is called Parikamma-bhāvanā.

Here in the Commentary and in the *Visuddhimagga* how to practise with a Kasiṇa is explained in detail. If you want to practise Kasiṇa and if you have practised Kasiṇa in your past

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lives — that means you have perfections — then you may not need to make any Kasiṇa disk of your own. You just look at the earth and you get the sign. That is if you are gifted, if you have Pāramīs, you will obtain the sign.

If you do not have the Pāramīs, you have to make a Kasiṇa disk for yourself. The earth disk should be made of clay. It is said that the clay should be the color of dawn — maybe pink clay, not yellow, blue or white. Maybe it is not exactly pink but copper color. So you make a Kasiṇa disk with that clay. The size should be about one span and four finger breadths. That means about ten inches in diameter. It can be portable or stationary. You can make a Kasiṇa disk on a frame with a cloth and then you can put clay on it. Or you may put spikes in the earth and put grasses or creepers around it and then clay on it. That is stationary.

Then after making the Kasiṇa, you sit down neither too close nor too far, nor too high, nor too low. Then you look at the disk. Concentrating on the whole of the disk, not just part of the disk, you take the whole disk as object. That is why it is called Kasiṇa. Kasiṇa means whole, totality. So you look at, let us say, the earth Kasiṇa and you say, “earth, earth, earth” thousands and thousands of times. Then you close your eyes and try to memorize it. Then you open your eyes again and look at it and say, “earth, earth, earth.” So this may go on for many days. When a beginner apprehends a particular sign from the earth disk, etc., that object is called the preliminary sign. The earth Kasiṇa is called the preliminary sign and your mental development is preliminary or Parikamma-bhāvanā.

Then when you have practised one week or so,

“When that sign has been thoroughly apprehended and enters into range of the mind-door just as if it were seen by the eye, ...” (CMA, IX, §17, p.340)

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That means now you have memorized the disk and it is thoroughly apprehended so that you can see it with your eyes closed. You can see it in your mind. So that means it is mentally grasped. That is what is called Uggaha-nimitta. 'Uggaha' means taken, or grasped, or picked up. They call it learning sign here. When it "enters into range of the mind-door just as if it were seen by the eye" — when you have memorized the disk, the image of that disk becomes the object of your meditation. The memorized disk, the image of that disk in your mind becomes the object of your mind-door thought process. You no longer look at the disk with your eyes. Even when you close your eyes, you can see that disk. That is why it says, "enters into range of the mind-door." That means you can take it with your mind. From that time on you just leave it alone and go back to your place and practise meditation on that acquired object or acquired sign. Then it is called the learning sign or mentally taken sign.

That meditation becomes concentrated. It becomes concentrated, but it has not yet become Upacāra-bhāvanā. The concentration is better than at the beginning, but it is still at the stage of Parikamma-bhāvanā.

"When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration based on that learning sign." (CMA, IX, §17, p.341)

That means you take that Uggaha-nimitta as object and practise again, "earth, earth, earth" and so on.

"As one does so, an object which is the counterpart of that (learning sign) becomes well established and fixed in the mind ..." (CMA, IX, §17, p.341)

So you contemplate on the sign, the Uggaha-nimitta. That Uggaha-nimitta becomes more and more refined. As your concentration gets better, that Uggaha-nimitta becomes more

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and more refined. That means during the stage of Uggaha-nimitta — Uggaha-nimitta is actually a photocopy of a disk. If there are defects on the disk, they will appear on the Uggaha-nimitta. Suppose there are the impression of the hands on the earth disk. So the Uggaha-nimitta appears the same as that. But when it reaches the stage of Paṭibhāga-nimitta these marks disappear. It becomes smooth and like a polished shell.

“... (It) becomes well established and fixed in the mind — (an object) which is freed of flaws of the original object, ...” (CMA, IX, §17, p.341)

The Paṭibhāga-nimitta appears in the mind of the Yogi as something polished. It is freed of the flaws of the original object. That means the blemishes such as impressions of the fingers are no longer present.

“... (That is) reckoned as a concept, born of meditation.” (CMA, IX, §17, p.341)

That object, the Paṭibhāga-nimitta, is a mental object. It is caused by or is born of meditation. In the *Visuddhimagga* it is said that it is born of Saññā, a meditation perception.

During the stages of Parikamma-nimitta and Uggaha-nimitta the object, although we call it a sign, is Paramattha. When you look at the Uggaha-nimitta, it is a photocopy of that, so it is also Paramattha. But when it reaches the stage of Paṭibhāga-nimitta, it is no longer Paramattha. It becomes a concept. It exists only in your mind. So it is called ‘reckoned as a concept born of meditation.’

“Then it is said that the counterpart sign has arisen.” (CMA, IX, §17, p.341)

So counterpart sign is a real concept. This counterpart sign is the object of Ñāṇa. After getting this counterpart sign the Yogi practises meditation further on that sign saying, “earth, earth, earth” and so on.

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In this passage there is a Pāḷi word 'Vatthu-dhamma-vimuccitaṃ.' That is translated as freed of the flaws of the original object. The Commentary to the *Abhidhammatthasaṅgaha* gives two meanings, not just one meaning. Vatthu-dhamma-vimuccita is explained as that which is free from Vatthu-dhamma. 'Vatthu' here means Paramattha. So it means that which is not Paramattha. That is one meaning. Since it has become a concept, it is no longer called a Vatthu. 'Vatthu' means an object, a thing. So here it is earth-element. When it becomes a Paṭibhāga-nimitta, the counterpart sign, it is no longer earth-element. It is an image born of meditation perception or meditation mind.

Also it is explained to be free of flaws. In that case 'Vatthu-dhamma' means flaws or blemishes in the original object. 'Vatthu' here means the original or the Kasiṇa object. 'Dhamma' means the flaws or the blemishes. So we can take either meaning.

When it becomes a Paṭibhāga-nimitta, it becomes very refined, clean maybe shining. And in the *Visuddhimagga* it is said that it is like coming out of the Uggaha-nimitta. Also it is like a bird flying against the background of rain clouds, a heron, a white bird flying against the background of rain clouds. That means it is much more clear and much more refined than Uggaha-nimitta. During the time of Parikamma-nimitta and Uggaha-nimitta the object is still Paramattha. During the time of Paṭibhāga-nimitta or counterpart sign the object becomes a concept. That is why we say the Jhānas take concept as object. We have not gotten into Jhāna.

Now the next section,

“Thereafter, access development is accomplished, consisting in concentration of the sense sphere in which

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obstacles have been abandoned.” (CMA, IX, §18, p.341)

Obstacles here mean Nīvaraṇas, mental hindrances. The abandoning of mental hindrances and the stage of Upacāra-samādhī coincide. When the mental hindrances are subdued, then Upacāra-samādhī arises. Without subduing mental hindrances, one cannot get Upacāra-samādhī. When a person gets the Upacāra-samādhī, that means he has abandoned or subdued mental hindrances. Abandoning means not abandoning ultimately but abandoning for some time. So he has abandoned the obstacles to Samatha, which are the Nīvaraṇas.

“Following this, as one cultivates the counterpart sign by means of access concentration, one enters the first jhāna of the fine-material sphere.” (CMA, IX, §18, p.341)

The Yogi takes the counterpart sign as the object of meditation and practises meditation on it. Then he enters into the first Jhāna of the fine-material sphere. When he is practising, taking Paṭibhāga-nimitta as object, his concentration is of the sense-sphere. That means it is Kāmāvacara. The Jāvanas will be Kāmāvacara Kusala accompanied by knowledge.

How many Kāmāvacara Jāvanas are there before the attainment of Jhāna? Do you remember? There are four — Parikamma, Upacāra, Anuloma and Gotrabhū. You have to go back to the fourth chapter.

Access development is accomplished, consisting in concentration of the sense-sphere in which the obstacles have been abandoned. Following this, as one cultivates the counterpart sign by means of access (Upacāra) concentration, Anuloma, Gotrabhū and then first Rūpāvacara Jhāna arise.

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Immediately after Jhāna what follows? Or how many times does Jhāna consciousness arise? It arises only once at first attainment. Again you have to go back to the fourth chapter. At the first attainment, Jhāna only arises once. After the first Jhāna, the consciousness lapses back into Bhavaṅga. After that you may take the Jhāna factors as object and review the Jhāna factors. That will come later.

The Yogi has the first Jhāna.

“Following this, one masters the first jhāna by means of the five kinds of mastery ...” (CMA, IX, §18, p.341)

After getting the first Jhāna, a person has to practise that Jhāna again and again to gain mastery with it. That is because if you have no mastery with the first Jhāna and you try to get second Jhāna, you do not get the second Jhāna and you lose the first Jhāna. Before trying to get the second Jhāna, you have to practise first Jhāna again and again to gain mastery. There are five kinds of mastery. They are:

- mastery in adverting (Āvajjana),
- mastery in attainment or entering into Jhāna (Samāpajjana),
- mastery in resolution (Adhiṭṭhāna),
- mastery in emergence or getting out of Jhāna (Vuṭṭhāna), and
- mastery in reviewing (Paccavekkhaṇā).

These are called the five kinds of mastery. With regard to first Jhāna you have to gain these five kinds of mastery before you try to get the second Jhāna.

“Then, by striving to abandon the successive gross factors such as initial application, etc., and to arouse the successive subtle factors, such as sustained application, etc., one enters the second jhāna, etc., in due sequence according

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to one's ability.” (CMA, IX, §18, p.341)

So a Yogi practises meditation and gains the five kinds of mastery with regard to the first Jhāna. Then he sees Vitakka as gross, as not so good. So he tries to abandon Vitakka. He tries to get Vicāra and others. When he succeeds in elimination of Vitakka, the Jhāna which arises is without Vitakka. So that is second Jhāna. After getting second Jhāna, he will find fault with that Jhāna. It is not so good because it is close to Vitakka which is close to the five hindrances. He sees Pīti and others as subtle factors. He tries to eliminate Vicāra. Once again he has to gain the five kinds of mastery with regard to the second Jhāna. Once more he practises meditation trying to eliminate Vicāra. When he succeeds, he gets the third Jhāna and so on.

Five Kinds of Mastery

Please look at the five kinds of mastery on page 342 of the CMA.

“Adverting (āvajjanavasiṭā) is the ability to advert to the different jhāna factors such as vitakka, vicāra, etc., quickly and easily in accordance with one's wish.” (CMA, IX, Guide to §18, p.342)

That means first he gets into the first Jhāna. Then he emerges from the first Jhāna. And he must take Vitakka as the object. Then he reviews it. That is what is meant by adverting here. After reviewing Vitakka, he must be able to review Vicāra without many Bhavaṅgas intervening, just about two Bhavaṅgas or maybe a little more, but not too many Bhavaṅgas intervening. In this way, he must be able to review Pīti, Sukha and Ekaggatā, one after the other. That is what is called mastery in adverting. He must do this.

Next is mastery in attainment. That means he must be able to get into that Jhāna quickly without too many Bhavaṅgas intervening.

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“Mastery in resolution is the ability to remain in the jhāna for a length of time determined by one's prior resolution.” (CMA, IX, Guide to §18, p.342)

That means he must be able to stay in that Jhāna for as long as he likes. If he decides to be in the Jhāna for just one moment, then he will be in the Jhāna for just one moment. If he decides to be in Jhāna for ten moments, then he will be in Jhāna for ten moments. If he wants to be in the Jhāna for one hour, then he will be there for one hour. This mastery is the ability to stay in Jhāna for as long as one wishes. Resolution here means just that, to stay in Jhāna as long as one wishes.

Then there is mastery in emergence. That is easy. He must be able to get out of Jhāna at the time he determines. For example, at the end of one hour he resolves to get out of Jhāna. Then he must be able to get out of Jhāna exactly in one hour. If he is not too familiar with the Jhāna, he may take a longer or shorter time to get out of Jhāna. He may get out of the Jhāna before the time he determines or after the time he determines. After he gets mastery of the Jhāna, he can get out of Jhāna at exactly the moment he determines. That is mastery in emergence.

The last mastery is mastery in reviewing. That is actually the same as the first one, mastery in adverting. The difference is that the first one is the power of Manodvārāvajjana. But here mastery in reviewing is the power of Kāmāvacara Jāvanas. When a Yogi reviews the Jhāna factors, he reviews them with Kāmāvacara Jāvanas. There are reviewing thought processes following the Jhāna thought process. These are the five masteries. Without getting these five masteries with regard to Jhāna, a person cannot get a higher Jhāna. So the Yogi who attains the Jhāna must also achieve mastery of that Jhāna. Without mastery of the Jhāna a

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person cannot get a higher Jhāna. So the Yogi attains the Jhānas one by one. All the details are given in the *Visuddhimagga*.

Do you want the references in the *Visuddhimagga*? It may be good to write them down. The appearance of the signs in meditation (17 in the Guide of the CMA) may be found in the *Visuddhimagga* in chapter three, section 28 and in chapter four, sections 1-29. Then the bottom paragraph "When that sign has been thoroughly apprehended" and so on (see CMA, IX, §17, p.340) can be found in chapter four in section thirty of the *Visuddhimagga*. Then on the next page "When one is thus concentrated" and so on (see CMA, IX, §17, p.341) may be found in chapter four, section 31 of the *Visuddhimagga*. The attainment of Jhānas is found in chapter four, paragraphs 34-131 of the *Visuddhimagga*, a long passage. "Following this" and so on (see CMA, IX, §18, p.341) is found in chapter four, paragraphs 131-136 of the *Visuddhimagga*. The five kinds of mastery are in chapter five, paragraphs 132-136 of the *Visuddhimagga*. Up to here a person has reached the five Jhānas.

"Thus the counterpart sign is found in 22 meditation subjects ..." (CMA, IX, §18, p.342)

That means the Kasiṇas and so on.

"... but of the remaining (18) subjects, the illimitables occur with the concepts of beings (as their object)." (CMA, IX, §18, p.342)

The object of the Appamaññās (limitless absorptions) is the concept of beings or beings as concept.

In the third chapter there is a chart in the "Ārammaṇa" section on page 142 (see CMA, III, Table 3.6, p.142). If you look at that chart you can see that the first Jhāna takes 25 kinds of subjects. The subjects are ten Kasiṇas, ten Asubhas,

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Kāyagatāsati, mindfulness of breathing, beings as object of loving-kindness, beings as object of compassion and beings as object of appreciative joy. So there are 25 kinds of objects. The second Jhāna only takes 14 kinds of objects. Second Jhāna does not take the ten Asubhas and Kāyagatāsati. Third and fourth Jhāna are the same. The fifth Jhāna takes the ten Kasiṇas, Ānāpānasati and equanimity, only twelve objects. The 25 concepts are the 10 Kasiṇas, the 10 Asubhas, the 32 parts of the body, the contemplation of the breath, the concept of beings, the concept of infinite space and the concept of nothingness.

Then we come to immaterial attainments next week.

Sādhū! Sādhū! Sādhū!

Arūpāvacara Jhānas & Compendium of Vipassanā

Let us now look at page 342 of the CMA, section 19, “The Immaterial Attainments” (The Arūpāvacara Jhānas). So far we have finished the attainment of Rūpāvacara Jhānas. A Yogi practises Samatha meditation and he attains first, second, third, fourth and fifth Jhānas. Then he wants to attain the higher Jhānas or the immaterial Jhānas. In order to get Arūpāvacara Jhānas first what must he do?

Now we will read the *Manual*.

“Next one withdraws any kasiṇa except the space kasiṇa, and does the preliminary work by contemplating the space that remains as infinite. By doing so, one enters the first immaterial attainment. When one does the preliminary work

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by contemplating the first immaterial-sphere consciousness as infinite, one enters the second immaterial attainment. When one does the preliminary work by contemplating the absence of the first immaterial-sphere consciousness thus, 'There is nothing', one enters the third immaterial attainment. When one does the preliminary work by contemplating the third immaterial attainment thus, 'This is peaceful, this is sublime,' one enters the fourth immaterial attainment." (CMA, IX, §19, p.342-343)

This is a description of how a Yogi attains the four Arūpāvacara Jhānas. It is very brief. We should know more about the immaterial Jhānas.

First a person who wants to get the immaterial or Arūpāvacara Jhānas must see danger in the physical body. There are people who think because we have physical bodies we pick up sticks, weapons, we hit each other, we have disputes and so on. Also because we have a physical body we suffer a lot. We suffer diseases and so on. So this person wants to avoid the physical body. When he gets to even the Rūpāvacara Jhānas, he transcends the physical body because the object of his Jhāna is not the physical body but the image of the material thing, the image of the Kasiṇa. Although he has surpassed the physical body, he still does not like the Kasiṇa sign, the counterpart sign. The object of first, second, third, fourth and fifth Jhāna is the counterpart sign. When he does not like the material body, he does not like the counterpart sign because the counterpart sign is the image of the material thing. So he tries to surmount that Paṭibhāga-nimitta, that counterpart sign.

In order to surmount that counterpart sign the first thing he must do is enter the Jhānas he has already attained. He enters into the fifth Jhāna. After that he withdraws the counterpart sign of the Kasiṇa. That means he enters into fifth Jhāna, then he emerges from the fifth Jhāna and he expands that sign to whatever size he wants. It may cover the whole

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universe or it may cover something smaller than that. He must expand that sign as far as he likes. Then he must contemplate on the space touched by the counterpart sign, not the counterpart sign itself. That is the difference. When he tries to get first, second, third, fourth and fifth Jhānas, he tries to concentrate on the counterpart sign. Now he tries to concentrate on the space taken up by that counterpart sign. That means he stops paying attention to that counterpart sign. Not paying attention to the counterpart sign and contemplating the space occupied by the counterpart sign is called withdrawing the Kasiṇa. Kasiṇa here does not mean the real Kasiṇa but the sign of the Kasiṇa, the counterpart sign. So he must withdraw the counterpart sign.

When he withdraws the counterpart sign, he must take one of the nine Kasiṇas except the space Kasiṇa. The space Kasiṇa cannot be removed or cannot be withdrawn. It is space so it cannot be withdrawn. So he must take any one of the nine Kasiṇas as an object. Kasiṇa means the counterpart sign. Then he expands it and then he stops paying attention to the counterpart sign, but instead he pays attention to the space taken up by that counterpart sign. Thus he does the preliminary work by contemplating on that space. On that space he must contemplate as, "infinite space, infinite space", many times. The hindrances will be suppressed and his mind will become concentrated. So he enters into the first immaterial attainment. That means he gets the first Arūpāvacara Jhāna. In order to get the first Arūpāvacara Jhāna the Yogi must have dispassion for Rūpa, for material things. Since he dislikes the material things, he also dislikes the Kasiṇa object because the Kasiṇa object is the counterpart of the material thing. In this case the *Visuddhimagga* gives an example. A person is attacked or followed by a snake. The person runs away and reaches another place. Even after reaching another place, when he sees a strip of palm leaf, or a rope, or even a crack in the earth, he thinks that it is a snake. So he does not want to look at them. In the same way, this Yogi who hates Rūpa does not want to see anything connected

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with Rūpa. The counterpart sign is connected with Rūpa. So he wants to remove the counterpart sign. He wants to discard it. When his meditation becomes successful, he reaches the first Arūpāvacara Jhāna.

The first Arūpāvacara Jhāna takes what as object? The object of first Arūpāvacara Jhāna is infinite space. That infinite space is called the space obtained by removing the counterpart sign or space taken up by removing the counterpart sign.

After getting the first Arūpāvacara Jhāna, he will try to get second Arūpāvacara Jhāna. He must find fault with first Arūpāvacara Jhāna. He finds fault with it because it is close to the fifth Rūpāvacara Jhāna. And the fifth Rūpāvacara Jhāna is close to Sukha and so on. So it is not so good. The second Arūpāvacara Jhāna is more peaceful. So he gets dispassion towards the first Arūpāvacara Jhāna. Since the second Arūpāvacara Jhāna is more peaceful, he contemplates towards that goal.

“When one does the preliminary work by contemplating the first immaterial sphere consciousness as infinite, one enters the second immaterial attainment.” (CMA, IX, §19, p.342)

In that case he takes the first Arūpāvacara Citta as the object of his meditation. When he takes that object, he says, “consciousness, consciousness, consciousness” or “infinite consciousness, infinite consciousness, infinite consciousness.” So he takes the first Arūpāvacara consciousness as the object of his meditation and dwells upon it again and again. Then his mental hindrances subside and he gains concentration. Then he enters the second Arūpāvacara Jhāna. When the second Arūpāvacara Jhāna arises, it takes the first Arūpāvacara Citta as object. That is the second Arūpāvacara Jhāna.

Again he wants to go on. So he thinks that second

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Arūpāvacara Jhāna is close to first Arūpāvacara Jhāna which is like an enemy. And he thinks that third Arūpāvacara Jhāna is more peaceful. So he develops dispassion for the second Arūpāvacara Jhāna and liking for the third Arūpāvacara Jhāna. This time he contemplates on the absence of the first Arūpāvacara Jhāna consciousness. When he practises meditation, the first Arūpāvacara Jhāna is already gone. So there is no first Arūpāvacara Citta at that moment. So he takes the absence of that first Arūpāvacara Citta as object. Then he must say, "There is nothing; there is nothing." Then one enters the third immaterial attainment. So he contemplates, "There is nothing; there is nothing." He develops concentration and the mental hindrances subside. Then he enters the third Arūpāvacara Jhāna. The third Arūpāvacara Jhāna takes what as object? It takes the absence of the first Arūpāvacara Jhāna as object. That absence is not ultimate reality. It is a concept. In Pāḷi it is called 'Natthi Bhava Paññatti', absence concept.

"When one does the preliminary work by contemplating the third immaterial attainment thus, 'This is peaceful, this is sublime', one enters the fourth immaterial attainment." (CMA, IX, §19, p.343)

After getting the third Arūpāvacara Jhāna, the Yogi wants to go on to the fourth Arūpāvacara Jhāna. Again the meditator must develop a dispassion toward the third Arūpāvacara Jhāna and a liking for fourth Arūpāvacara Jhāna. He thinks that fourth Arūpāvacara Jhāna is more peaceful. And he thinks the third Arūpāvacara Jhāna is close to the second Arūpāvacara Jhāna which is the enemy and so on. This time he takes the third Arūpāvacara Citta as an object. Then he contemplates on it saying, "This is peaceful; this is sublime." When his mental hindrances subside and he gets concentration, he enters the fourth Arūpāvacara Jhāna. When the fourth Arūpāvacara Jhāna arises, it takes the third Arūpāvacara Citta as an object. The preliminary work also takes the third Arūpāvacara Citta as object.

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In the Arūpāvacara Cittas there is no difference of Jhāna factors, but there is a difference of objects. That was in the first chapter. For the five Rūpāvacara Jhānas the objects are the same. They do not differ by way of object. They differ by way of Jhāna factors. The first Jhāna has five Jhāna factors, the second Jhāna has four Jhāna factors, and so on. In the Arūpāvacara Jhānas the factors are always two — Upekkhā and Ekaggatā. There is no difference of Jhāna factors. In Arūpāvacara Jhāna the difference is in the objects. The object of first Arūpāvacara Jhāna is infinite space. The object of second Arūpāvacara Jhāna is the first Arūpāvacara Citta. The object of the third Arūpāvacara Jhāna is the absence of the first Arūpāvacara Jhāna. The object of the fourth Arūpāvacara Jhāna is the Citta of the third Arūpāvacara Jhāna. The first and third Arūpāvacara Jhānas take Paññatti as objects — infinite space and nothingness. The second and fourth Arūpāvacara Jhānas take Cittas or ultimate reality as object. So by object they differ.

- The first Arūpāvacara Jhāna is called in Pāḷi Ākāsānañcāyatana.
- The second one is called Viññāṇaṇcāyatana.
- The third one is called Ākiñcaññāyatana.
- The fourth one is called Nevasaññānāsaññāyatana.

With regard to the fourth one we need to know some other things. When the Yogi practises meditation to get to the fourth Arūpāvacara Jhāna, he takes the third Arūpāvacara Citta as object. Then he says, "This is peaceful, this is sublime." If he is saying, "This is good, this is good," how can he surmount it? How can he transcend the third Arūpāvacara Jhāna? The answer is that although he is saying, "This is peaceful, this is sublime," he doesn't want it. He is just stating the fact that this is peaceful, this is sublime, but he doesn't want to get it.

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A simile is given in the *Visuddhimagga*. The king would go about the city. He would see some craftsmen doing their crafts, like ivory carvers. He would see these craftsmen with particles of ivory on their body and so on. When he sees the things they have made, he would say, "Oh, this is very beautiful. You are very clever people." Although he may be praising the carvers, he himself does not want to become a carver. He just praises them and then he goes on. In the same way, the Yogi sees the third Arūpāvacara Jhāna Citta and he says, "This is peaceful; this is sublime," because it is peaceful and sublime. Although he is praising the third Arūpāvacara Citta, he does not want it. He wants to transcend it and get to the fourth Arūpāvacara Jhāna.

Why does he take the third Arūpāvacara Jhāna as object if he does not want it? It is because there is no other object to take. Again there is a simile. Even though an attendant or a servant does not like a king, he has to serve the king for his livelihood. In the same way, even though the meditator doesn't like the third Arūpāvacara Citta, he has to be with it and praise it. Even though an attendant may see faults in the king, he still has to follow the king. He still has to serve the king. In the same way, even though this person sees danger in the third Arūpāvacara Citta, he still has to be with it and has to take it as an object and say, "This is sublime."

The fourth Arūpāvacara Citta is called Nevasaññānāsaññāyatana. There are two meanings to this word, Nevasaññānāsaññā. It is the Jhāna which does not have 'Saññā' and which does not have 'not Saññā.' That does not mean just Saññā. Actually not only Saññā but all mental states in this Jhāna become so fine, so subtle that they are almost non-existent. So we can say there is no Saññā, no mental activity in this Jhāna. But still there is a very small amount of mental activity. There is a very subtle Saññā there. So the Jhāna is called Nevasaññānāsaññāyatana. 'Nevasaññā' means not having Saññā. 'Nāsaññā' means not 'not having

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Saññā'. In simple English we may say it is the Jhāna which has Saññā and does not have Saññā. So it is called Nevasaññānāsaññā.

Another meaning is that Saññā and other mental states are called Nevasaññānāsaññā because they are not Saññā and they are not 'not Saññā.' There is a subtle difference. In the first meaning they do not have 'Saññā' and they do not 'not have Saññā.' Here they are not 'Saññā' and they are not 'not Saññā.' That means although there is Saññā, it cannot function properly. It cannot function fully in this Jhāna. Saññā has two functions here. The first function is the usual one of making marks of the objects. The second function is being able to cause dispassion when taken as an object of Vipassanā meditation. But here they cannot be taken as the object of Vipassanā meditation. They are not full Saññā, but there is still a very subtle Saññā. So the function of Saññā is usually twofold: making marks of the objects and causing dispassion when taken as an object of Vipassanā meditation. It is said that when people practise Vipassanā meditation, they cannot take the fourth Arūpāvacara Jhāna as an object and then try to see Anicca, Dukkha and Anatta in it. It would be very difficult. Only those who have practised regularly contemplation beginning with the five aggregates and so on may be able to contemplate on Nevasaññānāsaññāyatana, those like the Venerable Sāriputta. Even then they can only take the group of mental states, not one by one. So the fourth Arūpāvacara Jhāna is called Nevasaññānāsaññā (neither perception nor non-perception) because it is so subtle that there is almost no Saññā. It is almost not Saññā, but there is still a very subtle Saññā remaining. So it is Saññā and it is not Saññā. So it is called Nevasaññānāsaññā.

Saññā is used to represent all mental states. So we could call it Nevaphassanāphassā or Nevavedanānāvedanā and so on. In the Suttas Saññā is often used not as the mental factor Saññā but as a name for mental properties, all mental

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things. Here Saññā has that meaning. The fourth Arūpāvacara Jhāna is called Nevasaññānāsaññā.

There are two similes to show why it is called Nevasaññānāsaññā, neither perception nor non-perception. In the first simile a novice smears a bowl with oil. The teacher wants to put rice soup in the bowl and drink it. He asks for the bowl. The novice says that there is oil in the bowl. Then the teacher thought there is much oil in the bowl. So he asks the novice to bring the bowl so he may fill his oil tube. In the olden days the monks carried an oil tube with them, so they can smear their feet with oil after going on a journey. So the teacher asked the novice to bring the bowl so he could fill the oil tube. Then the novice said, "Bhante, there is no oil." So the novice said there was oil because there was a little oil in the bowl. It is not proper for monks to mix what was accepted before with what is accepted now, to mix and eat it. Since it is not proper for monks to do this, the novice said there was oil in the bowl. Then when the teacher said that he wanted to fill his tube, the novice said that there was no oil. That is one simile.

The other simile is when a monk and a novice go on a journey. The novice sees some water on the road. Then he says, "Bhante, there is water." Then the teacher said, "Give me my bathrobe; I want to take a bath." Then the novice said, "Bhante, there is no water." First he said there is water because there may be enough to wet their feet. Then he said there is no water because there is not enough to bathe.

In the same way, there is almost no Saññā, but there is still some Saññā. So it is called neither perception nor non-perception, Nevasaññānāsaññā. Saññā here represents all mental activities.

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Now let us go to the next section.

“With the other ten meditation subjects, when one does the preliminary work by taking the virtues of the Buddha, etc., as one's object, when that sign has been thoroughly acquired, one becomes concentrated upon it by means of preliminary development and access concentration is also accomplished.” (CMA, IX, §20, p.343)

These ten meditation subjects cannot lead to Jhāna attainment. When you practise one of these ten meditation subjects, for example, taking the virtues of the Buddha, when you do the preliminary work, you dwell on the virtues of the Buddha — Arahāṃ, Sammāsambuddho, and so on. When that sign has become thoroughly acquired, one becomes concentrated. A Yogi can concentrate on the virtues of the Buddha again and again. His mind becomes concentrated and he attains access concentration. Here we cannot say when the sign is Parikamma-nimitta (preliminary sign) and when it is Uggaha-nimitta (grasped sign). There is no counterpart sign here. We cannot say when it is preliminary sign and when it is grasped sign. We can just say while dwelling on the virtues of the Buddha, the mind becomes concentrated and the mental hindrances subside. Then the mind reaches access concentration. Practising these ten subjects of meditation, one can reach access concentration only and not absorption concentration or Jhānas. If you practise recollection of the Buddha's virtues, you can only get access concentration. You cannot get Jhāna.

Abhiññās

Now we come to the direct knowledge, Abhiññā. You can say that Abhiññā is special knowledge.

“Having emerged from the fifth jhāna taken as a basis for direct knowledge, having adverted to the resolution, etc., when one does the preliminary work, one enters into the fifth fine-material-sphere Jhāna occurring by way of direct knowledge with respect to such objects as visible forms, etc.”

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(CMA, IX, §21, p.343)

When a person wants to get the direct knowledge or Abhiññā, first he must practise meditation again. "Having emerged from the fifth Jhāna, taken as a basis for direct knowledge" — if a person wants to get direct knowledge, first he gets into the fifth Jhāna as a basis. "Having adverted to the resolution, etc.," — that means, let us say for an example, a person wants to make a hundred images of himself like Cūḷapanthaka. If he wants to do that, first he enters into the fifth Jhāna. Then he gets out of that Jhāna and then he does the adverting. Adverting here means directing the mind towards the thought, "May I become a hundred persons; may I become a hundred persons." When one does that preliminary work, one then enters into the fifth fine-material sphere. Then the fifth Rūpāvacara Jhāna arises in him. In this case it is not ordinary fifth Rūpāvacara Jhāna, but it is called Abhiññā, direct knowledge. Direct knowledge or Abhiññā means fifth Rūpāvacara Jhāna, but it is not ordinary fifth Rūpāvacara Jhāna. It is specially developed fifth Rūpāvacara Jhāna. The Abhiññā takes visible forms, sounds, etc., as objects. Abhiññās can take visible objects as object or audible objects as object. And some can take many objects as object.

How many steps do you see in this passage? First he enters into the fifth Jhāna. Then the preliminary work is the second step. Then one enters into the fifth fine-material sphere Jhāna or Abhiññā. So in the *Manual* we find three steps. Each step is actually one kind of thought process. The first is the basic Jhāna. The second is the preliminary work. Preliminary work is Mano-dvāra Vīthi. It is not Jhāna Vīthi. Then there is Abhiññā Vīthi, fifth Jhāna as Abhiññā. So there are three steps.

"The direct knowledge are fivefold: ..." (CMA, IX, §21, p.343)

Here the Abhiññās are given as five. The first one is supernormal powers. The second is the divine ear. The third is the knowledge of others' minds. The fourth is the recollection

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of past lives. The fifth is the divine eye. So there are five Abhiññās.

Let us read the Guide of the CMA.

“Having emerged from the fifth jhāna, etc.: The *Visuddhimagga* explains the procedure for exercising the direct knowledge thus: (After accomplishing the preliminaries) he attains jhāna as the basis for direct knowledge and emerges from it.” (CMA, IX, Guide to §21, p.344)

That is the first step, the basic Jhāna.

“Then if he wants to become a hundred, he does the preliminary work thus, ‘Let me become a hundred.’ ...” (CMA, IX, Guide to §21, p.344)

That is the second step.

“... after which he again attains jhāna as the basis for direct knowledge, ...” (CMA, IX, Guide to §21, p.344)

That is another basic Jhāna.

“... emerges, and resolves.” (CMA, IX, Guide to §21, p.344)

‘Resolves’ here means that he reaches that Abhiññā. “He becomes a hundred simultaneously with the resolving consciousness.” ‘Resolving consciousness’ here means Abhiññā consciousness, fifth Rūpāvacara Jhāna consciousness.

So here how many steps do you see? Fifth Jhāna as a basis for direct knowledge is one step. Then preliminary work is the second step. Then basic Jhāna again is the third step. Then Abhiññā is the fourth step. So in the *Visuddhimagga* four steps are given, not three —

- basic Jhāna,

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- preliminary work,
- another basic Jhāna, and
- Abhiññā.

The basic Jhānas are for strengthening the Jhānas. But in the *Manual* only three are shown —

- the basic Jhāna,
- preliminary work, and
- Abhiññā.

The second basic Jhāna is not mentioned in the *Manual*, but it is given in the *Visuddhimagga*. The teachers have said that it may be possible to get to Abhiññā without the second basic Jhāna if the person is very adept at Jhānas. If he is very familiar with Jhāna, he may not need the second basic Jhāna. So there are four steps or there are three steps.

“The direct knowledge are fivefold: (1) Supernormal powers include the ability to display multiple forms of one's body, ...” (CMA, IX, Guide to §21, p.344)

One creates multiple forms. Cūḷapanthaka created a hundred images of himself.

“... to appear and vanish at will, ...” (CMA, IX, Guide to §21, p.344)

So you can appear and vanish when you wish.

“... to pass through walls unhindered, to dive in and out of the earth, ...” (CMA, IX, Guide to §21, p.344)

You can dive into the earth and come out of the earth.

“... to walk on water, to travel through the air, to touch

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and stroke the sun and moon, ...” (CMA, IX, Guide to §21, p.344)

You are sitting here and then you can put your hand out and touch the sun and moon.

“... and to exercise mastery over the body as far as the Brahma-world.” (CMA, IX, Guide to §21, p.344)

These are the supernormal powers you can do if you get the first Abhiññā. It is called supernormal powers.

The second Abhiññā is called divine ear.

“(2) The divine ear enables one to hear subtle and coarse sounds, both far and near.” (CMA, IX, Guide to §21, p.344)

If you have divine ear, you can hear sounds far away or very subtle sounds. So you can hear sounds both far and near. You don't need telephones, radios, or televisions if you have divine ear.

Number three is the knowledge of others' minds.

“(3) The knowledge of others' minds is the ability to read the thoughts of others and to know directly their states of mind.” (CMA, IX, Guide to §21, p.344)

So you can get into their mind and know what they are thinking, what state of mind they possess. This is the ability to read the thoughts of others.

Number four is the recollection of past lives.

“(4) The recollection of past lives is the ability to know one's (own and others') past births and to discover various details about those births.” (CMA, IX, Guide to §21, p.344)

That is knowing how one was reborn there, in what clan one was born, how long one lived, what food or things one

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made use of and so on. All the details of the past births are called the recollection of past lives.

Number five is the divine eye.

“(5) The divine eye is the capacity for clairvoyance, which enables one to see heavenly or earthly events, both far or near.” (CMA, IX, Guide to §21, p.344)

You can see the heavenly beings and earthly beings. You can see heavenly events and earthly events. You can see things far and near. So the divine eye is the ability to see heavenly and earthly events both far and near.

“Included in the divine eye is the knowledge of the passing away and rebirth of beings (cutūpapātañāṇa), that is, the direct perception of how beings pass away and re-arise in accordance with their kamma.” (CMA, IX, Guide to §21, p.344)

This is a variety of divine eye. First one practises divine eye and then he sees beings passing away and being reborn.

“These kinds of direct knowledge are all mundane and are dependent on mastery over the fifth jhāna.” (CMA, IX, Guide to §21, p.344)

If you do not get to the fifth Jhāna, you cannot get to Abhiññās.

“The texts also mention a sixth direct knowledge.” (CMA, IX, Guide to §21, p.344)

There is one more direct knowledge mentioned, that is, the sixth one.

“This is the knowledge of the destruction of the taints (āsavakkhayañāṇa), which is supramundane and arises

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through insight.” (CMA, IX, Guide to §21, p.344)

It arises through Vipassanā meditation.

So we see here how many Abhiññās? There are five Abhiññās, with Cutūpapātañña (knowledge of passing away and rebirth of beings) being part of the fifth Abhiññā, Dibbacakkhu (divine eye); and the sixth knowledge is Āsavakkhayañña (knowledge of the destruction of the taints). There is one more, a seventh one. That is called Anāgatamsañña, seeing the future. Seeing the future is also included in the divine eye. So in all there are eight Abhiññās. Seven are mundane and Āsavakkhayañña is Supramundane. Sometimes we say there are six Abhiññās. When we say five Abhiññās we mean the five mentioned here. When we say six, we mean these five plus Āsavakkhayañña, the Supramundane. Sometimes we may say there are seven Abhiññās. That means Cutūpapātañña and Anāgatamsañña included in Dibba-cakkhu, the divine eye.

Only when one gets Abhiññā can one experience or can one show miraculous happenings like multiple forms and so on. Attainment of ordinary Jhāna alone cannot make one fly through the air and so on. Only when one gets Abhiññā can one fly through the air. These are the eight Abhiññās. This is the end of Samatha meditation.

In Samatha meditation there are three signs and three developments. The three signs are preliminary sign, grasped or learning sign, and the counterpart sign. The three developments are preliminary, access, and absorption. What is the correspondence between these signs and development? Preliminary sign corresponds with preliminary development. Grasped sign corresponds still with preliminary development. Counterpart sign corresponds with both access and absorption concentration. The object of the access and absorption concentration is the same, the counterpart sign.

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Vipassanā

Now we go to Vipassanā meditation. You all know the meaning of Vipassanā. I have talked about it maybe hundreds of times. Its meaning is seeing in various ways — ‘Passanā’ means seeing or knowing and ‘Vi’ means in various ways. So Vipassanā means seeing in various ways. Seeing in various ways means seeing material and mental phenomena as impermanent, suffering and not soul.

First the *Manual* gives something like a table of contents.

“In insight meditation, the compendium of purification is sevenfold: ...” (CMA, IX, §22, p.345)

Vipassanā meditation is described in seven stages of purification:

- The first one is purification of virtue or purification of Sīla.
- The second one is purification of mind.
- The third one is purification of view.
- The fourth is the purification by overcoming doubt.
- The fifth is the purification by knowledge and vision as to what is the right path and as to what is not the right path.
- The sixth is the purification by knowledge and vision of the way. That means purification of the practice.
- And the seventh is the purification by knowledge and vision.

These are the seven stages of purification. All

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Vipassanā will fit into these seven stages of purity.

These seven stages of purity are to be attained in sequence. That means you cannot skip any of these purities. If you do not have the first purity, the purity of virtue, you will not get purity of mind. If you do not have purity of mind, you cannot get purity of view and so on. They are to be attained in sequence, one after the other.

The first purification, the perfection of virtue or Sīla belongs to Sīla. Purification of mind, the second one, belongs to Samādhi. The last five belong to the wisdom aspect. So there is Sīla, Samādhi and Paññā. The first belongs to Sīla; the second belongs to Samādhi and the others belong to Paññā. So there are seven stages of purity.

The Three Characteristics

“There are three characteristics: the characteristic of impermanence, the characteristic of suffering, and the characteristic of non-self.” (CMA, IX, §23, p.346)

“The characteristic of impermanence is the mode of rise and fall and change, that is, reaching non-existence after having come to be.” (CMA, IX, Guide to §23, p.346)

That means disappearing after arising. There are two modes — rise and fall. Rise, fall and change — this is one mode. Non-existence after arising is the second mode. But they mean the same thing actually. Characteristic means a mark, here a mark of impermanence. If you want to know whether something is impermanent, you must find these marks. If you see these marks, then you can say this is impermanent. Try to find out whether something arises and disappears or something has a beginning and an end. If

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something has a beginning and an end, then you can say that it is impermanent. After arising things disappear. That disappearance after arising is also a mark of impermanence.

When you practise Vipassanā meditation, you make mental notes of your thoughts. One thought comes and you make a mental note of it, then that thought disappears and there may be another thought and then that disappears. You see your thoughts rise and fall, rise and fall. You know that thought or consciousness is impermanent. The sound of a voice — you hear the sound of a voice and then it disappears. Then another voice or sound comes and so on and so on. You know that sound is impermanent because it comes into being and it disappears. It does not exist after having come into being, after arising. It disappears after arising. That is the mark of impermanence.

The second is the mode of suffering.

“The characteristic of suffering is the mode of being continuously oppressed by rise and fall.” (CMA, IX, Guide to §23, p.346)

Whenever we hear the word ‘suffering’, we just understand it to mean painful. Here it is not necessarily painful, but it has the meaning of “being continuously oppressed by rise and fall.” This is the mark of being Dukkha. If you want to know whether something is Dukkha or not, you have to see whether it is oppressed by arising and disappearing. That means you must see whether it is impermanent or not. When you see through Vipassanā meditation, you see phenomena rise and fall, rise and fall, rise and fall. You take one object as your meditation object and then it disappears. Then you take another, and another, and another. So you see all things just rise and fall, rise and fall, rise and fall. When you see things rising and falling continuously, then you get the sense of being oppressed by rise and fall. Being oppressed continuously by rise and fall is the mark of Dukkha. That is why everything that is

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conditioned is called Dukkha. The five aggregates of clinging are Dukkha. According to this definition, Sukha Vedanā is Dukkha. Somanassa is also Dukkha. We must understand that. It is Dukkha not because it is painful, but because it is impermanent. It is oppressed by rise and fall. Somanassa comes and then it goes. So Somanassa is also Dukkha.

“The characteristic of non-self (Anatta) is the mode of being insusceptible to the exercise of mastery, ...” (CMA, IX, Guide to §23, p.346)

That means you cannot have control over it. It will not allow anybody to have control over it. It arises and disappears by its own free will.

“... that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.” (CMA, IX, Guide to §23, p.346)

This is one meaning of Anatta.

There are other meanings of Anatta. Not Atta, no soul, is one meaning. Having no core, having no hard substance, is another meaning. Because things are impermanent, they rise and fall, they have no inner core. But here having no control over it is described as the mark of non-self or as the mark of Anatta.

These are the three characteristics. These three characteristics will be discovered by those who practise Vipassanā meditation. We don't have to deliberately find or see these characteristics. We go along with our meditation. When we begin to see objects clearly, when we see objects come and go, then we discover the characteristic of impermanence. When the characteristic of impermanence is seen, then the characteristic of suffering is also seen because whatever is impermanent is suffering. Whatever is

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impermanent and suffering is no soul. When you see impermanence, you see suffering and non-self also.

“There are three contemplations: the contemplation of impermanence, the contemplation of suffering, and the contemplation of non-self.” (CMA, IX, §24, p.346)

That means when you see impermanence, it is the contemplation of impermanence. When you see suffering nature, it is the contemplation of suffering. When you see non-self nature, it is the contemplation of non-self. They will be explained later.

Next are the ten kinds of insight knowledge. There are more than ten actually, but here ten only are mentioned. These ten are: (see CMA, IX, §25, p.346)

- The first is the knowledge of comprehension. That means actually knowledge of Anicca, Dukkha, Anatta, Nāma and Rūpa.
- The second is the knowledge of the rise and fall of formations.
- The third is the knowledge of the dissolution of the formations.
- The fourth is the knowledge of dissolving things as fearful — seeing phenomena as fearful, as dangerous.
- The fifth is knowledge of fearful things as dangerous. In Burmese we do not translate ‘Ādīnava’ as dangerous. We translate ‘Ādīnava’ as fault. You find fault with mental and physical phenomena. You see fault.
- Sixth is the knowledge of disenchantment with all formations. That means you become dispassionate towards these phenomena.

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- Seventh is the knowledge of desire for deliverance. When you become disenchanted and dispassionate, then you have the desire for deliverance. You want to get out of it.
- Eighth is the knowledge of reflecting contemplation. That means in order to gain deliverance you have to make further effort.
- The ninth is the knowledge of equanimity towards formations. That is the highest form of Vipassanā knowledge. During that stage of equanimity towards formations, you don't have to make effort to be mindful. You don't have to make effort to see the characteristics. The objects just present themselves to you and your understanding, and your noting just arises. You don't have to put forth effort. That is what is called equanimity toward formations.
- Then the tenth is the knowledge of conformity. Here the knowledge of conformity means knowledge during the moments of Parikamma, Upacāra and Anuloma.

“There are three emancipations: the void emancipation, the signless emancipation, and the desireless emancipation.”
(CMA, IX, §26, p.347)

You are already familiar with these three — Suññata, Animitta and Appaṇihita. Where did you find them? You know them in connection with what? In the sixth chapter they are related with Nibbāna, the three kinds of Nibbāna. There are void emancipation, signless emancipation and desireless emancipation. Although the word is ‘desireless emancipation’, we mean devoid of all mental defilements — Rāga, Dosa, Moha, etc.

“There are three doors to emancipation: contemplation

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of the void, contemplation of the signless, and contemplation of the desireless.” (CMA, IX, §27, p.347)

By way of the contemplation of the void, you see or realize the void. By way of the contemplation of the signless, you see the signless Nibbāna. By way of the contemplation of desirelessness, you see the desireless Nibbāna. These are called the doors to emancipation.

“These categories will be explained in the course of the following exposition.” (CMA, IX, Guide to §§26-27, p.347)

This is like a table of contents.

Purification of Sīla

The first purification is purification of virtue, purification of Sīla. Actually purification of Sīla is not yet Vipassanā. Before you practise Vipassanā you have to purify your Sīla. There are four kinds of purification of virtue. They are:

- (1) Virtue regarding restraint according to the Pātimokkha. Pātimokkha is the rules for monks.
- (2) Virtue regarding restraint of sense faculties.
- (3) Virtue consisting in purity of livelihood.
- (4) Virtue connected with the use of the requisites.

Now these are for monks. Lay people may not like it. When *Visuddhimagga* explains Sīla, it explains for monks, not lay people. There is no explanation of five precepts, eight precepts or ten precepts. The *Visuddhimagga* was written by a monk for monks. So monks' Sīla is described there, monks' Sīla is given there. There are four kinds of Sīla that monks have to keep. One is the real Sīla, the observance of the rules of Pātimokkha.

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Second is the restraint of the sense faculties.

“(That) means the exercise of mindfulness in one's encounters with sense objects, not allowing the mind to come under the sway of attraction towards pleasant objects and repulsion towards unpleasant objects.” (CMA, IX, Guide to §28, p.348)

It is not allowing Lobha and Dosa to arise with regard to what you see, what you hear, and so on. That is called restraint of the sense faculties.

The third one is purity of livelihood.

“(It) deals with the manner in which a Bhikkhu acquires the necessities of life. He should not acquire his requisites in a manner unbecoming for a monk, who is dedicated to purity and honesty.” (CMA, IX, Guide to §28, p.348)

A monk must get his necessities lawfully. That means he must get them according to the Vinaya. That means a monk must go out for his alms. He must not try to acquire necessities of life or whatever he wants by fortune telling, or by treating people like a physician, and so on. These are called unlawful or bad livelihood for monks. Actually monks are not to resort to such means to get things. The purity of virtuous livelihood means getting one's requisites in a manner becoming for a monk.

The fourth one is virtue connected with use of the requisites.

“(It) means that the bhikkhu should use the four requisites — robes, almsfood, lodging, and medicines — after reflection upon their proper purpose.” (CMA, IX, Guide to §28, p.348)

Monks are trained to reflect or to make reflection whenever they use robes, almsfood, lodging or medicine. There is a formula for each of these four requisites. A newly ordained Sāmaṇera or a newly ordained monk is first taught these four reflections. Because it is said that if a monk makes

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use of any of these four requisites without reflection he uses the requisites in debt. So he must make reflection whenever he uses the robes and so on. These four are called purity of Sīla. When a monk keeps all four of these pure, his virtue or his Sīla is said to be pure. He has accomplished the purification of virtue, the first stage of purification.

What about lay people? In order to get purification of virtue what must they do? They must take precepts. How many precepts must they take? They must take a minimum of five precepts. They may take eight precepts or they may take ten precepts. There are two kinds of eight precepts. One is the regular one, Atthanga Sīla. The other is called Ājīvaṭṭhamaka. That means abstaining from three bodily misconducts, from four verbal misconducts and then unlawful livelihood. These are called Ājīvaṭṭhamaka. The minimum requirement is to keep five precepts. If you keep five precepts, your moral conduct is said to be pure or you have accomplished the first stage of purification. For lay people it is not so difficult to achieve purity of moral conduct. Lay people just need to make the resolution that I will not break these rules in the future and then take the rules and keep them. Then a lay person's morality is said to be accomplished. That means lay people do not need to be pure in their moral conduct for a long time before they practise meditation.

There are stories about this. The Buddha went to a fisherman. He preached to that fisherman and he became a Sotāpanna. There were two pickpockets. They went to a talk given by the Buddha in order to pick people's pockets. One thief succeeded in picking a pocket. The other got interested in the teachings and became a Sotāpanna. For lay people it is enough if their moral conduct is purified just before practising meditation. It is not so difficult for lay people to achieve purity of Sīla.

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For monks it is not so easy because in the Pātimokkha rules there is difference in grade or gravity of the rules. There are minor rules which can be absolved easily, just by confession. There are some rules which a monk has to stay under probation for as long as he conceals his transgression. That means if he conceals his transgression for one day, he has to be on probation for one day. If he conceals his transgression for one month, he has to be on probation for one month and so on. Then at the end when he is accepted back again into the fold of the Saṃgha, at least twenty monks are needed. For a monk the achievement of purity of virtue is not as easy as it is for lay people. Whether you are a lay person or a monk, if you want to practise meditation, you have to achieve this stage of purification first.

Purification of Mind

The next one is purification of mind. There are two kinds of Samādhi.

“Purification of mind consists of two kinds of concentration, namely: access concentration and absorption concentration.” (CMA, IX, §29, p.348)

“The Pāli Buddhist tradition recognizes two different approaches to the development of insight.” (CMA, IX, Guide to §29, p.348)

That means there are two kinds of persons who practise meditation to reach enlightenment. The first one is called Samatha-yānika. ‘Samatha’ means Samatha (concentration). ‘Yāna’ means vehicle. ‘Ika’ means having. So it means having Samatha as a vehicle. Such a person practises Samatha meditation first and may get Upacāra-samādhi or Appanā-samādhi. That means the meditator gets Upacāra-samādhi or Jhāna. Then after taking the Upacāra-samādhi or Jhāna as object, the meditator practises Vipassanā meditation. Such a person is called a Samatha-yānika. Samatha-yānika

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does not mean he practises Samatha only, but that he uses Samatha as a vehicle to practise Vipassanā and gain enlightenment. After he attains access concentration or Jhāna, he practises Vipassanā on the Jhāna or on miscellaneous formations.

The second one is called Vipassanā Yānika, a person who has Vipassanā as a vehicle. This person does not practise Samatha meditation at all. He just practises Vipassanā meditation. As he goes along practising Vipassanā meditation, he gains concentration. That concentration can be called Samatha, but it is not Samatha in the technical sense. This person practises Vipassanā first and gains concentration. When he gains concentration, he penetrates into the true nature of things. And so for a person who practises Vipassanā only, there is no Upacāra-samādhi and Appanā-samādhi. For him purification of mind does not mean either Upacāra-samādhi or Appanā-samādhi. It is another kind of Samādhi. It is momentary concentration (Khaṇika-samādhi).

Momentary concentration is neither mentioned here nor in the *Visuddhimagga* when concentration is described. We must understand that momentary concentration is included in Upacāra-samādhi because momentary concentration is not Jhāna Samādhi. That is for sure. However, it resembles Upacāra-samādhi because when one gets Upacāra-samādhi, one suppresses mental hindrances and the mind is concentrated. In the same way, when one gets Khaṇika-samādhi (momentary concentration), then mental hindrances are subdued and one's mind is concentrated moment by moment on the object. With regard to Upacāra-samādhi the object is only one. It is one and the same object when you practise Jhāna. You take the Kasiṇa as object. So there is only one object. With Khaṇika-samādhi there is a variety of objects. At one moment it may be your breath. At the next moment it may be a sound. At the next moment it may be a thought. Although there are different objects, there is always

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mindfulness or Samādhi here, moment by moment Samādhi. That moment by moment Samādhi is called momentary concentration. This momentary concentration is as important as access Samādhi. That is because in Samatha meditation there can be no absorption concentration without access Samādhi. Similarly without momentary concentration there can be no understanding of the objects, no penetration into the nature of things. For Vipassanā meditators purification of mind consists in momentary concentration, not access concentration or absorption concentration. This momentary concentration is similar to access concentration because it can subdue the mental hindrances and it is concentrated on the object.

Vipassanā-yānika is also called 'dry insight worker' (Sukkha-vipassaka). 'Dry' means without Jhāna. So he is called Sukkha-vipassaka, dry insight worker, because he develops insight without the moisture of the Jhānas.

- For Samatha meditation purification of mind means Upacāra-samādhi and Appanā-samādhi.
- For Vipassanā meditation purification of mind means Khaṇika-samādhi, momentary concentration.

Since it is the section on Vipassanā, we can say for Vipassanā meditation that Upacāra-samādhi and Appanā-samādhi are purification of mind. That is for those who practise Samatha meditation first and then turn to Vipassanā meditation. For Samatha-yānika meditators Upacāra-samādhi and Appanā-samādhi are purification of mind. For Vipassanā-yānika or Vipassanā meditators momentary concentration, Khaṇika-samādhi, is the purification of mind.

Sādhū! Sādhū! Sādhū!

Purification of View to Emancipation

Purification of View

Last week we finished the purification of mind. In Vipassanā meditation purification of mind means attaining momentary concentration. After the Yogi has obtained the momentary concentration, he begins to see the objects clearly. He begins to see mind clearly and matter clearly. When he sees mind and matter clearly, he also sees the characteristic, function, mode of manifestation and proximate causes of mind and matter. Seeing mind and matter means seeing only mind and matter. We see nothing which we can call a person, an individual or an Atta.

A yogi sees that there is only mind and matter going on and on, and no other external thing is present. When the meditator sees mind and matter with reference to the characteristics and so on, then he is said to have achieved the purification of view. People mostly believe in some sort of permanent entity or Atta. That belief is called a wrong view. When a Yogi sees mind and matter clearly, he gives up that view. He clears up that wrong view. This is called purification of view. Purification of view coincides with the Vipassanā knowledge that discriminates between mind and matter or which helps a Yogi to see mind and matter clearly. Here characteristic, function, manifestation and proximate cause are mentioned. Characteristic means the distinguishing mark. By this mark people will know something is something. For example, a flag, if we see a flag, we know it is the flag of this country or of that country. In the same way, when a Yogi sees the characteristic, he knows that this is Citta, this is Rūpa, this is Phassa, and so on.

In the CMA, Guide to section thirty, characteristic and the others are not explained. That is because they were

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explained in the first chapter. So you can get the explanation of characteristic and so on, on page 29 of the CMA. Let's go back to page 29.

“... (1) its characteristic (*lakkhana*), i.e. the salient quality of the phenomenon; (2) its function (*rasa*), its performance of a concrete task (*kicca*) ...” (CMA, I, Guide to §3, p.29)

That means the function.

“... or achievement of a goal (*sampatti*); (3) its manifestation (*paccupaṭṭhāna*), the way it presents itself within experience; ...” (CMA, I, Guide to §3, p.29)

That means the way it presents itself to a Yogi. When a Yogi practises Vipassanā meditation and he concentrates on a certain Dhamma object, then that object manifests itself to him as something.

Then the last one is,

“... and (4) its proximate cause (*padatṭhāna*), the principal condition upon which it depends.” (CMA, I, Guide to §3, p.29)

These are the four aspects of every Paramattha Dhamma like Citta, Phassa, Vedanā, Saññā, and so on. A Yogi at this stage sees Nāma and Rūpa sometimes by way of characteristic, sometimes by way of function, sometimes by way of manifestation, and sometimes by way of proximate cause.

Now let us take Citta as an example. When a Yogi concentrates on Citta, he comes to see that Citta is the one that is aware of the object. That awareness of the object is the characteristic of Citta. He will also see Citta as a forerunner, as a chief of other mental states because if there were no Citta, other mental states could not arise. So Citta seems to be going in front of the Cetasikas. Also when a Yogi concentrates on the Citta, it is manifested to his mind as something which

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connects to some other thing. That means one Citta arises and disappears, another Citta arises and disappears, and still another Citta arises and disappears. Citta is something that continues. That is the manifestation of Citta. Then Citta arises because there are objects, for example, sights, sounds and so on and there are eye-sensitivity, ear-sensitivity and so on. So they are the proximate causes of Citta. When a Yogi pays close attention to Citta, Phassa or whatever, he comes to know, maybe not all four, but he is aware of that phenomenon by way of characteristic, or by function, and so on.

When a Yogi sees that there is only mind and matter, he is able to discard the wrong view that there is an Atta, that there is an individual or a person over and above mind and matter. This stage is called the analytical stage of mind and matter (Nāma-rūpa-vavatthāna-ñāṇa). The usual name is Nāma-rūpa-pariccheda, delimiting Nāma and Rūpa. That means distinguishing between Nāma and Rūpa — this is Rūpa, this is Nāma. When a Yogi concentrates on his mind, he comes to see that mind is something that takes the object; it is something that inclines toward the object. When he watches the Rūpa, he may see that Rūpa does not cognize, it does not know anything. In this way, Rūpa is understood by way of mode or manifestation. At this stage the Yogi sees mind and matter clearly. He knows that there is only mind and matter going on and on, and that there is no other entity. So he is able to discard the wrong view of Atman and so on.

Purification by Overcoming Doubt

The next stage is the purification by overcoming doubt.

“Purification by overcoming doubt is the discernment of the conditions of that same mind and matter.” (CMA, IX, §31, p.349)

At this stage the Yogi makes notes of mind and matter, sometimes mind, sometimes matter. Here he comes to see that because there is something to be noted, there is noting.

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Because there is something to be seen, there is seeing. Because there is something to be heard, there is hearing. And he also notes when there is no visible object, there is no seeing and so on. In this way, he sees the conditionality of things. Consciousness arises because it has its conditions. Also at this stage a Yogi may use his knowledge of Paṭicca-samuppāda to discern the conditions or the causes of mind and matter.

When a Yogi watches Rūpa, he may know the causes of Rūpa as ignorance, craving, grasping and Kamma. Rūpa arises in this life as a result of ignorance in the past, as a result of craving in the past, as a result of grasping in the past and as a result of Kamma in the past. When he sees this, then he is said to be seeing the conditionality of Rūpa.

With regard to Nāma, for example, seeing consciousness, he knows that depending upon the eye and depending upon what is to be seen, seeing consciousness arises. Seeing consciousness arises because there is something to be seen and because there are eyes. When there is nothing to be seen, seeing consciousness does not arise. When there are no eyes or the eyes are damaged, seeing consciousness does not arise. In this way, he sees the conditionality of things. He sees that everything is dependent upon some other thing for its arising. When he sees this, he understands that mind and matter do not just arise by chance. They do not arise through the cause of a creator. They do not arise because they are created by a Brahma and so on. But they come into being because of ignorance and others in the past. In this way, he understands that whatever mind and matter there is in life, that mind and matter has a cause. And that cause is not the creation of a Brahma or a god, but is the result of causes such as ignorance, craving, and so on.

When the Yogi understands the present condition of

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Nāma and Rūpa, then he applies this to those in the past and those in the future. That is not direct Vipassanā. It is inferential Vipassanā. During this stage there is a lot of thinking actually. Some causes the Yogi knows by direct seeing and some he knows but not by direct seeing. He uses his knowledge of the teachings of the Buddha, such as Dependent Origination, and applies that knowledge to the mind and matter he is observing at the moment. This stage is called purification by overcoming doubt. Whenever he sees the causes of things, he has no doubt about whether things are caused by a creator god or whatever. Also he can discard doubt about the Buddha, the Dhamma and Saṃgha. This stage is called the purification by overcoming doubt. In order to overcome doubt, one must see the conditionality of things. When one sees the causes of mind and matter, one can overcome doubts about mind and matter, and other things as well.

A Cūḷa-sotāpanna

When a person has reached this stage of overcoming doubts, he is said to become a Cūḷa-sotāpanna, a lesser Sotāpanna. The stage of Cūḷa-sotāpanna is reached when a person reaches the fourth purity, the purification of overcoming doubt. A person who possesses this knowledge, that is, the knowledge of discerning the causes is said to have gotten the support or is said to have gotten a foothold in the teachings of the Buddha. It is said that his destination is certain. That means he will not be reborn in four woeful states. He will be reborn in human world or the world of Devas. His destination or his next life or existence is assured. He is called a lesser Sotāpanna. He is not a real Sotāpanna. He is similar to a real Sotāpanna because he is also assured of his destination. A Sotāpanna will never be reborn in the four woeful states. This person is also the same, so he is called a Cūḷa-sotāpanna. Here we must understand that a person who has become a Cūḷa-sotāpanna is certain of his destiny only when he does not fall away from this stage. A person may

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reach this stage. To reach this stage is not so difficult. A person may reach this stage and fall away from it. He may stop meditating and do other things. So he may fall away from this knowledge. If he has fallen away from this knowledge and does not make effort again to obtain that knowledge, then his destiny is not certain. He may be reborn in hell or other woeful states. A Cūḷa-sotāpanna is said to be certain of his destiny. Simply put a Cūḷa-sotāpanna will not be reborn in four woeful states only when he does not fall away from this stage. If he falls away from this stage, then his destiny is not certain. It is not assured.

Also Mahāṣī Sayādaw said that the certainty of his destiny should apply to the next life only, not to the lives following the next life. Suppose a person reaches the stage of Cūḷa-sotāpanna here in this life. When he dies here, he will not be reborn in the four woeful states. However, in the lives following that next life, he may be reborn in the four woeful states. He may fall away from that stage and be reborn in the four woeful states. We know this is true when we look at the stories of the Bodhisatta. We find that sometimes the Bodhisatta was reborn as an animal. That means he was reborn in one of the four woeful states. It is said that Bodhisattas when they meet the Buddha and become monks, practise Vipassanā. They practise Vipassanā until Saṅkhārupekkhā-ñāṇa, equanimity about formations. That is close to Sotāpatti-magga. If they reach the knowledge of equanimity about formations, then they have already passed beyond the stage of Cūḷa-sotāpanna. Still Bodhisattas are reborn as animals and so on. When it is said that a Cūḷa-sotāpanna is certain of destiny, it means only in the next life. In the lives following that he may be reborn in woeful states. The discernment of conditions is the name of the knowledge, and the stage of purity is overcoming doubt.

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Knowledge of Comprehension

When he continues, then he will get into the real Vipassanā knowledge.

“When he has discerned the formations of the three planes together with their conditions, ...” (CMA, IX, §32, p.350)

That means he reaches the knowledge of discerning conditions.

After he has gone through these two stages,

“... the meditator collects them into groups by way of such categories as the aggregates, etc., divided into the past, (present and future).” (CMA, IX, §32, p.350)

After discerning the causes, he takes the mind and matter into groups. That means he practises what is called the knowledge of comprehension (Sammāsana-ñāṇa), knowledge of comprehension on mind and matter. Here he takes them into groups and in brief he practises. He does not go into detail. He practises in groups. That means — all Rūpa is impermanent (Anicca), all Rūpa is suffering (Dukkha), all Rūpa is not Atta (Anatta). He practises something like that.¹¹ He does not go into detail like saying Rūpa of the past, Rūpa of the present, Rūpa of the future, Rūpa which is internal, Rūpa which is external and so on. He just takes Rūpa as a group. He says that all Rūpa is Anicca, all Rūpa is Dukkha, all Rūpa is Anatta and so on. He contemplates in this way. By way of such categories as the aggregates he may take it that all Rūpa is Anicca, all Vedanā is Anicca, all Saññā is Anicca and so on. There are other groups also. All eye (Vatthu) is Anicca, all eye (Vatthu) is Dukkha, all eye (Vatthu) is Anatta and so on. Or all visible objects are Anicca, all visible objects are Dukkha, all visible objects are Anatta and so on. He tries to see the three characteristics of all phenomena taking them as a group. These phenomena belong to the past, present and future. Also they may be internal or external, far or near and so on.

11 The meditator may contemplate on Citta, Vedanā, Saññā, etc. in the same way.

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“He next comprehends, with the knowledge of comprehension, those formations in terms of the three characteristics — impermanence in the sense of destruction, suffering in the sense of fearfulness, and non-self in the sense of corelessness — by way of duration, continuity and moment.” (CMA, IX, §32, p.350)

During this stage a Yogi does a lot of thinking actually. He practises direct Vipassanā on mind and matter which he observes. Then he practises inferential Vipassanā on those he does not observe, on the past and future mind and matter. He comes to see that Rūpa is impermanent in the sense of destruction. That means it is impermanent because it comes to destruction. It comes to nothing. That means it arises and then it disappears. It is impermanent. And he sees that Rūpa is Dukkha or suffering in the sense of fearfulness. Whatever is impermanent is with danger. Whatever is impermanent is something like fearful. So he sees Nāma or Rūpa as Dukkha and here in the sense of fearfulness. In some other books Dukkha is said to be known in the sense of being constantly oppressed by arising and disappearing. We have two senses here — in the sense of fearfulness and also in the sense of being oppressed by arising and disappearing. Also he sees the non-self. That means he sees Nāma and Rūpa as non-self. There is a sense of corelessness (a sense of things being without a core). That means there is nothing enduring. There is no core in mind and matter because mind arises and disappears, and matter also arises and disappears. So they are called ‘coreless’. Or we may say things are without a core in the sense of not Atta, in the sense of devoid of permanent entity or Atta.

So a Yogi sees Nāma and Rūpa as impermanent, as suffering and as non-self. He sees that by way of duration, continuity and moment. He contemplates a lot during this stage. If you look at the notes on page 351 of the CMA,

“ ‘By way of duration’ (addhāna) means in terms of an

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extended period of time. One begins by considering that the formations in each single lifetime are all impermanent, ..." (CMA, IX, Guide to §32, p.351)

First he may say that Nāma-rūpa in the whole of this life is impermanent, suffering and non-self. Then he progressively reduces the three stages to a single life. First he considers that the formations or Nāma-rūpa in this life are impermanent, suffering and non-self. And Nāma-rūpa in the past life is no more now. And Nāma-rūpa that is present now will be no more in the future. Then he may divide the life into three stages — first stage, second stage and third stage — about 33 years each. In each of these stages he sees that Nāma and Rūpa are impermanent. He sees like that. Also he contemplates that Nāma-rūpa in the first stage of life does not exist into the second stage of life. Nāma-rūpa in the second stage of life also does not exist into the third stage of life. They disappear then and there and they do not go over into the third stage of life. He may divide the life into ten decades, ten of ten years each. Then he considers that Nāma-rūpa of the first ten years is impermanent. Nāma-rūpa in the first ten years does not go over into the second ten years. And then he goes to each year. So the period is shortened little by little. So Nāma-rūpa in one year does not exist in the next year. Then he goes by month, by fortnight, by hour etc. One thinks in this way.

"... until one recognizes that even in a single step formations are impermanent, painful, and non-self." (CMA, IX, Guide to §32, p.351)

When you practise walking meditation, you make steps. So Nāma-rūpa at stage of lifting does not exist at the stage of moving. Nāma-rūpa of moving stage does not exist when putting down stage is reached. In the Commentary six stages are mentioned. In this way, a person contemplates on Nāma and Rūpa as impermanent, suffering and not-self by way of duration.

" 'By way of continuity' (santati) means by way of a

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continuous series of similar mental or material phenomena.” (CMA, IX, Guide to §32, p.351)

That means when it is hot, there is a series of hot matter. When it is cold, there is a series of cold matter. Matter in the cold series does not exist when matter of the hot series arises and so on.

“ ‘By way of moment’ (khaṇa) means by way of momentary mental and material phenomena.” (CMA, IX, Guide to §32, p.351)

That means the Nāma and Rūpa of the past moment do not exist now. Nāma and Rūpa which exist now will not be existing in the next moment and so on. In different ways, in many ways, a Yogi tries to see mind and matter as impermanent, suffering and not-self. These three are called the three characteristics of all conditioned phenomena. He contemplates on Nāma and Rūpa. He contemplates on all formations by way of duration, by way of continuity and by way of moment, in order to thoroughly discern the impermanent, suffering and no soul nature of them.

Knowledge of Rising and Falling

“Then he contemplates with the knowledge of rise and fall the rising and falling (of those formations) by way of condition and by way of moment.” (CMA, IX, §32, p.350)

After contemplating on mind and matter as impermanent and so on, he contemplates the rising and falling of mind and matter, the rising and falling of these formations by way of condition and by way of moment. ‘By way of condition’ means when one sees how formations arise through the arising of their conditions and cease through the cessation of their conditions. When one contemplates on the rising and falling of Rūpa, one sees that Rūpa arises conditioned by ignorance, craving, Kamma and also it is supported by Āhāra. With regard to the arising of Rūpa there are actually five ways

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of seeing it. Because there is Avijjā there is the arising of Rūpa. Because there is craving, there is the arising of Rūpa. Because there is Kamma there is arising of Rūpa. Because there is nutriment there is arising of Rūpa. Then he sees the arising itself also. So for each aggregate he sees in these five ways. That is by way of condition and by way of moment. There are four by way of condition and one by way of moment. Because there is ignorance, because there is craving, Kamma and Āhāra there is Rūpa. With regard to Vedanā, Saññā, Saṅkhāra he sees because there is Avijjā, Taṇhā, and Kamma there are Vedanā, Saññā and Saṅkhāra. Also because there is Phassa there is Vedanā, Saññā and Saṅkhāra. And with regard to Viññāṇa because there is Avijjā, because there is Taṇhā, because there is Kamma and because there are Nāma and Rūpa, Viññāṇa arises. Knowledge of Dependent Origination becomes very helpful during this stage of Vipassanā knowledge.

‘By way of moment’ means the moment of their arising and the moment of their dissolution. This also one comes to see because now the meditator is at the stage of seeing the rising and falling of phenomena. First there is the comprehension of the three characteristics. That means first there is the seeing of Nāma and Rūpa as impermanent and so on. Next he tries to see their arising and disappearing by way of condition and by way of moment. Because there are conditions there is arising. Because there is no condition there is no arising.

Impediments of Vipassanā

When he reaches this stage of arising and falling, there arise Obhāsa (light), Pīti, tranquility, resolution, exertion, happiness, knowledge, mindfulness, equanimity and attachment. These impediments arise in him or occur to him. When a person reaches the stage of seeing the arising and falling of phenomena, he experiences the light, and so on.

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“He may witness an aura of light (Obhāsa) emanating from his body.” (CMA, IX, Guide to §32, p.352)

That means he may see light coming out from his body. Sometimes he may actually see things in the dark.

“He experiences unprecedented zest (pīti), tranquility (passaddhi), and happiness (sukha). His resolution (adhimokkha) increases, ...” (CMA, IX, Guide to §32, p.352)

That means his Saddhā. His faith increases.

“... he makes a great exertion (paggaha), ...” (CMA, IX, Guide to §32, p.352)

He doesn't have to invoke effort. Effort comes as it were by itself.

“... his knowledge (ñāṇa) ripens, ...” (CMA, IX, Guide to §32, p.352)

His understanding is very good at that time.

“... his mindful awareness (upaṭṭhāna) becomes steady, and he develops unshaken equanimity (upekkhā). And underlying these experiences there is a subtle attachment (nikanti) ...” (CMA, IX, Guide to §32, p.352)

Mindfulness is also very sharp, going deeply into the objects. Also he develops equanimity. These nine and the last one which is attachment to these arise in the mind of the Yogi. When a Yogi experiences these, a Yogi may think he has reached the end of his effort, that he has reached enlightenment because he has never seen light before. He has never experienced this kind of Pīti before and so on. When a Yogi experiences these, if he is not well read, if he is not well instructed, he may take this to be enlightenment. If he thinks that it is enlightenment, he will stop practising meditation.

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That is why these ten are called the impediments of Vipassanā, the obstacles of Vipassanā. When these ten arise and the Yogi does not understand that they are not the right path, then he may stop there. So there is danger there to his Vipassanā meditation.

Understanding them to not be the right path and understanding Vipassanā to be the right path is what is called the purification of path and not path. When a Yogi reaches this stage, he should be careful. He must understand that he is not to take the light and so on to be enlightenment. They just arise in Yogis. He is not to be content with them. He is not to be satisfied with them. He must go on practising Vipassanā meditation. In the actual practice whatever object arises, the Yogi makes notes of it and he tries to overcome it.

Among these ten only the last, attachment, is actually Akusala. The others Pīti, Passaddhi, Sukha, Saddhā, Viriya, Ñāṇa, Sati, etc., are not Akusala. They are all good mental states. Although they are good mental states, a person can take them to be enlightenment. So they can be impediments. The last one is a real impediment because it is Akusala. He is attached to these states. When a person is attached to these, he may not want to go any further. He just wants to enjoy these and so his Vipassanā becomes stagnant. Therefore, all these ten, beginning with light, are called impediments of Vipassanā, obstacles to Vipassanā.

Purification by Knowledge and Vision of What is Path and What is not Path

Understanding the impediments to not be the path and understanding Vipassanā to be the correct path is what is called purification by knowledge and vision of what is the path and what is not the path. Here path means just the way, the practice. The path is with a small 'p' and not a capital 'P'. In

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Pāḷi it is called Maggāmagga-ñāṇadassana-visuddhi, understanding that which is Magga and understanding that which is not Magga. That means understanding that which is the correct path to enlightenment and that which is not the correct path to enlightenment. Enjoying these ten impediments is not the correct path to enlightenment. Only overcoming them and practising Vipassanā meditation is the correct path to enlightenment.

Purification of the path,

“When he is thus free from those obstacles to progress, ...” (CMA, IX, §33, p.352)

He is in the stage of discerning rising and falling. His knowledge of rising and falling before the impediments arise is called a tender knowledge of rise and fall, an immature knowledge of rise and fall. Then the impediments arise. Then he understands well and so he is able to overcome these impediments. After overcoming these impediments, he reaches into the second stage of the knowledge of rise and fall. That is the mature stage of rise and fall.

“When he is thus free from those obstacles to progress, as he practices he passes through a succession of insights in regard to the three characteristics, beginning with knowledge of rise and fall and culminating in conformity. These nine insight knowledges are called purification by knowledge and vision of the way.” (CMA, IX, §33, p.352)

Here the *Manual* gives a very brief statement of the nine kinds of Vipassanā knowledge. The author enumerates the kinds of Vipassanā knowledge at the beginning of the section on Vipassanā. Here during the stage of the purification of the way these nine kinds of knowledge arise one after the other. (‘Nine’ means the number of stages of Vipassanā knowledge beginning with the knowledge of rise and fall.) These nine kinds of insight knowledge are called purification by knowledge and vision of the way. That means when a

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person has discarded the ten impediments, he reaches into the mature knowledge of rise and fall.

Then the meditator goes on practising Vipassanā. He goes on making mental notes. He will go through these stages of knowledge. There are nine of these stages of knowledge. The first one is the knowledge of rise and fall. The meditator sees the arising and disappearing of whatever objects he observes. He sees the arising and disappearing of mind; he sees the arising and disappearing of matter.

The Knowledge of Dissolution

The second knowledge is the knowledge of dissolution. When the Yogi makes progress, he comes to see the end of or the dissolution of the phenomena. That means dissolution of phenomena becomes more prominent to his mind than the arising of phenomena. So during this stage of Bhaṅga-ñāṇa, the knowledge of dissolution, a Yogi sees the rapid disappearing in quick succession of all mental and physical phenomena.

Knowledge of Fearfulness

The next stage is the knowledge of the fearful. When he sees mind and matter or the objects disappearing, he comes to see that these formations are fearful, that these formations are with danger. He sees them as fearful, but he is not afraid of them. He has no fear actually. If he has fear, he will be out of Vipassanā. Although he sees them as fearful, he is not afraid of them.

“As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful.” (CMA, IX, Guide to §33, p.353)

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So, they are with danger.

Knowledge of Danger or Faultiness

Next is the knowledge of danger, Ādīnava-ñāṇa.

“By recognizing that all formations are fearful, the meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger.” (CMA, IX, Guide to §33, p.353)

During this stage whatever mind or matter a Yogi notes, he sees it as unsatisfactory. He sees it as faulty. He finds fault with whatever mind or matter he contemplates on. This is the knowledge of danger or the knowledge of fault. In Burma we translate it as fault, not danger.

Knowledge of Disenchantment

The next stage is knowledge of disenchantment. That means he becomes wearied with the objects.

“When he sees all formations as danger, he becomes disenchanted with them, and takes no delight in the field of formations belonging to any realm of existence.” (CMA, IX, Guide to §33, p.353)

Here actually he turns away from everything he observes. He is dispassionate towards all these phenomena.

Knowledge of Desire for Deliverance

Next is the knowledge of the desire for deliverance. When he becomes disenchanted, when he becomes dispassionate, then he wants to get out of them or he wants to let them go. That means he has a desire for deliverance from them.

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Knowledge of Reflective Contemplation

Then the next stage is knowledge of reflective contemplation. That means if he wants to be delivered from them, he has to make further effort. That means he has to practise Vipassanā on these again. That is called knowledge of reflective contemplation. 'Paṭisaṅkhā' means contemplating again. Further practice of Vipassanā is necessary to achieve the goal. That stage is here called the knowledge of reflective contemplation.

"When he clearly reviews those formations as marked by the three characteristics, this is knowledge of reflective contemplation." (CMA, IX, Guide to §33, p.353)

All through these nine kinds of Vipassanā knowledge the three characteristics run like a theme.

Knowledge of Equanimity towards Formations

Then there is knowledge of equanimity towards formations.

"After he has passed through the reflective contemplation, the meditator sees nothing in formations to be taken as 'I' and 'mine', ..." (CMA, IX, Guide to §33, p.353)

He is not attached to them. He is not repulsed by them. He does not like them nor does he dislike them.

"... so he abandons both terror and delight and becomes indifferent and neutral towards all formations." (CMA, IX, Guide to §33, p.353)

Whether it is mind or matter, he is just indifferent towards it. Also at this stage his mindfulness comes by itself or something like that. He does not have to make effort to be mindful. Also the objects are always presenting themselves to him clearly. So he doesn't have to make effort to find the objects. There are objects and there is mindfulness going on and on. He doesn't have to make much effort to be mindful. That is what is meant also by the equanimity about

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formations. Actually this stage is the highest stage of Vipassanā.

Knowledge of Conformity

The next stage is the knowledge of conformity, Anuloma-ñāṇa.

“This knowledge is the knowledge in the sense-sphere cittas that arise preceding the change-of-lineage citta in the cognitive process of the supramundane path.” (CMA, IX, Guide to §33, p.353-354)

When a person is about to get enlightenment, he is practising Vipassanā. Then a thought process of enlightenment arises. In that thought process there are four Kāmāvacara Jāvanas — Parikamma, Upacāra, Anuloma and Gotrabhū. Parikamma, Upacāra, Anuloma and Gotrabhū are here called Anuloma-ñāṇa. That means he is next to enlightenment. That is called the knowledge of conformity.

These are the nine kinds of Vipassanā knowledge. Actually there are ten. The first one and the early stage of second one belong to purification of path and not path. The second stage of the second knowledge and the other kinds of knowledge through Anuloma, these stages of development belong to purification of the way (also see CMA, IX, Table 9.2, p.345).

Enlightenment

Now comes the real enlightenment. We come to section 34 (see CMA, IX, §34, p.354).

“When he thus practices contemplation, owing to the ripening of insight (he feels), ‘Now the absorption (of the path) will arise.’ ” (CMA, IX, §34, p.354)

That means he is practising Vipassanā meditation. His

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Vipassanā meditation becomes ripe, mature. And so when enlightenment is about to happen, there arises one thought process. That thought process arises after arrested Bhavaṅga. You know there are Bhavaṅgas between the thought processes.

When enlightenment is about to happen the Bhavaṅgas are arrested, and

“... there arises mind-door adverting (Manodvārāvajjana), followed by two or three (moments of) insight consciousness having for their object any of the characteristics such as impermanence, etc.” (CMA, IX, §34, p.354)

After Manodvārāvajjana there are two or three moments of insight consciousness — Parikamma, Upacāra and Anuloma or sometimes there are only Upacāra and Anuloma, no Parikamma.

“They are termed preparation (Parikamma), access (Upacāra) and conformity (Anuloma). That knowledge of equanimity towards formations together with knowledge that conforms (to the truths), when perfected, is also termed ‘insight leading to emergence.’ ” (CMA, IX, §34, p.354)

Let us go back to the beginning of this paragraph,

“When he thus practices contemplation, owing to the ripening of insight (he feels), ‘Now the absorption (of the path) will arise.’ ” (CMA, IX, §34, p.354)

This translation is not correct. I don't know why almost all the translations miss this Pāḷi idiom. This is a Pāḷi idiom. Shwe Zan Aung, the author of the *Compendium of Philosophy*, did the first translation of the *Manual*. He made a mistake. Then other people followed him. So everywhere I look, the translation is always wrong. Here he says, “he feels.” Actually this sentence is a long sentence. There is no such thing as “he

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feels” either implied or mentioned in the Pāḷi. This is a way of saying, “when the absorption is about to arise.” The Pāḷi Commentary to the *Manual* says, a word ‘vattabbakkhaṇe’ is understood here, so we must insert that word when we read this passage. In English we must insert the words ‘the moment when it should be said’ in front of the words ‘now the absorptions will arise’. That actually means when the absorption is about to arise. So we should say here, “When he thus practises contemplation owing to the ripening of insight and when it should be said that the absorption will arise, then arresting the life-continuum ...” or just “When the absorption is about to arise, then arresting the life-continuum” and so on.

Enlightenment Thought Process

When enlightenment is about to arise, then this thought process arises. The thought process consists first of mind-door-adverting, and then three Kāmāvacara Jāvanas called Parikamma, Upacāra and Anuloma.

“That knowledge of equanimity towards formations together with knowledge that conforms (to the truths), when perfected, is also termed ‘insight leading to emergence.’ ” (CMA, IX, §34, p.354)

These two are called here insight leading to emergence. Emergence really means Magga, so it is Vipassanā leading to Magga.

In the *Visuddhimagga* it is stated that insight leading to emergence means knowledge of equanimity, knowledge of conformity and knowledge of change of lineage. These three are called insight leading to emergence. But here knowledge of change of lineage is not mentioned as the insight leading to emergence. In *Visuddhimagga* it is mentioned that way.

There is the Pāḷi term Vuṭṭhāna-gāminī found in the

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Visuddhimagga. It has the meaning of insight leading to emergence. That term should be understood as consisting of Saṅkhārupekkhā-ñāṇa (knowledge of equanimity), Anuloma-ñāṇa (knowledge of conformity) and Gotrabhū-ñāṇa (knowledge of change of lineage). This term refers to just these three kinds of insight wisdom and does not include the previous less mature stages of insight wisdom.

“Thereafter, the change-of-lineage consciousness, having Nibbāna as its object, occurs, overcoming the lineage of the worldlings and evolving the lineage of the noble ones.” (CMA, IX, §34, p.354)

After the two or three moments of insight, that is, Parikamma, Upacāra, Anuloma or just Upacāra and Anuloma, there arises Gotrabhū, change of lineage. Gotrabhū takes Nibbāna as object. When it arises, it overcomes the lineage of worldlings (unenlightened beings). That means from the next moment he will no longer be a worldling (an unenlightened being). “Evolving the lineage of the Noble Ones” — he is getting into the stage of the Noble Ones. That is actually the meaning of the word ‘Gotrabhū’. ‘Gotra’ means lineage. ‘Bhu’ has two meanings — to overpower and to reach into. When we take ‘Bhu’ to be overpowering, then we take ‘Gotra’, lineage to mean Puthujjana lineage. When we take ‘Bhu’ to mean reaching into, then we take ‘Gotra’, lineage, to mean Ariya lineage. Gotrabhū is so called because it overcomes the family of worldlings or the lineage of worldlings and it reaches into the lineage of Noble Ones. That is why it is called Gotrabhū, change of lineage. It takes Nibbāna as object.

“Immediately after this, the path (of stream-entry), fully understanding the truth of suffering, abandoning the truth of its origin, realizing the truth of its cessation, and developing the truth of the path to its cessation, enters upon the (supramundane) cognitive process of absorption.” (CMA, IX, §34, p.354)

That means Magga Citta arises. After Gotrabhū, Magga

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Citta arises.

Four Functions of Magga

What does it do? Fully understanding the truth of suffering is one function of Magga. Magga does four functions simultaneously. The first function is to understand the Truth of Suffering, that is, understanding the First Noble Truth. Then the second function is to abandon the Truth of its Origin — that means abandoning the Second Noble Truth. The third function is to realize the Truth of its Cessation — that means realizing the Third Noble Truth. The fourth function is to develop the Truth of the Path to its Cessation — that means developing the Fourth Noble Truth. These are called the four functions of Magga. Magga does these four functions simultaneously, like an oil lamp. An oil lamp burns the wick and also burns oil. It dispels darkness and it produces light. Simultaneously Magga does these four functions:

- thoroughly understanding the First Noble Truth,
- abandoning the Second Noble Truth,
- realizing the Third Noble Truth, and
- developing the Fourth Noble Truth.

“After that, two or three moments of fruition consciousness arise and cease.” (CMA, IX, §34, p.354)

There are two or three moments of Phala or Fruition consciousness. If there are Parikamma, Upacāra, Anuloma in the beginning there are only two moments of Fruition. If there are only Upacāra and Anuloma in the beginning, then there are three moments of Fruition. So two or three moments of Fruition consciousness arise and cease.

“Then there is subsidence into the life-continuum.” (CMA,

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IX, §34, p.354)

Here the author is describing the thought process of enlightenment.

In the thought process of enlightenment first there is Bhavaṅga and then mind-door-adverting. Then there are Parikamma, Upacāra, Anuloma, Gotrabhū and then Magga and two Phalas. But if there were no Parikamma, there would be three Phala moments. In this thought process Parikamma, Upacāra and Anuloma, these three take what as object? They take mundane conditioned phenomena or mind and matter. They take mundane mind and matter as object. But Gotrabhū what does it take? It takes Nibbāna as object. Magga and Phala also take Nibbāna as object. So in the enlightenment thought process different types of consciousness have different objects. In most of the other thought processes the object is always the same. That is the difference with respect to the enlightenment thought process and most of the other thought processes.

Reviewing Thought Process

“Then, arresting the life-continuum, reviewing knowledge occurs.” (CMA, IX, §34, p.355)

That means after the enlightenment thought process there are Bhavaṅgas. Then after the arrested Bhavaṅga arise, there is the reviewing thought process, looking back. There are five kinds of reviewing thought processes. The first three are reviewing the Path, reviewing the Fruition and reviewing Nibbāna. These three are always done. The fourth is reviewing the defilements that are destroyed. The fifth is reviewing the defilements that are remaining. These two may or may not be reflected upon. The first three are always reflected upon after the enlightenment thought process. But the last two — the defilements destroyed and the defilements remaining — may or may not be reflected upon. If the yogis do not reflect on

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defilements destroyed and defilements remaining, even though they are Ariyas, they may not know what defilements they have destroyed. Altogether there can be five reviewing thought processes after Sotāpatti-magga, Sakadāgāmī-magga and Anāgāmī-magga. After Arahatta-magga there can only be four reviewing thought processes. There are no remaining defilements. So altogether there are 19 reviewing thought processes — five after first Magga, five after second Magga, five after third Magga and four after fourth Magga because the Arahant has no defilements remaining to be reviewed.

Emancipations and Doors of Emancipation

At the beginning of the section on Vipassanā the *Manual* mentioned the three emancipations and the three doors to emancipation, sections 26 & 27 on page 347. Now we come to these emancipations, Vimokkha. We can call them liberations. First please understand that there are three kinds of Anupassanā, contemplation — that is:

- contemplation of non-self (Anattānupassanā),
- contemplation of impermanence (Aniccānupassanā),
- contemplation of suffering (Dukkhānupassanā).

There are three Anupassanā. These three Anupassanās are actually called three doors to emancipation because by way of one of these three a person gains enlightenment, one gains emancipation. There is emancipation and there are the doors to emancipation.

When a person contemplates on Anatta, he discards clinging to a self because he does not see any Atta. So that contemplation becomes the door to emancipation termed the contemplation of the void, (Suññatānupassanā). So Anattānupassanā is also called Suññatānupassanā. It sees Nāma and Rūpa void of Atta.

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When a person contemplates on impermanence, he discards the sign of perversion. That means he discards the perverse understanding that things are permanent. Actually he discards the notion of permanence. That contemplation becomes the door to emancipation termed the contemplation of the signless (Animittānupassanā).

When a person contemplates on suffering during Vipassanā, then he discards desire through craving because when one sees Dukkha there can be no craving. It becomes the door to emancipation termed the contemplation of the desireless (Appaṇihitānupassanā).

So there are three doors to emancipation and three emancipations. These doors to emancipation are called Suññatānupassanā, Animittānupassanā and Appaṇihitānupassanā.

Let us read the Guide in the CMA.

“When insight reaches its culmination, it settles upon one of the three contemplations — of impermanence, or suffering, or non-self — as determined by the inclination of the meditator.” (CMA, IX, Guide to §35, p.356)

A meditator may do all three contemplations before he reaches the Vuṭṭhāna-gāminī, the insight leading to emergence. But during the stage of insight leading to emergence he may do one of these three. He may contemplate on Anatta, or impermanence, or suffering. If his Vipassanā is contemplation of non-self, his Magga is called Suññata-vimokkha. If he contemplates on Anicca and he gets Magga, his Magga is called signless (Animitta-vimokkha). If he contemplates on suffering, then the Magga is called Appaṇihita-vimokkha.

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“According to the Commentaries, one in whom faith is the dominant faculty settles upon the contemplation of impermanence; one in whom concentration is the dominant faculty settles upon the contemplation of suffering; and one in whom wisdom is the dominant faculty settles upon the contemplation of non-self.” (CMA, IX, Guide to §35, p.356)

This is according to the Commentaries. You can get it from the *Visuddhimagga*.

We have two sets here — emancipation and the doors to emancipation. Their names are corresponding.

“Hence, if with the insight leading to emergence one contemplates on non-self, then the path is known as the void emancipation; if one contemplates on impermanence, then the path is known as the signless emancipation; if one contemplates on suffering, then the path is known as the desireless emancipation. Thus the path receives three names according to the way of insight.” (CMA, IX, §36, p.357)

Actually these are not important. Whether the Path is signless or void or whatever is not important. The Path can be called void, signless or desireless. It is called void when the Vipassanā is Anattānupassanā. It is called signless when the Vipassanā is Aniccānupassanā. It is called desireless when the Vipassanā is Dukkhānupassanā. When a Yogi contemplates on Anatta and he gets Magga, his Magga is called Suññata. When a Yogi contemplates on Anicca and he gets Magga, his Magga is called Animitta-magga. If a Yogi contemplates on Dukkha and he gets Magga, his Magga is called Appaṇihita-magga. Magga gets a name according to the way of insight.

Phala in this thought process also gets the three names according to the way of Path. That means according to the Path. If the Path is void, Fruition is also void. If it is signless, Fruition is also signless. If it is desireless, Fruition is also

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desireless.

In the Phala-samāpatti Vīthi it is different. There is no Magga. In order to get into Phala-samāpatti Vīthi, a person has to practise Vipassanā again. Then Phala Cittas arise. These Phala Cittas can be called Suññata, Animitta or Appaṇihita here according to the Vipassanā preceding the Phala. Suppose a person practises Vipassanā, let us say, on Anatta and he gets Magga. That Magga and Phala are called void. But later on that person enters into the Phala-samāpatti. What is his Phala? Is it only void? No. During the Phala-samāpatti the Phala gets the name from the Vipassanā which immediately precedes it. If he practises Vipassanā on Anatta before Phala-samāpatti, then his Phala is void Phala. If it is Anicca Vipassanā, then it is signless Phala. If it is Dukkha Vipassanā, then it is desireless Phala. So in the Magga thought process Phala gets the name according to Magga, and Magga gets the name according to Vipassanā preceding it. In the Phala-samāpatti Phala gets the name according to the Vipassanā he practises immediately before Phala-samāpatti, not according to his original Vipassanā that led to enlightenment. That is the difference.

So there are three names, three emancipations, three deliverances, three doors to emancipation. Magga and Phala get these different names in accord with the kind of Vipassanā that is practised immediately before their arising.

“But as regards objects and respective qualities, the three names are applied equally to all (paths and fruits) everywhere.” (CMA, IX, §37, p.358)

Let us suppose a person practises Anattānupassanā and he gets Magga and then he gets Phala. As regards object, Magga and Phala take Nibbāna as object. Nibbāna is called Suññata, Animitta and Appaṇihita. In this case it can have any one of these three names regardless of what kind of Vipassanā he practises. ‘Respective qualities’ — that means they have

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their own respective qualities — signless, desireless and void. Magga is signless. Magga is desireless. Magga is void. According to their respective qualities, they can be called by any name. Giving name to them depends on which way you look at it. They get the name from original Vipassanā or from the Vipassanā immediately preceding Phala-samāpatti or also according to their respective qualities.

Sādhū! Sādhū! Sādhū!

Analysis of Individuals and Attainments

Noble Persons

Today we will look at the “Analysis of Individuals” on page 358 of the CMA. This section deals with those who have reached enlightenment. There are eight Noble Persons. Among the eight, four are called Phalattha, Fruition Persons. They are Stream-enterer, Once-returner, Non-returner and the Arahant.

A Sotāpanna

“Herein, having developed the path of stream-entry, by abandoning wrong views and doubt one becomes a stream-enterer (Sotāpanna), one who has escaped from rebirth in woeful states and will be reborn at most seven more times.” (CMA, IX, §38, p.359)

A Sotāpanna is one who has eradicated rebirth in woeful states and who will be reborn at most seven more times. A person who has reached the first stage of enlightenment is called a Sotāpanna. ‘Sota’ means a stream. ‘Āpanna’ means one who first reaches. So it is the person who first reaches the stream of Nobility. Magga is called a stream

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here because once a person gets that Magga one is sure to reach Nibbāna, just as when one gets into a real stream, one is sure to reach the ocean. A person who has first reached Magga is sure to reach Nibbāna, so he is called Sotāpanna, Stream-enterer or Stream-entrant.

“A stream-enterer has cut off the coarsest of the three fetters — personality view, doubt, and adherence to rules and rituals; ...” (CMA, IX, Guide to §38, p.359)

There are ten fetters. Among the ten fetters a Stream-enterer cuts or eradicates personality view (Ditṭhi), doubt (Vicikicchā) and adherence to rules and rituals (Sīlabbata-parāmāsa). People having Sīlabbata-parāmāsa believe that taking the vows of acting like a cow, or a dog, and so on, to be the real path to emancipation. In the *Manual* itself it says “wrong views and doubt”; and here, Guide to 38 of the CMA, “personality view, doubt and adherence to rules and rituals”. Personality view and adherence to rules and rituals — these two belong to wrong view. So in reality there are three fetters but two unwholesome Cetasikas — Ditṭhi and Vicikicchā. A Stream-enterer cuts off or eradicates doubt and wrong view when he gets the Path consciousness. When a person reaches enlightenment, the Path consciousness arises in him. That Path consciousness takes Nibbāna as object. With it he is able to eradicate some of the mental defilements. The Stream-enterer eradicates wrong views and doubt.

“... he has unshakeable confidence in the Buddha, Dhamma and Saṅgha; ...” (CMA, IX, Guide to §38, p.359)

A Sotāpanna is very firm in his faith, in his confidence in the Buddha, Dhamma and Saṅgha. One cannot shake this person's faith. One cannot frighten him. One cannot bribe him. One cannot deceive him.

Once there was a person who was a disciple of another

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sect. One day the Buddha knew that he would become a Sotāpanna. So the Buddha went to his house and preached to him. The man became a Sotāpanna. Then the Buddha left. After the Buddha left, Māra, the evil one, went to the man to deceive him. Māra took the shape of the Buddha. He created an image of himself to look like the Buddha and went to Sūrambaṭṭha. Sūrambaṭṭha thought he was the Buddha and asked why he had come back. Māra said, "I made a mistake when I taught you that all five aggregates are impermanent; there are some aggregates that are permanent." When Māra in the guise of the Buddha said that, Sūrambaṭṭha knew that it could not be true. So he looked at him and asked, "Are you Māra?" Māra could not deceive him anymore. He dared not to tell a lie. So he said, "Yes." Sūrambaṭṭha said, "You don't deserve to talk to me. Go away." When Māra went away, he reported it to the Buddha. The Buddha said that even 100,000 Māras could not shake Sūrambaṭṭha from faith in the Buddha, Dhamma and Saṃgha. This is a Sotāpanna who is very firm in his confidence in the Buddha, Dhamma and Saṃgha and who cannot be deceived.

At another time there was a leper called Suppabuddha. He went to where the Buddha was preaching. He listened to the Dhamma and he became a Sotāpanna. When the audience left, he approached the Buddha to report that he had become a Sotāpanna. Before he reached the Buddha, Sakka, king of the gods, came down and wanted to test him. He said, "Suppabuddha, you are very poor. I will give you lots of wealth, lots of property if you just say that the Buddha is not the Buddha, Dhamma is not the Dhamma, Saṃgha is not the Saṃgha." Then Suppabuddha asked, "Who are you?" Sakka replied, "I am king of the gods." Then Suppabuddha said, "You, wretched king of gods, even a hundred or a thousand kings of gods like you cannot shake me. I am firm in the belief of what the Buddha taught." So he dismissed Sakka. Sakka went to the Buddha and reported what had happened. Buddha said, "Even a hundred or a thousand Sakkas like you cannot shake this man from belief in the Buddha, Dhamma and

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Samgha." You cannot bribe, you cannot frighten a Sotāpanna away from the Buddha, Dhamma and Samgha.

There was a woman who was the wife of a Brahmin. The Brahmin was not a follower of the Buddha. The woman was a Sotāpanna. Both of them invited their own religious teachers to their house and offered food. When the Brahmin invited the other Brahmins to his house for food, the woman helped him prepare and offered whatever help was needed when serving the Brahmins. When it was the wife's turn, the Brahmin just went away. He didn't want to see the Buddha. One day he invited the Brahmins to his house. He told the wife he had invited the Brahmins to the house. The wife asked, "What do you want me to do?" The Brahmin said, "I don't want you to do anything. Just don't utter the name of your teacher whenever you slip, or you drop something, or you fall." The woman was in the habit of saying, "Namo Buddhassa" or "Namo Tassa Bhagavato Arahatto Sammāsambuddhassa" whenever she slipped or something happened. Then the wife said, "I cannot promise that. I cannot avoid saying the name of my teacher." Then the Brahmin said, "Woman, even the gate of a village where a hundred families live can be closed. Surely you can close your mouth which is just two finger breadths in size." She said, "No, I cannot do that." Then the Brahmin took his sword and threatened her. "I will cut you to pieces if you say so much as a word about your teacher." The wife replied, "You may cut me. You may kill me. You may do whatever you like to me, but I cannot desist from uttering the name of my teacher." Next day when food was served to the Brahmins, she helped her husband serve food to the Brahmins. At that time she had a pain in her leg. So she said, "Namo Tassa Bhagavato Arahatto Sammāsambuddhassa." When the Brahmins heard this, they were very angry. So they abused and scolded the Brahmin and then went away. The Brahmin was very angry. He told his wife he would go the Buddha and ask a question. He will not be able to answer this way or that. This way I will defeat Him. So he went to the Buddha and asked Him, "Killing what is good?" The Buddha

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said, "Killing anger is good." The Brahmin was so pleased by the answer that he became a disciple of the Buddha. Later he became a monk and became an Arahant. No one can threaten a Sotāpanna, even though it is with the threat of the loss of his life, not to have faith in the Buddha, Dhamma and Saṃgha. A Sotāpanna is very firm in his confidence. He has unshakeable confidence in the Buddha, Dhamma and Saṃgha.

"... and he (A Sotāpanna) is free from the prospect of rebirth in any of the woeful realms." (CMA, IX, Guide to §38, p.359)

A Sotāpanna will not be reborn in the four woeful states. A Sotāpanna will not be reborn in any of the four woeful states because he will not do anything that will cause him to be reborn there. That we must understand clearly. It is not that a Sotāpanna can kill a living being and then he will not be reborn in the four woeful states as a result of such a deed. Actually a Sotāpanna is not reborn in the four woeful states because he will not do or he is incapable of doing any Akusala that will lead him to rebirth in the four woeful states. I tell you this because sometimes there are bad teachers. They may say, "I am spiritually evolved. I have reached spiritual attainments, so it is OK for me to do these things like drinking and other Akusala." That is not true. Whether you are a Puthujjana or a Sotāpanna, if you break any one of the five precepts, you will go to the Apāya, the four woeful states. A Sotāpanna is incapable of doing any Akusala that will lead him to rebirth in the four woeful states. That is why a Sotāpanna is said to be free from rebirth in the four woeful states.

"... and of the 14 unwholesome cetasikas he (the Sotāpanna) has eliminated wrong view and doubt, and according to the Commentaries, also envy (Issā) and avarice (Macchariya)." (CMA, IX, Guide to §38, p.359)

I had to find the Commentary. He didn't give the name of the Commentary. I found it in the *Aṭṭhasālinī* that envy and avarice are eradicated by the first Path, the first Magga. So a

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Sotāpanna also eradicates envy and avarice.

“He has freed himself as well from all degrees of defilements strong enough to lead to rebirth in the four woeful states.” (CMA, IX, Guide to §38, p.359)

A Sotāpanna only eradicates Diṭṭhi and Vicikicchā. He still has Lobha, Dosa, Māna, Moha, Uddhacca and others, but he has freed himself from all degrees of defilements strong enough to lead to rebirth in the woeful states. His Lobha, his Dosa, his Moha are so weak that they cannot lead him to rebirth in four woeful states. A Sotāpanna still has Lobha. He still has Dosa. He still has Moha. But his Lobha, Dosa and Moha are weak. They are not strong enough to send him to four woeful states. Although a Sotāpanna eradicates Diṭṭhi and Vicikicchā, actually he eradicates Lobha, Dosa and Moha to some degree. He makes them weak so that they cannot lead to rebirth in the woeful states.

“His conduct is marked by scrupulous observance of the Five Precepts: ...” (CMA, IX, Guide to §38, p.359)

It is said in the Commentaries that a Sotāpanna never breaks any of the five precepts. Even in the next existence a Sotāpanna will not break any of these five rules. Even if he does not know that he is a Sotāpanna, still he will not break any of these five precepts. It is said in the books if you give to such a child a live fish and a dead fish, then that child will pick up the dead fish, not the live fish. So it is a good thing to know that a Sotāpanna and the other Noble Persons do not break any of the five precepts. If a person claims to be a Sotāpanna, you can watch him and see if he is still capable of breaking these five moral precepts. If he is drinking or he kills an insect or whatever, then we can understand that he is not a Sotāpanna. It is very difficult to know if a person is a Sotāpanna or not. Only the Buddha, Arahants and higher Noble Persons can know. We can watch and we can infer from his observance or non-observance of these five precepts.

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“There are three types of stream-enterer: ...” (CMA, IX, Guide to §38, p.359)

There are three types of Sotāpanna.

The first one is called Sattakkhattuparama. That means,

“(1) One who will be reborn seven times at most in the human world and celestial worlds.” (CMA, IX, Guide to §38, p.359)

The second one is,

“(2) One who takes rebirth in good families two or three times before attaining Arahantship.” (CMA, IX, Guide to §38, p.359)

For him there may be two, three, four, five, six rebirths. Such a person is called Kolaṅkola. Here ‘Kola’ means family, so going from one family to another. Here family really means being reborn in a human life or in the life of a celestial being. Whenever he is reborn, he is reborn in good families. He will not be reborn in poor families or in bad families.

The third one is called Ekabījī, one seed. That means,

“(3) One who will be reborn only once more before attaining the goal.” (CMA, IX, Guide to §38, p.359)

Such an individual is reborn just once more before becoming an Arahant.

Among them Sattakkhattuparama is known by many people. The second one may not have seven rebirths. He may have two to six rebirths in the Saṃsāra. The last one he will become an Arahant in the next life. He will be reborn only once. That means he will be reborn only once and then in that

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life he will become an Arahant. So there are three kinds of Stream-entrants or Sotāpannas. They are described in the *Visuddhimagga*, Chapter 22, paragraph 55.

A Sakadāgāmī

The second one is Sakadāgāmī, Once-returner.

“Having developed the path of once-returning, ...” (CMA, IX, §39, p.359)

That means having reached the second Path.

“... with the attenuation of lust, hatred, and delusion, one becomes a once-returner, one who returns to this world only one more time.” (CMA, IX, §39, p.359)

This person, a Once-returner, does not eradicate any more of the mental defilements, but he attenuates or he makes much less lust, hatred, and delusion. By the first attainment, by the first Path, these have been made weak. By the second Magga they are made weaker. So the Rāga, Dosa and Moha are very weak in a person who has reached the second stage. He does not eradicate altogether any more mental defilements.

He is called a Once-returner because he returns to this world only one more time.

“Thus, although attenuated forms of these defilements can still arise in him, they do not occur often and their obsessive force is weak.” (CMA, IX, Guide to §39, p.359)

There is a statement from Leḍī Sayādaw's book.

“Leḍī Sayādaw points out that the Commentaries offer two conflicting interpretations of the expression ‘this world’ (imaṃ lokam), to which the once-returner may return one

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more time. On one interpretation it is the human world, to which he may return from a heavenly world; on the other it is the sense-sphere world (Kāmāvacara), to which he may return from a Brahma-world. Leḍī Sayādaw maintains that in spite of commentarial support for the former interpretation, the second seems better supported by the canonical texts.” (CMA, IX, Guide to §39, p.361)

So, I don't know. The common opinion is that he returns to this human world, once to this human world. But in some Commentaries the writers say it is not just this world but Kāmāvacara world.

“According to the commentary to the Puggalapaññatti ...” (CMA, IX, Guide to §39, p.361)

Puggalapaññatti is one of the seven Abhidhamma books.

“... there are five kinds of once-returner: ...” (CMA, IX, Guide to §39, p.361)

“(1) One attains the fruit of once-returning in the human world, ...” (CMA, IX, Guide to §39, p.361)

So he becomes a Sakadāgāmī in this human world. —

“... takes rebirth in the human world, ...” (CMA, IX, Guide to §39, p.361)

He dies and then is reborn as a human being.

“... and attains final Nibbāna here.” (CMA, IX, Guide to §39, p.361)

That is one kind of Sakadāgāmī. This individual attains enlightenment in this world, is reborn in this human world and becomes an Arahant in this human world.

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“(2) One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world, and attains Nibbāna there.” (CMA, IX, Guide to §39, p.361)

He becomes a Sakadāgāmī in the human world. He dies and is reborn in the world of Devas and becomes an Arahant there, attains Nibbāna there. That is the second type of Sakadāgāmī.

“(3) One attains the fruit in a heavenly world, takes rebirth in a heavenly world, and attains final Nibbāna there.” (CMA, IX, Guide to §39, p.361)

That means he becomes a Sakadāgāmī as a Deva, as a celestial being. Then he is reborn as a Deva and attains final Nibbāna there. That is the third one.

“(4) One attains the fruit in a heavenly world, takes rebirth in the human world, and attains final Nibbāna here.” (CMA, IX, Guide to §39, p.361)

He becomes a Sakadāgāmī as a celestial being. He is reborn as a human being and he attains final Nibbāna here. That is the fourth one.

“(5) One attains the fruit in the human world, ...” (CMA, IX, Guide to §39, p.361)

Here he becomes a Sakadāgāmī.

“... takes rebirth in a heavenly world, ...” (CMA, IX, Guide to §39, p.361)

So he dies here and is reborn as a Deva.

“... and passes the full life-span there, ...” (CMA, IX, Guide to §39, p.361)

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He lives there as long as his life span.

“... and then takes rebirth again in the human world, ...”
(CMA, IX, Guide to §39, p.361)

So he dies as a Deva and is reborn as a human being.

“... where one attains final Nibbāna.” (CMA, IX, Guide to §39, p.361)

He attains Arahantship. Among these five only the last one corresponds to the definition that one comes back to the human world once. He becomes a Sakadāgāmī here. He is reborn as a Deva. Then he comes back here. For this Sakadāgāmī there are how many more births? There are two more births.

“It should be noted that whereas the Ekabījī stream-enterer has only one more rebirth, the fifth type of once-returned has two. Nevertheless, he is still called ‘once-returned’ because he returns only once more to the human world.” (CMA, IX, Guide to §39, p.361)

That is when we take this world to be human world. So there are five kinds of Sakadāgāmīs.

An Anāgāmī

The third one is Non-returned, one who does not come back. Here also it says come back to this world. What world is that? Here we take it to be Kāmāvacara world, not just the human world.

“A non-returned has fully eradicated sensual lust and ill will, ...” (CMA, IX, Guide to §40, p.361)

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There are three kinds of lust or Rāga:

- Rāga for sense-objects,
- Rāga for Rūpāvacara world,
- Rāga for Arūpāvacara world.

Among these three a Non-returner eradicates totally the first one, Rāga for sense-objects, for sensual things. He eradicates sensual lust and ill will (Dosa). He eradicates Dosa altogether.

“He has also eradicated the taint of sensual desire and the unwholesome cetasikas, hatred and worry, as well as all greed taking a sensuous object. Thus he will be spontaneously reborn in a fine-material realm and there attain final Nibbāna. It should be noted that while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.” (CMA, IX, Guide to §40, p.361-362)

I have talked about this in the fifth chapter. So a Non-returner eradicates sensual lust and ill will.

Once a person asked me: “Can a Sotāpanna lead a household life, a married life?” So I said, “Yes.” A Sotāpanna can be a married person. He or she can still be a married person. What about a Sakadāgāmī? He or she can still be a lay person. What about an Anāgāmī? If he does not indulge in things, he still can continue to live as a lay person, but he cannot live a married life, enjoying the pleasures of marriage.

Do you remember the Brahma Sahampati, the Brahma who requested the Buddha to teach? Immediately after His enlightenment the Buddha did not want to teach because He saw beings immersed in sensual pleasures. So He thought it would be very difficult for them to understand His teachings. And so His mind bent toward not teaching. That Sahampati knew the mind of the Buddha. He came down to the human

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world and he asked the Buddha to teach. Before he became a Brahma, that being was an Anāgāmī, a lay person. An Anāgāmī can continue to live as a lay person so long as he does not enjoy sensual things or sense-objects.

There was a man called Visākha. Do you remember him? His wife was Dhammadinnā. He went to the Buddha and listened to His preaching. He became an Anāgāmī and then he went back to his home. After he became an Anāgāmī, he lived there like a monk. His wife misunderstood him. She asked him what faults she had done as he was acting like a brother. The man said that he had become an Anāgāmī so he had no desire for sensual things. Then the wife said, in that case let me become a Bhikkhunī. So the wife became a Bhikkhunī and took a meditation subject from the Buddha. She went to another place to practise meditation and became an Arahant. She then returned to the Buddha. The man thought she had come back because she wanted to go back to lay life. So he went to her and asked questions about Dhamma. She gave answers to his questions. When it was reported to the Buddha, He said, "Sādhu! Sādhu! Sādhu! Even if you would have asked me these questions, I would have given you the same answers." There also Visākha continued being a lay person after becoming an Anāgāmī. Please don't confuse this Visākha with the lay female devotee Visākhā. The lady Visākhā is spelled with a long 'ā' at the end. Even after becoming an Anāgāmī, one can continue to be a lay person.

It should be noted that only Non-returns are reborn in Pure Abodes. You know that Anāgāmīs are born in Pure Abodes. That means only Non-returns are born in Pure Abodes. But there is no fixed determination that all Non-returns are born there. If you become an Anāgāmī, you may be reborn in other Brahma worlds also. The Texts mention five types of Non-returns. There are five types of Anāgāmīs. It is found in the Puggalapaññatti, an Abhidhamma book.

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“(1) One who having been reborn spontaneously in a higher world, generates the final path before he has reached the midpoint of the life span.” (CMA, IX, Guide to §40, p.362)

Do you understand that? “Having been reborn continuously in a higher world” — suppose a person becomes an Anāgāmī here. He will be reborn as a Brahma — reborn spontaneously means just that. “Generates the final path” means actually that he becomes an Arahant. “Before he has reached the midpoint of the life span” — that means before he reaches the middle of his life span. That is one type of Anāgāmī. It is called in Pāli ‘Antarā-parinibbāyī’. ‘Antarā’ means in between. ‘Parinibbāyī’ means reaching the final Nibbāna.

The second one is,

“(2) One who generates the final path after passing the midpoint of the life span, even when on the verge of death.” (CMA, IX, Guide to §40, p.362)

This person becomes an Anāgāmī here. He is reborn as a Brahma. He becomes an Arahant and dies after passing the midpoint, after passing the middle of his life span. He may even reach attainment on the verge of his death. That is called ‘Upahacca-parinibbāyī’. ‘Upahacca’ means reaching or something like that.

The third one is,

“(3) One who attains the final path without exertion.” (CMA, IX, Guide to §40, p.362)

That means with small exertion, not totally without exertion. He does not have to make much effort to become an Arahant. He is called ‘Asaṅkhāra-parinibbāyī’. ‘Saṅkhāra’ means making effort and ‘A’ means not.

Number four is,

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“(4) One who attains the final path with exertion.” (CMA, IX, Guide to §40, p.362)

He becomes an Anāgāmī here. He is reborn as a Brahma and he has to make much effort to become an Arahant. He is called ‘Sasaṅkhāra-parinibbāyī’.

Number five is,

“(5) One who passes from one higher realm to another until he reaches the Akaniṭṭha realm, the Highest Pure Abode, and there attains the final path.” (CMA, IX, Guide to §40, p.362)

That means he becomes an Anāgāmī here and he is reborn in the first of the Pure Abodes. Then he dies there and is reborn in the second Pure Abode. Then he dies there and is reborn in the third Pure Abode. Then he dies there and is reborn in the fourth Pure Abode. Then he dies there and is reborn in the fifth Pure Abode. After reaching the fifth realm, that is, the Akaniṭṭha realm, he will become an Arahant. He goes up the five Brahma realms one by one. There are five kinds of Anāgāmī. For the fifth one, after becoming an Anāgāmī, he has five more rebirths, but Ekabījī-sotāpanna has only one more rebirth. So a Sotāpanna may end his journey in Saṃsāra sooner than an Anāgāmī does. These are the five kinds of Anāgāmī or Non-returners.

An Arahant

Now we come to the last, the Arahant.

“Having developed the path of Arahantship, with the total abandonment of defilements, one becomes an Arahant, a destroyer of the taints, a supreme recipient of offerings in the world.” (CMA, IX, §41, p.362)

‘After developing the path of Arahantship’ means after reaching Arahantship. “With the total abandonment of defilements” — when a person reaches the fourth stage of enlightenment, he eradicates all the remaining mental

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defilements. These will not arise in him any more.

“The five fetters abandoned by the first three paths are called lower fetters.” (CMA, IX, Guide to §41, p.362)

Do you remember the ten fetters? If you don't, you go back to the seventh chapter. The five fetters abandoned by the first three Paths — Sotāpatti, Sakadāgāmī and Anāgāmī — are called the lower fetters because they bind beings to the lower world, the sensuous planes of existence, the Kāmāvacara world. The lower fetters are sense-desire (Kāmarāga), ill will (Paṭigha), self-illusion (Sakkāya-diṭṭhi), adherence to habits and practices (Sīlabbata-parāmāsa), and doubt (Vicikicchā).

“One who has eradicated them, the non-returner, no longer returns to the sensuous plane, ...” (CMA, IX, Guide to §41, p.362)

An Anāgāmī will not be reborn in the Kāmāvacara world.

“... but he is still bound to the round of existence by the five higher fetters.” (CMA, IX, Guide to §41, p.362)

There are ten fetters. He is still bound by the five higher fetters.

“With the attainment of the path of Arahantship, these five higher fetters are also eradicated: desire for fine-material existence (Rūpāvacara Bhava), desire for immaterial existence (Arūpāvacara Bhava), conceit (Māna), restlessness (Uddhacca) and ignorance (Avijjā).” (CMA, IX, Guide to §41, p.362)

These five are called higher fetters. These are eradicated by Arahatta-magga.

“The fourth path also destroys the remaining two taints

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— the taint of attachment to existence and the taint of ignorance — for which reason the Arahant is called a ‘destroyer of the taints’.” (CMA, IX, Guide to §41, p.362)

An Arahant is called Khīṇāsava. ‘Khīṇa’ doesn’t really mean destroyed. ‘Khīṇa’ means exhausted. An Arahant is one whose taints are exhausted. That means simply one who has no taints, one who has no Āsavas. How many Āsavas are there? There are four Āsavas. The four Āsavas are represented by how many Cetasikas? The Āsavas are Kāmāsava, Bhavāsava, Diṭṭhāsava and Avijjāsava. Kāmāsava and Bhavāsava are represented by Lobha. Diṭṭhāsava is represented by Diṭṭhi and Avijjāsava is represented by Moha. So the four Āsavas are represented by three Cetasikas — Lobha, Diṭṭhi and Moha.

Not only these taints, but all mental defilements are exhausted by the Arahant. An Arahant is freed from not only the taints but all mental defilements.

“The path of Arahantship eradicates, too, the remaining unwholesome Cetasikas left unabandoned by the earlier paths: delusion (Moha), shamelessness (Ahirika), fearlessness of wrongdoing (Anottappa), restlessness (Uddhacca), conceit (Māna), sloth (Thina) and torpor (Middha).” (CMA, IX, Guide to §41, p.362)

They are eradicated by the fourth Path.

After reaching the fourth Path, a person becomes an Arahant. He is described as the supreme recipient of offerings in the world. Offerings made to this person bring the best result because that person’s mind is free from all defilements. His mind is like a field which is fertile.

These are the four Noble Persons. On Page 360 of the CMA, the defilements eradicated by the Paths are shown (see CMA, IX, Table 9.3, p.360). There are 14 Akusala Cetasikas —

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delusion, shamelessness, restlessness, and so on. Greed is divided into two — sensual greed and other greed (Kāmarāga is greed for sensory objects, and 'other' means greed which is Rūparāga and Arūparāga).

Stream-entry, Sotāpatti-magga eradicates wrong view (Diṭṭhi), envy (Issā), avarice (Macchhariya) and doubt (Vicikicchā). The Once-returner is zero. He does not eradicate anything. He just attenuates the defilements. The Non-returner, the Anāgāmi eradicates sensual greed, ill will or hatred and remorse. Remorse is included because remorse accompanies ill will. Arahantship eradicates all of the remaining Akusala mental factors. Arahatta-magga eradicates Moha, Hiri, Ottappa, Uddhacca, and then Rāga (Rūparāga and Arūparāga), Māna, and Thina and Middha. Eight Cetasikas are eradicated by Arahantship. (Rāga is divided into two in the enumeration of Saṃyojanas, but in reality there is only one Cetasika, Lobha). Three are eradicated by Non-returners (if Kāmarāga is taken separately) and four are eradicated by Stream-entry.

Phala-samāpatti

Now let us look at Phala-samāpatti and Nirodha-samāpatti. After a person becomes a Noble Person, he often enters into the attainment of Fruition, Phala-samāpatti, because he wants to enjoy the bliss of emancipation. People want to enjoy this thing and that thing. We want to enjoy life, good things, and so on. Noble Persons want to enjoy peacefulness. When the mind is on Nibbāna, it is most peaceful. Nibbāna is peaceful. The mind that takes Nibbāna as object is also peaceful. After becoming an Ariya, a person can enter into this attainment of Fruition again and again.

“Herein, the attainment of fruition is common to all, ...”
(CMA, IX, §42, p.363)

That means it is common to all Noble Persons.

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“... each being able to attain their respective fruition.”
(CMA, IX, §42, p.363)

That means a Sotāpanna will get into Sotāpatti-phala-samāpatti. A Sakadāgāmī can enter into Sakadāgāmī-phala-samāpatti. So a Sotāpanna cannot enter into Sakadāgāmī-phala-samāpatti.

“But the attainment of cessation is accessible only to non-returners and Arahants.” (CMA, IX, §42, p.363)

This is for Nirodha-samāpatti.

“The attainment of fruition (phalasamāpatti) is a meditative attainment by which a noble disciple enters into supramundane absorptions with Nibbāna as object. It is attained for the purpose of experiencing the bliss of Nibbāna here and now.” (CMA, IX, Guide to §42, p.363)

Before their death, while they are living, the Noble persons want to enjoy that bliss. So they enter into this attainment of Fruition.

“The cittas that occur in this attainment are the fruition cittas corresponding to the disciple's level of realization.” (CMA, IX, Guide to §42, p.363)

That means for a Sotāpanna the Phala-samāpatti Cittas are Sotāpatti-phala Cittas arising for maybe billions and billions of moments.

“Thus each of the four grades of noble individuals can enter their own proper fruition attainment — the stream-enterer attaining the fruition attainment of stream-entry, etc. The attainment is reached by first making resolution to attain fruition ...” (CMA, IX, Guide to §42, p.363)

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That means you must have a wish. You must make your mind to wish to attain Fruition.

“... and then developing in sequence the insight knowledges ...” (CMA, IX, Guide to §42, p.363)

That means if a Noble Person wants to enter into Fruition attainment, first he must practise Vipassanā. His Vipassanā must be very strong Vipassanā in this case.

In sequence,

“... beginning with knowledge of rise and fall.” (CMA, IX, Guide to §42, p.363)

He will begin with the knowledge of rise and fall (Udayabbaya-ñāṇa) and then he will go up through the other stages of knowledge. And then instead of Magga Citta arising here, Phala Cittas arise. At the first attainment Magga arises after going through all the stages of Vipassanā. Here Magga Citta does not arise because Magga Citta does not arise twice in a given individual¹². Instead of Magga Citta, Phala Cittas arise. When Magga Citta arises, it arises only once and then it disappears. But Phala Cittas here in Phala-samāpatti can arise billions and billions of times. During that time when Phala Cittas are arising and taking Nibbāna as an object, a person enjoys the bliss of Nibbāna, the peace of emancipation. Arahants enter into Phala-samāpatti very frequently. It is like taking a vacation. Sometimes they may get into Phala attainment before they go out for alms. They go into attainment at such a time so that those who offer to them get better results. In the stories in the Dhammapada and other Texts you will find these stories again and again.

12 Magga Citta only arises once at each level of attainment. For example, Sotāpatti-magga only arises once for an individual, but if that individual becomes an Arahant, he will experience four distinct Magga Cittas, one at each level of attainment.

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Attainment of Cessation

The next one is the attainment of cessation, Nirodha-samāpatti. You are already familiar with Nirodha-samāpatti.

For Phala-samāpatti do you remember the thought process? There is Anuloma, three or four times — they are just called Anuloma there, not Parikamma, Upacāra, Anuloma and Gotrabhū. There are Anuloma three or four times and then Phala.

The attainment of cessation, Nirodha-samāpatti is different.

“In this case, one enters successively upon the sublime attainments beginning with the first jhāna, and then after emerging from them, one contemplates with insight the conditioned states within each of those attainments.” (CMA, IX, §43, p.363)

“Having proceeded thus up to the base of nothingness, one then attends to the preliminary duties such as the resolution, etc., and enters the base of neither perception nor non-perception. After two occasions of javana in absorption, the continuum of consciousness is suspended. Then one is said to have attained cessation.” (CMA, IX, §43, p.363-364)

A person who wants to get into the attainment of cessation must be a Non-returner (Anāgāmī) or an Arahant. Only Anāgāmīs and Arahants can get into Nirodha-samāpatti; neither Sotāpannas nor Sakadāgāmīs can reach this attainment. Even Non-returners and Arahants must have attained all eight or nine Jhānas in order to get into Nirodha-samāpatti. If they reach enlightenment without Jhānas, then they cannot enter into Nirodha-samāpatti. Nirodha-samāpatti can be entered into only by Non-returners and Arahants who have mastery over all the Rūpāvacara Jhānas and Arūpāvacara

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Jhānas, that is, eight or nine Jhānas.

That is because in order to get into Nirodha-samāpatti first one has to enter into first Jhāna, second Jhāna, and so on. It is called Anupubba. That means gradual. Gradually one enters the Jhānas from the first Jhāna up through the fourth Arūpāvacara Jhāna. Only those who get all eight or nine Jhānas can enter into Nirodha-samāpatti. It needs a lot of strong concentration. Only Anāgāmīs and Arahants who are very strong in concentration can enter into Nirodha-samāpatti.

“The attainment of cessation is a meditative attainment in which the stream of consciousness and mental factors is completely cut off temporarily.” (CMA, IX, Guide to §43, p.364)

When one attains to Nirodha-samāpatti, the mental activities temporarily cease. That means there are no Cittas or Cetasikas at that time, during Nirodha-samāpatti. Only the physical body continues.

“Further, it can be obtained only within the sensuous plane (Kāmāvacara) or the fine-material (Rūpāvacara) plane of existence. It cannot be obtained within the immaterial plane, ...” (CMA, IX, Guide to §43, p.364)

In the Arūpāvacara they cannot enter Nirodha-samāpatti.

“... for there is no attaining of the four fine-material jhānas there, which are the prerequisites for entering cessation.” (CMA, IX, Guide to §43, p.364)

When a person is reborn in the second Arūpāvacara world, he cannot enter into the first Arūpāvacara Jhāna. A person who is reborn into the Arūpāvacara realms cannot enter into all eight Jhānas. He cannot enter into Rūpāvacara Jhānas as well. It is impossible for those who are born in the

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Arūpāvacara realms to enter into the attainment of cessation. It can be entered into only in the Kāmāvacara and Rūpāvacara worlds.

“To enter cessation the meditator must attain each jhāna in proper sequence.” (CMA, IX, Guide to §43, p.364)

That means he enters into first Jhāna and each Jhāna thereafter.

“After emerging from each one, he contemplates its factors as impermanent, suffering, and non-self.” (CMA, IX, Guide to §43, p.364)

That means first he enters into first Jhāna. Then he emerges from first Jhāna and practises Vipassanā, taking factors of Jhāna as object. He contemplates those Jhāna factors as impermanent, suffering and non-soul. So here Samatha and Vipassanā go hand in hand. Then he gets into second Jhāna and gets out of it. Again he practises Vipassanā on the Jhāna factors of second Jhāna. He does the same with third, fourth and fifth Jhānas. Then he gets into the first Arūpāvacara Jhāna and then second Arūpāvacara Jhāna. Getting out of the second Arūpāvacara Jhāna he practises Vipassanā on the factors of the second Arūpāvacara Jhāna. Next he enters into the third Arūpāvacara Jhāna.

“After emerging from the base of nothingness, the meditator makes four resolutions: ...” (CMA, IX, Guide to §43, p.364)

After emerging from the third Arūpāvacara Jhāna, he does not practise Vipassanā. Instead what he does is to make four resolutions. He does the preliminary work. He does four preliminary works.

He resolves,

“... (1) that any requisites not connected to his body

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should not be destroyed ...” (CMA, IX, Guide to §43, p.364)

This means his requisites that are not attached to his body, that are some distance away from him should not be destroyed. He makes a resolution that way — “May my requisites not be destroyed by fire, water, and so on.” He makes this resolution.

The second one is,

“... (2) that he should emerge if his services are needed by the Saṃgha; ...” (CMA, IX, Guide to §43, p.364)

So he must make this resolution — “May I get out of this attainment if the Saṃgha needs my services.” If he makes this resolution, then when the Saṃgha needs him, he will emerge from it by himself. If he does not make this resolution, but enters into Nirodha-samāpatti and the Saṃgha needs his services, then Saṃgha would send one monk to his presence. That monk would say something like, “Venerable Saṃgha needs you.” At that time he emerges from the Nirodha-samāpatti. Because he did not do the preliminary duty in our example, he has to be taken out of Nirodha-samāpatti by another person. If he makes this resolution, then there is no need for another monk to go to him and wake him up. He will get out of Nirodha-samāpatti by himself.

The third one is the same. He resolves,

“... (3) that he should emerge (from Nirodha-samāpatti) if he is summoned by the Buddha; ...” (CMA, IX, Guide to §43, p.364)

Sometimes Buddha may need him. When Buddha needs him, he makes this resolution that he will emerge from the attainment by himself. If he does not do it, then the Buddha may send some monks to him to tell him that Buddha needs him. Then he may emerge from Nirodha-samāpatti.

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The fourth is,

“... (4) that he is not bound to die in seven days.” (CMA, IX, Guide to §43, p.364)

He must know that he will not die in seven days. That is because there can be no death during Nirodha-samāpatti. If he does not do this resolution, and he enters into Nirodha-samāpatti, and if death would come, let us say, on the fifth day, what would happen? He will not die until the seventh day or what? It is said that he would emerge from the Nirodha-samāpatti and then die.

These four are called preliminary duties. It is recommended that a person do all these four. The first one is important because the translation in the *Path of Purification* is wrong. The correct translation is that the requisites that are not attached to him should not be destroyed. The requisites that are attached to him are automatically exempt from being destroyed. He doesn't have to do anything. He doesn't have to make any resolution for robes which he is wearing. That will be covered by the Samāpatti itself. But for his belongings which he left at the monastery or which are not connected with him, for the safety of those requisites, he must make the resolution. If he makes this resolution, his requisites will not be destroyed by fire, water or whatever.

“After making these (four) resolutions (or after doing these four preliminary duties), he enters the fourth immaterial jhāna (that is, the fourth Arūpāvacara Jhāna), which occurs for two moments of javana.” (CMA, IX, Guide to §43, p.364)

It occurs for only two moments immediately before he attains cessation. That means that is the end of his mental activity.

“Immediately after, he attains cessation, wherein the stream of consciousness is temporarily suspended.” (CMA, IX,

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Guide to §43, p.364)

He enters the fourth immaterial Jhāna which occurs for two moments of Javana. The fourth Arūpāvacara Jhāna arises two times and then disappears. Why does it arise only two times? When he wants to get into fourth Arūpāvacara Jhāna, normally that Jhāna would arise billions and billions of times. Just as when he enters the first Jhāna, he can be in the Jhāna for a day or two days, he can enter into this Jhāna in the same way. Why does it arise only twice? That is because his mind is not directed toward remaining in the fourth Arūpāvacara Jhāna. His mind is directed toward the cessation of mental activities. Since his direction is towards cessation, fourth Arūpāvacara Jhāna arises only two times here. After that the consciousness is temporarily suspended.

During that time when he is in Nirodha-samāpatti, he is like a statue. There is no mind, no mental activity, just the physical body. What is the difference between his physical body and the body of a dead person? He is still alive. There is still Jīvitindriya. And there is still warmth or temperature in the body. His faculties do not deteriorate. The body of a dead person is different. His eyes and so on deteriorate. He is not a dead person. He is a living person, but for that period he is without consciousness. He is without mental factors. I think that is why this cessation cannot be entered in the four Arūpāvacara realms. There is no body. If he reaches cessation there would be nothing at all.

The sequence is Samatha and Vipassanā working hand in hand. He enters first Jhāna. That is Samatha. He emerges from it and practises Vipassanā. That is Vipassanā. So Samatha and Vipassanā must go together here. At the end of the third Arūpāvacara Jhāna he emerges and does not practise Vipassanā. Instead he makes these four preliminary resolutions. Then he enters into the fourth Arūpāvacara Jhāna. After two moments of fourth Arūpāvacara Jhāna, consciousness is suspended.

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“At the time of emergence (from cessation), in the case of a non-returner the fruit of non-returning consciousness occurs one time — in the case of an Arahant, the fruit of Arahantship consciousness (occurs one time) — and then there is subsidence into the life-continuum.” (CMA, IX, §44, p.364)

When he emerges from it, an Anāgāmi-phala Citta or an Arahatta-phala Citta arises once and then subsides into Bhavaṅga. It is said that a human being can be in Nirodha-samāpatti for seven days. After seven days he emerges from the attainment of cessation. At that time the Anāgāmi-phala Citta or the Arahant-phala Citta arises and then subsides into Bhavaṅga.

“Following this, reviewing knowledge occurs.” (CMA, IX, §44, p.364)

There may be reviewing thought processes, Paccavekkhaṇa thought processes. They are not Jhāna thought processes. They are Kāmāvacara thought processes.

This is the analysis of attainments. In this chapter only two attainments are mentioned — Phala-samāpatti and Nirodha-samāpatti. During Phala-samāpatti mental activities go on, but during Nirodha-samāpatti mental activities cease temporarily. At the end of this temporary cessation mental activities become alive again. Both attainments are entered into by Ariyas (Noble Persons) to enjoy the bliss of peacefulness.

Conclusion

Now the conclusion,

“One who aspires to enjoy the taste of practice in the Buddha's Dispensation should develop this twofold meditation

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so excellent in the way explained.” (CMA, IX, §45, p.365)

This is like advice or admonition to us. If you want to enjoy the taste of practice in the Buddha's Dispensation, then you should develop Samatha and Vipassanā meditation.

This is the end of the ninth chapter. This chapter deals with meditation, the two kinds of meditation — Samatha and Vipassanā.

Colophon

Now the Colophon:

“This treatise — composed out of compassion for others at the request of Nampa, a person of refined manners, belonging to a respectable family, full of faith, and replete with sterling virtues — has been completed.” (CMA, IX, Colophon, p.365)

The person who asked him to write this book was called Nampa.

“By this great merit may the modest monks, who are purified by wisdom and who shine with virtues, remember till the end of the world the most famous Mūlasoma Monastery, ...” (CMA, IX, Colophon, p.366)

That means he wrote this book while he was residing at this monastery called Mūlasoma.

“... the fortunate abode, for the acquisition of merit and for their happiness.” (CMA, IX, Colophon, p.366)

This is just his wish. That's all. This is the end of the book.

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Let us read the Guide in the CMA.

“The teachers of Abhidhamma hold two different opinions about the name of the monastery where Ācariya Anuruddha composed the *Abhidhammatthasaṅgaha*.” (CMA, IX, Guide to Colophon, p.366)

The name of this *Manual* is *Abhidhammatthasaṅgaha*. The author of the *Manual* was the Venerable Anuruddha.

“One school of thought takes the name to be Tumūlasoma Vihāra, ...” (CMA, IX, Guide to Colophon, p.366)

In Burma it is taken to be Tumūlasoma Vihāra. ‘Tumūla’ is said to be synonymous with Mahā. If you go back to the Pāḷi in the second verse, you will find the word ‘Tumūla’ — “Puññaena tena vipulena tu mūlasomaṃ.” If we take out the space, then we get Tumūlasomaṃ. It can be ‘Tumūlasomaṃ’ or it can be ‘Tu’ plus ‘Mūlasomaṃ’. If you take these to be two words, then the name of the monastery is Mūlasoma. If you take these to be just one word, then the name of the monastery is Tumūlasoma. Those who take it to be Tumūlasoma say that Tumūla is a synonym for great.

But,

“No such word as Tumūla, however, exists in Pāḷi or Sanskrit. Both languages contain the word ‘Tumula’, ...” (CMA, IX, Guide to Colophon, p.366)

It is very delicate. The first one is with a long ‘ū’, but here it is with a short ‘u’. Both languages contain a word ‘Tumula’. In both languages Pāḷi and Sanskrit, there is a word which does not mean great, but uproar or tumult. So it is very close to the English word ‘tumult’.

“This word is generally used in connection with warfare; it occurs in the Vessantara Jātaka in the line, Ath’ ettha vattatī saddo tumulo bheravo mahā: ‘Then sounded forth

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a mighty sound, a terrible great tumult' (Mahānipāta, v.1809; PTS ed. Vi,504)." (CMA, IX, Guide to Colophon, p.366)

So we may take the name of the monastery as Tumūlasoma or Mūlasoma. In Sri Lanka most of them take it to be Mūlasoma. Since it was in Sri Lanka, whatever the teachers in Sri Lanka say may be nearer to the fact than what we say.

"The other line of interpretation holds that the name of the monastery is Mūlasoma Vihāra. The syllable 'tu' is taken to be an indeclinable conjunctive particle here used for the sake of euphony." (CMA, IX, Guide to Colophon, p.366)

The author just put the 'tu' here to fill the number of syllables. Verses are written with a certain number of syllables. There must be 14 syllables or 12 syllables and so on. How many syllables are there in one line? There are 14 syllables. To make 14 the author put the 'tu' here.

"Since Ācariya Anuruddha has used 'tu' in a similar way elsewhere in his treatise (see CMA, I, §32, p.73; VIII, §12, p.305), it seems probable that he is using it here as well." (CMA, IX, Guide to Colophon, p.366)

He is using 'tu' as an indeclinable particle.

"Thus we should regard the name of the monastery as the Mūlasoma Vihāra. In the Sri Lankan tradition it is generally believed that this monastery was situated in the district of Chilaw and that present Munnessaram Kovil stands on its site." (CMA, IX, Guide to Colophon, p.366)

"The phrase *dhaññādhivāsa*, which the author uses to describe this monastery, does not mean 'the abode of grain', as earlier translations have rendered it." (CMA, IX, Guide to Colophon, p.366)

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In Nārada's translation it was rendered as “the abode of grain”. It was a mistake. The word ‘Dhañña’ can mean grain or glory.

“The word *dhañña* here bears the derivative meaning of fortunate or meritorious. Leḍī Sayādaw explains that the monastery is so described because it was the residence of meritorious elders beginning with its founder, an elder named Mahinda.” (CMA, IX, Guide to Colophon, p.366)

The author of the *Manual* was Venerable Anuruddha. He was a native of South India, not a Sri Lankan monk. He wrote other books as well. He wrote two other books on Abhidhamma. Many people think he belonged to the 11th or 12th century. As you know, this book is very useful. Without this *Manual* it would be very difficult for us to have access to the Abhidhamma.

Now you have come to the end of this *Manual*. You have just opened the door to Abhidhamma. You have yet to enter into Abhidhamma and enjoy it. With this *Manual* you can enter any of the Abhidhamma books and you can understand. But without this *Manual* I think it is impossible to understand Abhidhamma. That is why many people who pick up a translation of Dhammasaṅgaṇī or Vibhaṅga find them very hard to read and understand, and they don't like it. You need some basic or fundamental knowledge of Abhidhamma to be able to appreciate the teachings in Abhidhamma Piṭaka. This book is designed for those who want to have access to Abhidhamma.

It is very popular in Burma. It is still a textbook for the study of Abhidhamma in Burma. Every monk, every novice, every nun, has to learn it by heart. I am glad we have come to the end of the course. It took two years. That is because I was

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sick and we were without class for eight months. I am glad we have come to the end of this course. I hope you will go through it again by yourself and make yourself more familiar with the intricacies of Citta-Cetasika combinations. But at least I hope you know where to find the information that you want in the *Manual*. If you can do that, I will be satisfied with you. I do not expect you to learn it by heart. If you know where to find the information, that is OK. You are not taking an examination. I thank you for being serious in taking this course and taking it up to the end. It is not easy for people in this country to finish a book like this. Thank you.

Sādhū! Sādhū! Sādhū!

END OF ABHIDHAMMA COURSE!