

An
Approach
To
Paṭṭhāna
(BUDDHIST PHILOSOPHY OF RELATIONS)

BY

Paṭṭhān Sayadaw U Withuddha

(Mahā-Thera Visuddha)

Lecturer in Paṭṭhāna,

Masoyain Monastery

(Asokarāma)

and

Myanaung U Tin

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His Holiness the Most Venerable Abhi Dhaja Maha Rattha Guru

Masoyain Sayadaw

PRESIDENT

SIXTH GREAT BUDDHIST COUNCIL

FOREWORD

by

Abhi Dhaja Maha Rattha Guru Masoyain Sayadaw

In 1272 Burmese Era (1910 C.E.), Ledi Sayadaw, while residing with us at Masoyain Monastery, Mandalay, founded the Burma Buddhist Foreign Mission. We, the Sayadaws of Masoyain Monastery, whole-heartedly dedicated ourselves to the noble cause, and were happy that the Mission was reasonably successful in the propagation of Buddha-Dhamma in the West. Of these Sayadaws, I am the only surviving one, and it may be said that I am the connecting link between that generation and the present. I have all along a keen desire to carry on the mission started by Ledi Sayadaw and his colleagues, but since my English-educated colleague Sayadaw U Nyāna passed away some twenty years ago, I regret I could not do much for furthering its success. It gives me, indeed, a great pleasure to notice that since the beginning of the Sixth Great Buddhist Council, the Buddha Sāsanā has been making considerable progress in this country, as well as abroad. Obviously, however, there is much to be done for the Buddhist Mission in foreign lands, and necessary measures must be taken, and that effectively, for its success.

Paṭṭhan Sayadaw is one of my closest pupils. Now that I am getting old, he is teaching Paṭṭhana in accordance with my methods at

Masoyain Monastery, Mandalay. He passed the highest of the examinations conducted by the Government, and also the highest of those held by Pariyatti Sāsana Hita Organization, Mandalay, namely: Sāsana Dhaja Sīri Pavara Dhamma Āchariya, and Pariyatti Sāsana Hita Dhamma Āchariya. Being a capable lecturer in Paṭṭhana, he comes to be known as Paṭṭhan Sayādaw. He is a member of the Sixth Great Buddhist Council, and a member of the Editorial Board, responsible for the accuracy of the final texts of that Council. I consider him as one of my able assistants.

During his stay at Rangoon, in connection with the activities of the Sixth Great Buddhist Council, he gave lessons in Paṭṭhāna to several laymen, at their own request, as far as he could find time. In compliance with the wishes of the monks from foreign lands, who attended the Sixth Great Buddhist Council, he also gave them night lectures in Paṭṭhāna. Among the laymen, Myanaung U Tin is one of the regular students. He is an intimate Dāyakā of ours and it is gratifying to note that he is doing well in his Buddhist studies. Educated in Rangoon and London Universities, he began his life as a Member of the Indian Civil Service. After the Second World War he took up politics, and became Minister of Health and Local Government. He represented Burma at the United Nations in two sessions, being the leader of the Burma delegation on the second occasion. Since his withdrawal from public life in 1952, he has been devoting earnestly to the study and the practice of the Buddha-Dhamma.

I advised Paṭṭhan Sayadaw and Myanaung U Tin to combine their efforts for taking up the threads left by Ledi Sayadaw and Sayadaw U Nyāna. Readily following my advice, they managed to prepare this book within a month. They explained in Burmese to me what they have written, and I am glad that they have successfully presented the subject in their book. Aphyauk Sayadaw is conversant with Sanskrit, Sinhalese and English, and he, after going through the book, expresses his pleasure at the able presentation of Paṭṭhāna (or rather Abhidhamma) in an up-to-date way. Aphyauk Sayadaw and I very much appreciate their initial efforts, and wish that they can continue to work for the accomplishment of the aims of the Burma Buddhist Foreign Mission.

It is manifest that this book is primarily intended for the benefit of the students well-versed in English and to them as well as to others, we commend it. The most important point in the Buddha Sāsana is to comprehend both the psychical and physical phenomena and their causal relations. “Purity of views is the comprehension of mind-and-body with reference to their respective features, essential properties, resulting phenomena, and proximate causes. Purity of escaping doubt is the comprehension of the causal relations of mind and body comprehended as aforesaid.” May this book help the readers to comprehend mind and body in this light and attain Nibbāna here and now!

PREFACE

It was well-nigh half a century ago, the Venerable Ledi Sayadaw founded the Burma Buddhist Foreign Mission. He was then residing at Sāsana Nayupadesa Hall, the main building in the Masoyain Monastery, Mandalay, and during his stay there he wrote several books either in Pāli or Burmese. Saddattha Ratanavaṭi Mahā Abhidhāna (Buddhist Dictionary) was compiled, under his guidance, by Agga Mahā Pandita Sayadaw U Soma, Agga Mahā Pandita (now Abhi Dhaja Mahā Raṭṭha Guru) Sayadaw U Sūriya (Masoyain Sayadaw), Agga Mahā Pandita Sayadaw U Nyāna, and Pariyatti Sāsana Hita Dhamma Āchariya Sayadaw U Rāzeinda, all of Masoyain Monastery. Agga Mahā Pandita Sayadaw U Nyāna translated into English ‘Vipassanā Dīpanī (Manual of Insight)’ and ‘Niyāma Dīpanī (Laws of Cosmic Order)’ written in Burmese by Ledi Sayadaw. Sayadaw U Nyāna also translated into Burmese as well as into English ‘Paṭṭhanuddesa Dīpanī (Buddhist Philosophy of Relations)’ written in Pāli by Ledi Sayādaw.

Ledi Sayadaw and his colleagues were in close touch with the Pāli Text Society, London, and, with the latter’s collaboration, achieved considerable success in spreading the Buddha-Dhamma in the West. Of these learned Sayādaws, Abhi Dhaja Mahā Raṭṭha Guru Masoyain Sayadaw is the only surviving one. He was elected last year by the Sanghā as the President of the Sixth Great Buddhist Council, to succeed the late Abhi Dhaja Mahā Raṭṭha

Guru, Agga Mahā Pandita Nyaungyan Sayādaw. Nyaungyan Sayadaw, Aphyauk Sayadaw and Masoyain Sayadaw grew up together at Mogaung Monastery, Mandalay, under Rajādirājā Guru Mogaung Sayadaw and Myobyngyi Sayadaw. (see Cpd. x) In his youth, Ahpyauk Sayadaw spent a considerable number of years in India and Ceylon.

Mention may be made that Burma is still, to use the words of Mrs. Rhys Davids (1910), “a country where the study of Abhidhamma, or philosophy, is cultivated more than elsewhere. Bhikkhus from Ceylon come now, as in days of old, to study philosophy under the Theras of Burma, so renowned are the latter for proficiency in this subject.” Of course, nowadays Bhikkhus and laymen of the Orient, as also of the Occident, come to Burma for the same purpose. Many of them, however, experience a considerable difficulty, because of their lack of knowledge in Pali or Burmese. Accordingly, Masoyain Sayadaw expresses his earnest wish that we devote our attention to the task of rendering all possible assistance to such students, the students who come from or live abroad.

Fully conscious of our own limitations, but highly inspired and closely guided by Masoyain Sayadaw, we venture to take upon ourselves the mission begun by Ledi Sayadaw, Sayadaw U Nyāna, and U Shwe Zan Aung. The method of approach to Abhidhamma, (Paṭṭhana in particular) employed in these pages is that of the Masoyain Sayādaw, and we, who have much benefitted by it, present it to the readers with

a fervent hope that it will be found equally useful to them.

It may be suggested that this book be read along with the Compendium of Philosophy (a translation into English of Abhidhammaṭṭha Sangaha) by U Shwe Zan Aung, and the Buddhist Philosophy of Relations (English translation of Ledi Sayādaw's Paṭṭhanuddesa Dīpanī) by Sayadaw U Nyāna.

We took advantage of the intervening period between the fourth and the fifth sessions of the Sixth Great Buddhist Council to write and print this book so that it may be ready by the end of the Sixth Great Buddhist Council and the beginning of the Buddha Sāsana Jayanti—2500th Year since the passing away of the Buddha into Parinibbana. It is evident that we are keenly desirous of commemorating the triumphant conclusion of the Sixth Great Buddhist Council as well as the Buddha Sāsana Jayanti by this book, the book that treats of Buddha's "Higher Doctrine."

We gratefully acknowledge our deep obligations to our teachers, as also to the authors of the books which greatly help us in the preparation of this book.

Our grateful thanks are due to several friends who have helped us in various ways for its publication. Particular mention may be made of Maha Thiri Thudhamma Henzada U Mya, who most generously met the charges of printing 3000

copies wholly for distribution, and also of Bhikkhu Anuruddha (grand-nephew of Anagarika Dharmapala) and U Po Sa, Burma Civil Service (Retired), who very kindly read the typescript and made some valuable suggestions.

There are bound to be short-comings in this book, and we hope that advice and suggestions will be forthcoming for its improvement.

We welcome any one, interested in the study of Paṭṭhana (Abhidhamma), to contact us personally or by correspondence, and it will give us much pleasure to be of some little assistance to him.

U Withokda

Myanaung U Tin

144, Boundary Road,
Rangoon.

26th March 1956.

(Full Moon, Tabaung, 2499 B.E.)

INTRODUCTION

The Buddha-Dhamma or the Buddha's doctrines are collected in what is known as the Ti-pitaka or Three Baskets, namely: (1) The Vinaya, (2) the Sutta, and (3) the Abhidhamma. (1) The Vinaya deals with "the rules of morality or of canon law, which grew up in the monastic life and habits of the Bhikkhus (and Bhikkhunīs) and which form the ecclesiastical introduction to the Dhamma." (2) The Sutta is "the discursive, narrative part of the Buddhist scriptures containing the Suttas or dialogues". (3) The Abhidhamma is the "doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments *ad personum*)".

"Regarding the difference between the Sutta and the Abhidhamma, the 'Higher Doctrine', it does not really so much concern the subject, but rather its arrangement and treatment. The subject in both is practically the same. Its main difference in treatment, briefly stated, may be said to consist in the fact that in the Sutta the doctrines are more or less explained in the words of the philosophically incorrect 'conventional' every-day language (*vohāra-vacana*) understood by anyone, whilst the Abhidhamma, on the other hand, makes use of purely philosophical terms true in the absolute sense (*paramattha-vacana*). Thus, in the Sutta it often is spoken of 'individuals', 'persons', of 'I', 'you', 'self' even the rebirth of 'self' etc., as if such so-called individualities really existed. The

Abhidhamma, however, treats of realities (paramattha-dhamma), i. e. of psychical and physical phenomena, which alone may be rightly called realities, though only of momentary duration, arising and passing away every moment. For in reality, or in the 'absolute sense' (paramattha), as the expression runs, there does not exist any real, self-dependent, permanent 'entity', no such thing as the so-called 'Ego', but only this ever changing process of conditionally arising and passing phenomena. Hence, the whole Abhidhamma has to do only with the description, analysis, and elucidation of such phenomena.

Whilst these phenomena are in the Sutta treated under the aspects of 5 Groups (khandhas), i. e. corporeality, feeling, perception, mental formations, and consciousness (rūpa, vedanā, saññā, sankhāra, viññana), the Abhidhamma treats them generally under the more philosophical three aspects: consciousness, mental concomitants, and corporeality (citta, cetasika rūpa)."

(*"Guide through the Abhidamma-Pitaka"* by
Maha Thera Nyanatiloka)

- The Abhidhamma Pitaka has seven books, viz:-
1. Dhamma-Sangani "Enumeration of Phenomena"
 2. Vibhanga "The Book of Treatises"
 3. Dhātu-Kathā "Discussion with reference to the Elements".
 4. Puggala-Paññatti "Description of Individuals".
 5. Kathā-Vatthu "Points of Controversy"
 6. Yamaka "The Book of Pairs"
 7. Paṭṭhāna "The Book of Origination"

Of these seven books, the last, Paṭṭhāna, is decidedly the most subtle and abstruse, and, for this reason it has been predicted by the Buddha that it will first fall into desuetude. It is noticed with great regret that the study of Paṭṭhāna has shown a marked decline even in Theravāda Buddhist countries outside Burma, and effective measures are called for not only to arrest this decline but to promote the study of it under fully-qualified teachers. With this object in view, an effort is made in these pages to show that, if Paṭṭhāna be taught by a modern method, it can be comprehended by an average student. It will be seen in these pages that Paṭṭhāna is not a far cry from Abhidhammaṭṭha-Sangaha, the knowledge of which is, of course, a pre-requisite.

For Pāli texts, references are made to Abhidhamma Pitaka (Sixth Great Buddhist Council Texts):

1. Paṭṭhāna, Volume I: Tika Paṭṭhāna, Paccaya-Niddessa (Pages 1 to 10); Kusala-Tika, Patticca-Vāra (Pages 19 to 28);

2. Vibhanga: Patticca-samuppāda Vibhanga (Pages 145 to 197);

3. Dhamma-Sangani: Nikkhepa-kanda (Page 208); and to,

1. Abhidhammaṭṭha - Sangaha ;
2. Paṭṭhānuddesa Dipani ;

English expressions and terms are mainly taken from

1. “Compendium of Philosophy” by U Shwe Zan Aung, and

2. “Buddhist Philosophy of Relations” by Sayadaw U Nyana, so that the readers may be familiar with them when they read this book along with those two books. Where it is found necessary, comparisons are made with the expressions and terms used in

3. “Guide through the Abhidhamma - Pitaka” by Mahā Thera Nyānatiloka (a German Buddhist Bhikkhu who was ordained at Rangoon half a century ago, his dāyikā being Mrs. Hla Oung (Daw Mya May) to whom his book was dedicated. He is now living in Ceylon. He is a teacher of Myanaung U Tin.)

The following books are also consulted:-

(1) Manual of Buddhist Psychology (Dhamma-Sangani) by Mrs. Rhys Davids, D.Litt, M.A.;

(2) The Expositor (Atthaṣālinī), VOL. II by Maung Tin (U Pe Maung Tin), B. Litt, M.A.;

(3) A Treatise on Buddhist Philosophy or Abhidhamma, Vol. I, by Dr. C.L.A. De Silva (Ceylon);

(4) The Abhidhamma Philosophy, Vol. I by Rev. J. Kashyap, M.A. (India);

(5) Abhidhamma Studies by Bhikkhu Nyānaponika (a German Bhikkhu, a pupil of Mahā Thera Nyānatiloka);

(6) Pāli-English Dictionary (Pāli Text Society, London);

(7) English-Pāli Dictionary by Agga Mahā Pandita A.P. Buddhaddatta Mahā Thera (Ceylon);

(8) Buddhist Dictionary by Mahā Thera Nyānātiloka.

ABBREVIATIONS

Compendium of Philosophy	... Cpd.
Buddhist Philosophy of Relations	... BPR
Guide through the Abhidhamma-Pitaka	... GAP

(Numbers refer to pages).



HONOUR BE TO HIM, THE EXALTED, THE WORSHIPFUL,
AND THE OMNISCIENT ONE.

CHAPTER I (A) TWENTY FOUR RELATIONS

The seventh and last of the analytical works in the Abhidhamma Piṭaka of the Buddhist Canon is called the Paṭṭhāna (The Eminence) or the Mahā-pakarana (The Great Treatise).

“The Great Treatise ‘Paṭṭhāna’ arranges conditioned things under various kinds of relations, describes, and teaches them.”

(Paramattha Dipani Tika—Ledi Sayadaw)

In the Paṭṭhanuddesa Dīpanī, Ledi Sayadaw explains the meaning of the term ‘Paṭṭhāna’. “Paṭṭhāna is the pre-eminent or principal cause. In this definition the word Padhāna means pre-eminent, and the word ‘ṭhāna’ means condition or cause. Hence the whole expression means the pre-eminent cause, the actual cause or the ineluctable cause. This is said, having reference to its ineluctable effect or result. There are two kinds of effect, to wit, the direct and the indirect. By the direct is meant the primary or actual effect; and by the indirect is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason, that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as eluctable, since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this Great Treatise. For this reason, the name Paṭṭhāna is assigned to the entire collection of the twenty-four relations, and also to the Great Treatise”.

“Buddhism views the world, with the exception of Nibbāna and Paññatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena, both psychical and physical, into a continuous succession of happenings of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (Niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term ‘paccayas’ or ‘relations’. One complex happening of mental and material states, with its three phases of time, viz., genesis or birth, cessation or death, and a static interval between, is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana); the former is called the relating thing (paccaya—dhamma), the latter the related thing (paccayuppanna-dhamma); and the determination, or the influence, or the specific function, is called the correlativity (paccaya-satti). As the various kinds of influence are apparently known, the relations are classified into twenty-four species. These twenty-four species of relations are extensively and fully expounded in the ‘Paṭṭhāna’ or the ‘Mahā-pakarana.’

*Sayadaw U Nyana's Preface in
“Buddhist Philosophy of Relations”*

Paccaya	Relation (BPR)	Relation (GAP)
1. Hetu	condition or root	root
2. Ārammana	object	object
3. Adhipati	dominance	predominance
4. Anantara	contiguity	proximity
5. Samanantra	immediate contiguity	contiguity
6. Sahajāta	co-existence	co-nascence
7. Aññamañña	reciprocity	mutuality
8. Nissaya	dependence	support
9. Upanissaya	sufficing condition	decisive support
10. Purejāta	pre-existence	pre-nascence
11. Pacchājata	post-existence	post-nascence
12. Āsevana	habitual recurrence	frequency
13. Kamma	kamma or action	karma
14. Vipāka	effect	karma-result
15. Āhāra	food	nutriment
16. Indriya	control	faculty
17. Jhāna	jhāna or ecstasy	jhāna
18. Magga	path	path
19. Sampayutta	association	association
20. Vippayutta	dissociation	dissociation
21. Atthi	presence	presence
22. Natthi	absence	absence
23. Vigata	abeyance	disappearance
24. Avigata	continuance	non-disappearance

1. HETU-PACCAYA or THE RELATION BY WAY OF ROOT

What is the Hetu-relation? Greed (lobha), hate (dosa), dullness (moha), and their respective opposites, viz., disinterestedness (alobha), amity (adosa), intelligence (amoha), are all hetu-relations.

What are the things that are related by these hetu-relations? Those classes of mind and of mental qualities that are in co-existence along with greed, hate, dullness, disinterestedness, amity and intelligence as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called hetu-paccayuppanna dhamma, since they arise or come into existence by virtue of the hetu-relation.

2. ĀRAMMANA-PACCAYA or THE RELATION OF OBJECT

What is the Ārammana-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, Nibbāna, all terms expressive of concepts, are ārammana-relations. There is, in fact, not a single thing (dhamma) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds, viz., visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammana-relations? All classes of mind and their concomitants are the things that are related by the ārammana-relations. There is

indeed not a single class of consciousness that can exist without its having an existing (bhūtena) or non-existing (abhūtena) object.

3. ADHIPATI-PACCAYA or THE RELATION OF DOMINANCE

The relation of dominance is of two kinds, to wit, the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Ārammana-relation, there are some objects which are most agreeable, most lovable, most pleasing and most regardful. Such subjects exhibit the relation of objective dominance.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (lobha), the eight classes of Kāmaloka moral consciousness, the four classes of in-operative Kāmaloka consciousness connected with knowledge, and the eight classes of Transcendental Consciousness — these are the things related by this relation.

What is the relation of co-existent dominance? Intention or desire-to-do, mind or will, energy or effort, and reason or investigation, which will have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts, are the things that are related by this relation.

4. ANANTARA-PACCAYA

or

THE RELATION OF CONTIGUITY

What is the Anantara-paccaya? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are anantara-paccayas. Which are those that are related by this paccaya? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this paccaya.

5. SAMANANTARA-PACCAYA

or

THE RELATION OF IMMEDIATE
CONTIGUITY

The classifications of the paccaya-dhammas and paccayuppanna-dhammas of this relation, are, all of them, the same as those of the anantara-paccaya.

6. SAHAJĀTA-PACCAYA

or

THE RELATION OF CO-EXISTENCE

All co-existent classes of consciousness and their mental concomitants are each mutually termed paccaya and paccayuppanna-dhamma. So also are the mental aggregates of rebirth and the basis of mind, which co-exist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of Kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are

merely termed the paccayuppanna-dhammas of that co-existent consciousness. All the material qualities derived from the Great Essentials are, however, termed the paccayuppanna-dhammas of the Great Essentials.

7. AÑÑAMAÑÑĀ-PACCAYA or THE RELATION OF RECIPROCITY

What has been spoken of the paccayadhammas in the classifications of the relation of co-existence, is here (in this relation) the paccayas as well as the paccayuppanna-dhammas. All states of consciousness and their mental concomitants are, reciprocally, the paccayas and the paccayuppanna-dhammas; so are the co-existing Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-basis which co-exists with the mental aggregates of rebirth.

8. NISSAYA-PACCAYA or THE RELATION OF DEPENDENCE

The relation of dependence is of three kinds, to wit, 'co-existent dependence,' 'basic pre-existent dependence,' and 'basic objective pre-existent dependence.'

Of these, what is the relation of 'co-existent dependence'? The relation of 'co-existent dependence' embraces all those that are already included in the relation of co-existence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of co-existence.

And, what is the relation of 'basic pre-existent dependence'? There are six bases, viz., eye, ear, nose, tongue, body, and heart. These six bases, during life, are causally related, by way of 'basic pre-existent dependence', to the seven elements of cognition.

The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called 'basic pre-existent dependence.' Here, 'basic' is so called because of its being a standing ground or substratum for mind and mental properties. 'To pre-exist' means to exist beforehand, one thought-moment earlier than its related thing.

9. UPANISSAYA-PACCAYA or THE RELATION OF SUFFICING CONDITION

The relation of sufficing condition is of three kinds, to wit, 'objective sufficing condition,' 'contiguous sufficing condition,' and 'natural sufficing condition.' Of these three, the first is the same as objective dominance, and the second as contiguity.

What is 'natural sufficing condition'? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (paññatti), are natural sufficing conditions, severally related - as the case may be - to all the present classes of consciousness and their concomitants.

10. PUREJĀTA-PACCAYA or THE RELATION OF PRE-EXISTENCE

The relation of pre-existence is of three kinds, to wit, basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with in the foregoing section on the Nissaya relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (nipphanna). Of these, the present five objects (the visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes.

11. PACCHĀJĀTA-PACCAYA or THE RELATION OF POST-EXISTENCE

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins (viz., Kamma, Citta, Utu, Āhāra) by way of post-existence, in helping them to develop and thrive.

12. ĀSEVANA-PACCAYA or THE RELATION OF HABITUAL RECURRENCE

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane

classes of moral consciousness, and the eighteen classes of in-operative consciousness (obtained by excluding the two classes of consciousness, called "Turning towards," āvajjana, from the twenty, are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptional process, i.e., the sequence of seven similar states of consciousness in a process of thought, every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, paccayuppanna-dhammas, comprise the succeeding apperceptions as stated above, as well as the four Paths.

13. KAMMA-PACCAYA or THE RELATION OF KAMMA

The relation of kamma is of two kinds, to wit, co-existent kamma and asynchronous kamma.

Of these two, all volitions, moral, immoral and unmoral, which consist of three time-phases, constitute the causal relation of co-existent kamma. Their related things are: all classes of consciousness and their mental concomitants in co-existence with volition, material qualities born of Kamma, which arise simultaneously with the rebirth-conception, and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty two classes

of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is kamma so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition or will) itself, and it dominates every action. When any action of thought, word, or body, takes place, volition (or will) determines, fashions, patronizes, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions.

Sahajāta is that which comes into being simultaneously with its related things. Sahajāta-kamma is a co-existent thing, as well as a kamma. Sahajātakamma-paccaya is a causal relation standing (to its effects) by way of co-existent kamma.

Nānākkhanikamma is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another, or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So Nānākkhanikakamma-paccaya is a causal relation standing (to its effects) by way of asynchronous kamma.

14. VIPĀKA-PACCAYA or THE RELATION OF EFFECT

Thirty-six classes of resultant consciousness and their concomitants, are the relation of

effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

15. ĀHĀRA-PACCAYA or THE RELATION OF FOOD

The relation of food is of two kinds, to wit, material and immaterial. Of these two, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds, viz., internal and external.

All the material qualities born of the Four Causes (viz., Kamma, Citta, Utu, Āhara) pertaining to those living on edible food, are here the paccayuppanna-dhammas related to the two kinds of material food.

As to immaterial food, it is of three different kinds, viz., contact, volitional activity of mind, and consciousness. These three kinds of immaterial food, or paccaya-dhammas are causally related to the co-existent properties, both mental and material, which are their corresponding paccayuppanna-dhammas.

16. INDRIYA-PACCAYA or THE RELATION OF CONTROL

The relation of control is of three different kinds to wit, co-existence, pre-existence, and physical life.

Of these, the paccaya-dhammas of the first kind are the fifteen co-existent controls, viz., psychical life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the reason: "I-shall-come-to-know-the-unknown (Nibbāna)", the reason: "I-know," and the reason: "I-have-known," The paccayuppanna-dhammas are their co-existent properties, both mental and material.

The paccaya-dhammas of the second kind are the five sentient organs, viz., the eye, the ear, the nose, the tongue, and the body. The paccayuppanna-dhammas are the five senses together with their concomitants.

The paccaya-dhamma of the third kind is only one, viz., physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its paccayuppanna-dhammas.

17. JHĀNA-PACCAYA or THE RELATION OF JHANA

The seven constituents of jhana are the paccaya-dhammas in the relation of jhana. They are:- Initial Application (vitakka), Sustained Application (vicāra), Pleasurable Interest (pīti), Joy (somanassa), Grief (domanassa), Hedonic Indifference (upekkhā), and Individualization (ekaggatā). All classes of consciousness (with the exception of five senses), their concomitants, and material qualities in co-existence with the seven constituents are the paccayuppanna-dhammas here.

18. MAGGA-PACCAYA or THE RELATION OF PATH

The twelvefold path-constituents are the paccaya-dhammas in this relation of Magga. They are:- Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (akusala-khandha), which appear under the names of lying, and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by hetu, and all material qualities in co-existence with the hetu-conditioned mind, are paccayuppanna-dhammas.

19. SAMPAYUTTA-PACCAYA or THE RELATION OF ASSOCIATION

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations, some paccaya-dhammas causally relate themselves to their paccayuppanna-dhammas, by association,

and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

20. VIPPAYUTTA-PACCAYA or THE RELATION OF DISSOCIATION

The relation of dissociation is of four different kinds, to wit, co-existence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the paccaya and the paccayuppana dhammas of the co-existent dissociation may be either mental or physical in accordance with what has been shown in the relation of co-existence. Therefore a mental is causally related to a physical by way of co-existent dissociation, and *vice versa*.

21. ATTHI-PACCAYA or THE RELATION OF PRESENCE

The relation of presence is of seven different kinds, to wit, co-existence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of co-existent presence is that of mere co-existence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained, are to be referred to. The classification of relating and related things have already been dealt with above, in each of the relations concerned.

22. NATTHI-PACCAYA

or

THE RELATION OF ABSENCE

23. VIGATA-PACCAYA

or

THE RELATION OF ABEYANCE

24. AVIGATA-PACCAYA

or

THE RELATION OF CONTINUANCE

The relation of absence is the same as the relation of contiguity; so is the relation of abeyance. The relation of continuance is the same as the relation of presence. The words “atthi” and “avigata” have the same meaning; so also the words “natthi” and “vigata”.

PATICCA-VĀRA (1) PACCAYA ANULOMA

(PATTHANA KUSALA TIKA PAGE 19)

I. CONSCIOUSNESS AND MENTAL CONCOMITANTS

(1) Grounded on unmoral phenomenon, unmoral phenomenon, being influenced by Hetu (root), arises.

Grounded on one resultant unmoral khandha (aggregate), three khandhas arise.

Grounded on three (resultant unmoral) khandhas, one khandha arises.

Grounded on two (resultant unmoral) khandhas, two khandhas arise.

(2) Grounded on moral phenomenon, moral phenomenon, being influenced by Hetu (root), arises.

Grounded on one moral khandha, three khandhas arise.

Grounded on three (moral) khandhas, one khandha arises.

Grounded on two (moral) khandhas, two khandhas arise.

(3) Grounded on immoral phenomenon, immoral phenomenon, being influenced by Hetu (root), arises.

Grounded on one immoral khandha, three khandhas arise.

Grounded on three (moral) khandhas, one khandha arises.

Grounded on two (moral) khandhas, two khandhas arise.

(Note—Three classes of consciousness and mental concomitants—unmoral, moral and immoral—apply, as the case may be, to the appropriate relations, and *not* to all the twenty four relations.

II. MATERIAL QUALITIES

Grounded on unmoral phenomenon, unmoral phenomenon, influenced by saḥajāta (co-existence), arises.

Grounded on one Essential Material Quality, three Essential Material Qualities arise.

Grounded on three Essential Material Qualities, one Essential Material Quality arises.

Grounded on two Essential Material Qualities, two Essential Material Qualities arise.

Grounded on Four Essential Material Qualities, material quality originating in mind arises; material quality originating in kamma arises; material qualities derived therefrom arise.

(Note—Of twenty eight Material Qualities, four are Essentials and the remaining twenty four are derived therefrom.

Material Qualities apply, as the case may be, to the appropriate relations, and *not* to all the twenty four relations.

CHAPTER I (B)

FOUR ULTIMATE REALITIES

In the ultimate sense, there are but four realities (1) Consciousness, (2) Mental Properties or Concomitants, (3) Material or Bodily Qualities, and (4) Nibbāna.

(1) There are 89 kinds of consciousness or 121 kinds, if each of the eight kinds of transcendental consciousness is resolved into five, thus obtaining forty kinds in place of eight.

(2) There are 52 kinds of mental properties or concomitants (Psychic Factors).

(3) There are 28 kinds of material or bodily qualities (corporeality)

(4) Nibbāna.

Cpd. 81.

CONSCIOUSNESS

Consciousness is fourfold, to wit:

- I. Consciousness as experienced in Kāmaloka (Sensuous Sphere).
- II. Consciousness as experienced in Rūpaloka (Form Sphere).
- III. Consciousness as experienced in Arūpaloka (Formless Sphere).
- IV. Transcendental (supramundane) Consciousness.

I. OF CONSCIOUSNESS AS EXPERIENCED IN KĀMALOKA

TYPES OF IMMORAL CONSCIOUSNESS

There are eight classes of consciousness rooted in appetite (greed) to wit:

1. Automatic consciousness, accompanied by joy and connected with error.
2. Volitional consciousness, accompanied by joy and connected with error.
3. Automatic consciousness, accompanied by joy and disconnected from error.
4. Volitional consciousness, accompanied by joy and disconnected from error.
5. Automatic consciousness, accompanied by hedonic indifference and connected with error.
6. Volitional consciousness, accompanied by hedonic indifference and connected with error.
7. Automatic consciousness, accompanied by hedonic indifference and disconnected from error.
8. Volitional consciousness, accompanied by hedonic indifference and disconnected from error.

Next, there are two classes of consciousness rooted in aversion (hate), to wit:

1. Automatic consciousness, accompanied by grief and connected with aversion.
2. Volitional consciousness, accompanied by grief and connected with aversion.

Next, there are two classes of consciousness rooted in nescience (delusion), to wit:

1. Consciousness accompanied by hedonic indifference and conjoined with perplexity.
2. Consciousness accompanied by hedonic indifference and conjoined with distraction.

These summed up amount in all to twelve classes of immoral consciousness.

OF CONSCIOUSNESS WITHOUT HETU'S

There are seven classes of consciousness which are the results of evil (done in a former birth), to wit:

1. Consciousness by way of sight, accompanied by hedonic indifference.

2-4. Consciousness by way of hearing, smell, or taste, similarly accompanied.

5. Consciousness by way of touch, accompanied by pain.

6. Recipient consciousness, accompanied by hedonic indifference.

7. Investigating consciousness, accompanied by hedonic indifference.

Next, there are eight classes of consciousness which are the results of good (done in a former birth), and are without hetu's, to wit:

8. Consciousness by way of sight, accompanied by hedonic indifference.

9-11. Consciousness by way of hearing, smell, or taste, similarly accompanied.

12. Consciousness by way of touch, accompanied by joy.

13. Recipient consciousness, accompanied by hedonic indifference.

14. Investigating consciousness, accompanied by joy.

15. Investigating consciousness, accompanied by hedonic indifference.

Next, there are three classes of consciousness without hetu's and inoperative, to wit:

16. Consciousness turning to impressions at the five doors, accompanied by hedonic indifference.

17. Consciousness turning to impressions at the mind-door, similarly accompanied.

18. Consciousness of the genesis of aesthetic pleasure, accompanied by joy.

These summed up amount in all to eighteen classes of consciousness without hetu's.

OF THOUGHTS BEING BEAUTIFUL

Some thoughts we have from evil free, and free
From presence of the root that gave them growth,
These are our thoughts of things as Beautiful.
They number fifty-nine, or ninety-one.

THE GREAT TYPES OF MORAL CONSCIOUSNESS

There are eight classes of consciousness of a moral kind arising in Kamaloka experience, to wit:

1. Automatic consciousness, accompanied by joy and connected with knowledge.

2. Volitional consciousness, accompanied by joy and connected with knowledge.

3. Automatic consciousness, accompanied by joy and disconnected from knowledge.

4. Volitional consciousness, accompanied by joy and disconnected from knowledge.

5. Automatic consciousness, accompanied by hedonic indifference and connected with knowledge.

6. Volitional consciousness, accompanied by hedonic indifference and connected with knowledge.

7. Automatic consciousness, accompanied by hedonic indifference and disconnected from knowledge.

8. Volitional consciousness, accompanied by hedonic indifference and disconnected from knowledge.

9–16. Next, there are eight classes of consciousness, similar to the foregoing, which are results of action done in a former birth in Kamaloka, and which are accompanied by their hetu's.

17–24. Next, there are eight classes of consciousness arising in Kamaloka, which are accompanied by their hetu's, but are inoperative.

These, again, are similar to the first eight.

These, summed up, amount in all to twenty-four classes of consciousness of moral, resultant, and inoperative kinds which arise in Kamaloka, and are accompanied by their hetu's.

II. OF CONSCIOUSNESS AS EXPERIENCED IN RŪPALOKA

OF MORAL CONSCIOUSNESS

There are five classes of consciousness which are moral and arise as Rupa-mind, to wit:

1. Moral consciousness of the first stage of jhana. This occurs together with initial application, sustained application, pleasurable interest, pleasure, and individualization.

2. Moral consciousness of the second stage of jhana. This occurs together with sustained application, pleasurable interest, pleasure, and individualization.

3. Moral consciousness of the third stage of jhana. This occurs together with pleasurable interest, pleasure, and individualization.

4. Moral consciousness of the fourth stage of jhana. This occurs together with pleasure and individualization.

5. Moral consciousness of the fifth stage of jhana. This occurs together with hedonic indifference and individualization.

Next, there are five classes of Rupaloka consciousness which are the results of jhanas, to wit:

6-10. Resultant consciousness of each of the five stages of jhana characterized as above.

Next, there are five classes of Rupaloka consciousness which are inoperative, to wit:

11-15. Inoperative consciousness of each of the five stages of jhana characterized as above.

These, summed up, amount in all to fifteen classes of Rupaloka consciousness, moral, resultant, and inoperative.

III. CONSCIOUSNESS AS EXPERIENCED IN ARŪPALOKA OF ARŪPA-JHĀNA

There are four classes of consciousness which are moral and arise as Arupa-mind, to wit:

1. Moral consciousness dwelling on the infinity of space.

2. Moral consciousness dwelling on the infinity of consciousness.

3. Moral consciousness dwelling on nothingness.

4. Moral consciousness wherein perception neither is nor is not.

Next, there are four classes of consciousness which are results of jhāna of similar kinds practised in the life immediately previous, to wit :

5-8. Resultant consciousness of each of the four objects of thought characterized as above.

Next, there are four classes of consciousness which bring no result and belong to Arūpaloka, to wit :

9-12. Inoperative consciousness of each of the four objects of thought characterized as above.

These, summed up, amount in all to twelve classes of Arūpaloka consciousness, moral, resultant, or inoperative.

IV. TRANSCENDENTAL (SUPRAMUNDANE) CONSCIOUSNESS

OF CONSCIOUSNESS IN THE PATHS AND FRUITION

There are four classes of consciousness which are transcendental and moral, to wit :

1. Consciousness belonging to the path of Stream-attainment.

2. Consciousness belonging to the path of Once-returning.

3. Consciousness belonging to the path of Never-returning.

4. Consciousness belonging to the path of Arahatsip.

Next, there are four classes of transcendental resultant consciousness, to wit:

5-8. Consciousness belonging to the fruition of each of the above-named four paths.

These, summed up, amount in all to eight classes of consciousness, both moral and resultant, arising in transcendental thought.

How can consciousness that is analyzed into eight-nine come to have one hundred and twenty-one classes?

[By resolving each of the eight kinds of transcendental consciousness into five, thus obtaining forty kinds in place of eight]:

In the path of Stream-attainment there is a class of consciousness for each of the five stages of jhāna.

In the path of Once-Returning there is a class of consciousness for each of the five stages of jhāna.

So for the paths of Never-Returning and of Arahatsip, making twenty classes of Path-consciousness in all.

Similarly there are twenty classes of Fruition-consciousness; and these together make forty classes of transcendental consciousness.

MENTAL CONCOMITANTS

There are fifty two Mental Properties or Mental Concomitants.

- | | |
|---|---|
| <p>I. Seven Mental Properties which are common to every act of consciousness.</p> <ol style="list-style-type: none"> 1. Contact 2. Feeling 3. Perception 4. Volition 5. Individuality of object 6. Psychic life 7. Attention <p>II. Six Mental Properties termed <i>Particular</i> (not invariably present in consciousness)</p> <ol style="list-style-type: none"> 1. Initial application 2. Sustained application 3. Deciding or Determining 4. Effort 5. Pleasurable interest 6. Conation, desire-to-do | <p>I. Seven Primary Mental Concomitants (in all consciousness).</p> <ol style="list-style-type: none"> 1. Mental Impression 2. Feeling 3. Perception 4. Volition 5. Concentration (one-pointedness) 6. Vitality 7. Advertence <p>II. Six Secondary ones (not in all consciousness)</p> <ol style="list-style-type: none"> 1. Thought conception 2. Discursive thinking 3. Determination 4. Energy 5. Interest 6. Intention |
|---|---|

III. Fourteen Immoral Ones.

1. Dullness
2. Impudence
3. Recklessness of consequences
4. Distraction
5. Greed
6. Error
7. Conceit
8. Hate
9. Envy
10. Selfishness
11. Worry
12. Sloth
13. Torpor
14. Perplexity

IV. (a) Nineteen which are common to all that is (morally) beautiful.

1. Faith
2. Mindfulness
3. Prudence

III. Fourteen Unwholesome ones.

Four ordinary ones
(in all unwholesome consciousness)

1. Delusion
2. Lack of moral shame
3. Lack of moral dread

4. Unrest

Ten Secondary ones
(not in 'all unwholesome consciousness)

5. Greed
6. Evil View
7. Conceit
8. Hate
9. Envy
10. Stinginess
11. Worry
12. Torpor
13. Languor
14. Scepticism

IV. (a) Twenty five lofty ones. (a) Primary ones (in all wholesome and its corresponding neutral consciousness)

1. Faith
2. Attentiveness
3. Moral Shame

- | | |
|---|--|
| 4. Discretion | 4. Moral Dread |
| 5. Disinterestedness | 5. Greedlessness |
| 6. Amity | 6. Hatelessness |
| 7. Balance of mind | 7. Equanimity |
| 8. Composure of
mental properties | 8. Tranquility of the
Spiritual Group |
| 9. Composure of
mind | 9. Tranquility of
Consciousness |
| 10. Buoyancy of
mental properties | 10. Agility of the
Spiritual Group |
| 11. Buoyancy of
Mind | 11. Agility of
Consciousness |
| 12. Pliancy of mental
properties | 12. Elasticity of the
Spiritual Group |
| 13. Pliancy of mind | 13. Elasticity of
Consciousness |
| 14. Fitness of work
of mental
properties. | 14. Adaptability of the
Spiritual Group |
| 15. Fitness of work
of mind | 15. Adaptability of
Consciousness |
| 16. Proficiency of
mental properties | 16. Proficiency of the
Spiritual Group |
| 17. Proficiency of
mind | 17. Proficiency of
Consciousness |
| 18. Rectitude of
mental properties | 18. Uprightness of
Spiritual Group |
| 19. Rectitude of
mind | 19. Uprightness of
Consciousness |
| (b) Three Abstinenances | (b) Secondary Lofty ones
(not in all lofty
consciousness)
Three Abstinenances |
| 1. Right Speech | 1. Abstinence from
wrong words |

2. Right Action	2. Abstinence from wrong bodily action
3. Right Livelihood	3. Abstinence from wrong livelihood
(c) Two Illimitables.	(c) Two Boundless States
1. Pity	1. Compassion
2. Appreciation	2. Sympathetic Joy
(d) Reason	(d) Undeludedness (knowledge)
(Cpd. 94-97)	(GAP Chart opp. 12.)

MATERIAL QUALITIES

There are twenty eight kinds of Material Quality.

Material quality is twofold, to wit, the four great essentials, and material qualities derived therefrom, the two making up eleven species.

(1) **Essential material qualities** - viz., the element of extension, the element of cohesion, the element of heat, the element of motion.

(2) **Sensitive material qualities** - viz., the eye, the ear, the nose, the tongue, the body.

(3) **Material qualities of sense-fields** - viz., visible form, sound, odour, sapids, and the tangible, the last excluding the element of cohesion, and being held (to lie in the other) by three essentials.

(4) **Material qualities of sex**-viz., female sex and male sex.

(5) **Material quality of base** - viz., the heart-base.

(6) **Material quality of life** - viz., vital force.

(7) **Material quality of nutrition** - viz., edible food.

All these, amounting to eighteen species of material quality, are also otherwise distinguished:

- (a) according to their differential characteristics;
- (b) according to their salient marks;
- (c) as determined by kamma and environment;
- (d) as mutable;
- (c) as object fit for contemplation.

(8) **Material quality of limitation** - viz., the element of space.

(9) **Material quality of communication** - viz., intimation by the body, and intimation by speech.

(10) **Material quality of plasticity** - viz., lightness, pliancy, adaptability of matter and the two media of communication.

(11) **Material qualities of salient features** - viz., integration, continuance (of integration), decay, and impermanence of matter. But here the (phenomenon of) production of matter alone is described by the two names of 'integration' and 'continued integration'.

Thus the eleven kinds of material quality may be resolved into twenty-eight when considered as so many properties.

(Cpd. 154-157)

THE PROCESS OF COGNITION

Of mental procedure (vīthi) six classes of six kinds each must be understood, to wit:

(1) There are six bases; eye, ear, nose, tongue, body, and heart.

(2) There are six doors (sense-organs): eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door.

(3) There are six objects: visible object, audible object, odorous object, sapid object, tangible object, and cognoscible object.

(4) There are six modes of cognition: consciousness by way of sight, hearing, smell, taste, touch and thought.

(5) There are six processes: processes by way of the eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door, under the aspect of "door". Or they may be called processes of consciousness, thus connecting mental procedure with procedure of door (or sense organ).

(6) The sixfold phenomenon of presentation of objects is to be understood as follows: The intensity of object, at the five sense-doors, is either very great, great, slight, or very slight; at the mind-door the impression is either clear or obscure.

(Cpd. 124 - 125).

Mind or Consciousness performs fourteen functions:

- (1) rebirth
- (2) life-continuum
- (3) apprehending
- (4) seeing }
- (5) hearing } Only one at a time, five senses
- (6) smelling } can take part in a process of
- (7) tasting } presentative cognition.
- (8) touching }
- (9) receiving
- (10) investigating
- (11) determining
- (12) apperceiving
- (13) retention
- (14) redecease

But if these fourteen functions are classified by way of 'stage' (thana), then the category of stages must be considered as tenfold. The five senses having the same mental status form only one distinctive class.

(Cpd. 114 - 115)

CHAPTER II

A PROCESS OF SENSE-COGNITION (EYE)

(1) Life-continuum

(2) -do- (Vibration)

(3) -do- (Interruption)

(4) Apprehending consciousness (consciousness adverting to objects or impressions at the five doors of sense).

5) Visual cognition

(6) Recipient consciousness (receiving the sense-impression)

(7) Investigating consciousness (investigating the sense-impression).

(8) Determining consciousness (determining the sense-impression)

(9) Apperception (impulsion)

(10) -do-

(11) -do-

(12) -do-

(13) -do-

(14) -do-

(15) -do-

(16) Retention (Registering)

(17) -do-

A single unit of mental activity is termed one thought-moment.

A thought-moment consists of three time-phases or instants: nascent, static, and arrested (genetic, static, dissolving).

A process of sense cognition consists of seventeen thought-moments. (Seventeen thought moments constitute the duration of material phenomena).

When, say a visible object, after one thought-moment has passed (1), enters the avenue of sight and, the life-continuum vibrating twice, the stream of that continuum is interrupted (2, 3); then consciousness of the kind which apprehends sensations, apprehending that visible object, rises and ceases (4). Immediately after this, there arise and cease in order—visual consciousness, seeing just that visible object (5); recipient consciousness receiving it (6); investigating consciousness investigating it (7); determining consciousness determining it (8).

After that, (among the twenty-nine modes of Kāmaloka apperception) any one apperception, determined by the conditions evoking it, apperceives, normally, for seven thought-moments (9 to 15).

And, as immediate consequences of the apperception, two resultant thought-moments of retention take place (16, 17).

After that comes subsidence into the life-continuum.

The process of sense-cognition begins at Apprehending consciousness (4) and ends at Retention (16,17)—14 units in all.

(Cpd. 125 - 126)

A process of sense-cognition (visual) has been explained. Now visual consciousness or cognition rises because of the contact between eye and visible object. It is necessary to find out (a) which class of consciousness visual cognition belongs to; (b) what mental concomitants accompany it; (c) what its particular feeling is; (d) whether it is accompanied by any *hetu* (radical condition); (e) what its function is; (f) which of the six-doors (organs) it rises in; (g) which its object is; and (h) which base it depends on.

(a) Visual cognition belongs to two classes of consciousness which are the results of evil or good (done in a former birth). Hence, evil sights are the results of evil, and good sights the results of good (done in a former birth).

(Cpd. 84,85)

(b) Seven mental concomitants accompany visual consciousness, viz., contact; feeling; perception; volition; individuality of object (one-pointedness); psychic life; and attention.

(Cpd. 94)

These seven concomitants, together with six *particular* concomitants, are considered as unmoral, that is, as being either one or the other—evil or good. Six particular concomitants being excluded, these unmoral concomitants (seven) combine with the twice five groups of sense-cognition (twice, being the results of evil as well as good). Here, however, they combine only with visual consciousness.

(Cpd. 108)

(c) Of eighty nine kinds of consciousness, fifty-five are accompanied by hedonic indifference (feeling), visual consciousness being one of them.

(Cpd. 112)

(d) There are eighteen kinds of consciousness which are not conditioned by any of six hetu's (radical condition), namely: five-door apprehending; the twice five-fold impressions; receiving; investigating; determining; and aesthetic pleasure. Of these, visual consciousness belongs to two five-fold impressions.

(Cpd. 113)

(e) Sixty-eight kinds of consciousness can perform only a single function, namely: fifty-five apperceptions; the triple element of apprehension; and the twice five kinds of sense-cognition (ten), each cognition functioning simply, as it comes to pass. Here, visual cognition performs the function of seeing only.

(Cpd. 117)

(f) Of the six organs, through the door of sight, forty six classes of consciousness take their rise, according to their fitness (in subject and object): to wit, five-door cognition (one); visual cognition (two); reception (two); investigating (three); determining (one); Kāmaloka apperception (twenty-nine); and retention (eight). Here, visual cognition rises in the eye-door only.

(Cpd. 118)

(g) Of these classes of consciousness, which have this or that object (that is, one of the six objects), visual cognition has its object such a visible form as is actually present.

(Cpd. 120)

(h) The five elements of sense-cognition proceed wholly and solely in dependence on the five sense-organs as their respective bases. Here visual cognition depends wholly and solely on the eye sense-organ. (Cpd. 122)

Chart II will be explained first. Chart I and Chart III are similar, and they will be explained together.

In Chart II will be seen three circles, namely: Eye; Visible Object; and Consciousness. Visual cognition or consciousness rises because of the contact between eye and visible object. The Eye and the Visible Object are the relating things (paccaya-dhamma), and the consciousness the related thing (paccayuppana-dhamma). The determination, or the influence, or the specific function, is called the correlativity (paccaya-satti). Now it is necessary to find out the relations (or conditions) on which the visual cognition depends.

A. (a) The base is the eye—eye as a base, as a sense organ. The eye (body) is brought into existence through kamma, namely: nanakkhanika-kamma. Nanakkhanika-kamma is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another; or in other words, the volition is asynchronous. So nanakkhanika-kamma-paccaya is a causal relation standing (to its effects) by way of asynchronous kamma. (BPR 58-59)

Asynchronous volition is related to the eye (body) brought into existence through kamma by way of nanakkhanika-kamma. (Cpd. 193)

There are four kinds of kamma; (1) Kamma reproductive (of an after-life); (2) Kamma maintaining (the effects of Class 1); (3) Kamma unfavourable (to the effects of Class 1, and to the working of Class 2); and (4) Kamma destructive (to Classes 1 and 2). (Cpd. 144)

(b) Eye has eight kinds of inseparable material quality, viz., the Four Essentials (element of extension; element of cohesion; element of heat; element of motion); colour; odour; taste; nutritive essence. (Cpd. 155-160). These eight kinds together with vitality and the eye itself, form the material quality called 'the eye-decad'.

(Cpd. 164)

The four essentials are related both mutually and also to the material qualities (of eye sense-organ) derived from them, as co-existent (Cpd. 195). The four essentials are related to the eye sense-organ by way of (1) co-existence (2) dependence, (3) presence, and (4) continuance.

The material quality of nutrition (the nutritive essence) is related to the eye sense-organ (Cpd. 196) by way of (1) (edible) food; (2) presence; (3) continuance.

The material quality of life (bodily vitality or vital force) is related to the eye sense-organ (Cpd. 196) by way of (1) material controlling and faculty (2) presence and (3) continuance.

B. The visible object (such as is actually present) is related to the visual cognition or consciousness and its seven mental concomitants by way of (1) object, (2) pre-existence, (3) presence, and (4) continuance.

C. Asynchronous volition is related to visual cognition and its seven concomitants brought into existence through kamma by nanakkhanika-kamma.

D. Visual cognition (consciousness) and its seven mental concomitants are related both mutually by way of co-existence; dependence; presence; continuance; reciprocity; association; and effect. (Cpd. 195)

Co-existent mental concomitant volition is related to co-existent visual consciousness and the remaining six mental concomitants by way of sahajata (synchronous) kamma. (Cpd. 193)

Co-existent consciousness and its two mental concomitants: contact and volition are related to the remaining five mental concomitants (Cpd. 196) by way of immaterial food.

Co-existent consciousness and its two mental concomitants: psychic life and feeling are related to the remaining five mental concomitants (Cpd. 196) by way of immaterial controlling faculties.

E. (b) Five-door cognition and its mental concomitants which have just ceased are related to the present visual cognition and its mental concomitants by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; and (5) abeyance. (Cpd. 193)

F. Name-and-notion-mind-and-body are related to mind by way of sufficing condition in nature. (Cpd. 194)

G. (a) The antecedent eye-base during life is related to the consequent visual element of cognition by way of (a) dependence; (2) pre-existence; (3) material controlling faculty; (4) dissociation; (5) presence; and (6) continuance. (Cpd. 194)

H. (b) The consequent visual cognition (consciousness) and its seven mental concomitants are related to the antecedent eye-base by way of (1) post-existence; (2) dissociation; (3) presence; and (4) continuance. (Cpd. 194)

Chart II explains the causal relations of mind and body in respect of a single thought-moment, namely: visual cognition. The following Charts explain the remaining thought-moments in the same process of sense-cognition (visual).

In Chart III, such mental and material states as are underlined need explanation, the rest being the same as in Chart II.

The base in Chart II is Eye. The base in Chart III is Heart. The element of mind, that is to say, Recipient Consciousness, proceeds solely in dependence on the heart which comes into existence along with visual cognition. (Cpd. 122) The antecedent heart-base during life is related to the consequent Recipient Consciousness by way of (1) dependence; (2) pre-existence, (3) dissociation, (4) presence, and (5) continuance. (Cpd. 194)

It will be noticed that material controlling faculty of this group is not present in the heart-base because, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. (BPR 71)

The Recipient Consciousness co-exists with ten mental concomitants, namely: seven common mental properties and three more: initial application; sustained application; and determination (Cpd. 108) These last three mental concomitants are related to the Recipient Consciousness and the seven common mental properties by way of jhana. (Cpd. 193)

The visual cognition which has just ceased is related to the present Recipient Consciousness by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; and (5) abeyance. (Cpd. 193)

The differences between Chart I and Chart III are as follows:-

The Life-Continuum (interrupted) which has just ceased is related to the present Apprehending Consciousness by way of (1) contiguity, (2) immediate contiguity, (3) sufficing condition, (4) absence and (5) abeyance. (Cpd. 193)

The paccaya-sattis (influences) of the Apprehending Consciousness are ten, *not* eleven as in the case of the Recipient Consciousness (Chart III). 'Effect' has to be deducted as the Apprehending Consciousness is inoperative, and so are its mental concomitants.

Asynchronous Kamma is related to heart-base only, because the Apprehending Consciousness is inoperative.

In Chart IV, there is only one point that needs explanation, the rest being the same as in Chart III.

The Recipient Consciousness which has just ceased is related to the present Investigating Consciousness by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; and (5) abeyance. (Cpd. 193)

There are three kinds of Investigating Consciousness, namely: (1) accompanied by hedonic indifference (result of evil done in a former birth); (2) accompanied by hedonic indifference (result of good done in a former birth); and (3) accompanied by joy (result of good done in a former birth). The mental concomitants which co-exist with the Recipient Consciousness are present in (1), (2), and (3). However, in the case of (3) one more mental concomitant, that is, pleasurable interest, is present. (Cpd. 84,85,108)

In Chart V, such mental and material states as are underlined require explanation, the rest being the same as in Chart IV.

The Investigating Consciousness which has just ceased is related to the present Determining Consciousness by way of (1) contiguity; (2) immediate contigutiy; (3) sufficing condition; (4) absence; and (5) abeyance. (Cpd. 193)

The mental concomitants which co-exist with the Determining Consciousness are the ten mental concomitants which co-exist with the Investigating Consciousness, accompanied by hedonic indifference, and to them must be added one more, that is, effort. (Cpd. 108)

The Determining Consciousness and the eleven concomitants are related mutually by way of co-existence; dependence; presence; continuance; reciprocity; and association. It will be noticed that the mental concomitant 'effect' has disappeared. It is because the Determining Consciousness is inoperative whereas the Visual Consciousness, the Recipient Consciousness and the Investigating Consciousness are resultant, that is, results of evil or good done in a former birth. (Cpd. 195)

Co-existent volition is related to co-existent Determining Consciousness and the remaining ten mental concomitants by way of Sahajata (Synchronous) Kamma. (Cpd. 193)

Co-existent Determining Consciousness and its two mental concomitants: contact and volition, are related to the remaining mental concomitants by way of immaterial food. (Cpd. 196)

Co-existent Determining Consciousness and the mental concomitants: psychic life, feeling, effort, and one-pointedness are related to the remaining mental concomitants by way of immaterial controlling faculties. (Cpd. 196)

Co-existent mental concomitants: initial application; sustained application; feeling; and one-pointedness are related to the Determining Consciousness and the remaining mental concomitants by way of jhana. (Cpd. 193)

The Determining Consciousness being inoperative, the Asynchronous Kamma is not related to it. Asynchronous volition is related to only states of mind and body brought into existence by way of Asynchronous Kamma. (Cpd. 193)

In Chart VI, the underlined relations of mind and mental concomitants require explanation, the rest being the same as in Chart V.

The Determining Consciousness which has just ceased is related to the present First Apperception of the Great Type of Moral Consciousness by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; and (5) abeyance. (Cpd. 193)

The First Apperception of the Moral Consciousness is accompanied by thirty three mental concomitants, viz., Seven Common (Primary) Properties; Six *Particular* Properties; Nineteen Morally Beautiful Properties; and Reason. (Cpd. 105)

Of the thirty eight mental concomitants, the two 'illimitables' and the three 'abstinences' do not combine here. (38-5=33)

The First Apperception of the Moral Consciousness and its thirty three mental concomitants are mutually related by way of co-existence; dependence; presence; continuance; reciprocity; and association. (Cpd. 195)

Co-existent mental concomitants: disinterestedness; amity; and reason are related to the Apperception and its remaining mental concomitants by way of Root. (Cpd. 193)

In respect of the co-existent Apperception and its three mental concomitants: desire-to-do; effort; and investigation (dominant reason), only one 'Dominant Influence' obtains at one time,

according to circumstances, and that only in such Apperceptions as are accompanied by two or three Roots (out of Six Roots). (Cpd. 178)

Co-existent Apperception and its three mental concomitants are related, one at a time, to the remaining mental concomitants by way of dominance. (Cpd. 195)

Co-existent volition is related to the Apperception and the remaining thirty-two mental concomitants by way of Sahajata (Synchronous) Kamma. (Cpd. 193)

Co-existent Apperception and its two mental concomitants: contact and volition, are related to the remaining mental concomitants by way of immaterial food. (Cpd. 196)

Co-existent Apperception and seven mental concomitants: psychic life, feeling, faith, effort, mindfulness, one-pointedness, and reason, are related to the remaining mental concomitants by way of immaterial controlling faculties. (Cpd. 196)

Co-existent mental concomitants: initial application, sustained application, pleasurable interest, feeling and one-pointedness, are related to the Apperception and the remaining mental concomitants by way of jhana. (Cpd. 193)

Co-existent mental concomitants: reason, initial application, effort, mindfulness, and one-pointedness are related to the Apperception and the remaining mental concomitants by way of path. (Cpd. 193)

In Chart VII, First Apperception of Moral Consciousness which has just ceased is related to the present Second Apperception by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; (5) abeyance; and (6) habitual recurrence, the last influence only being the new one. Antecedent Apperceptions are related to consequent Apperceptions by way of habitual recurrence (succession). (Cpd. 193) (BPR 53)

This Chart and the explanations apply, *mutatis mutandis*, to the Third, Fourth, Fifth, Sixth and Seventh Apperceptions.

In Chart VIII, the underlined relations will be explained.

The Seventh Apperception which has just ceased is related to the First Retention by way of (1) contiguity; (2) immediate contiguity; (3) sufficing condition; (4) absence; and (5) continuance. It will be noticed that the influence of habitual recurrence has disappeared. (Cpd. 193)

The Retention is accompanied by thirty three mental concomitants. (Cpd. 105)

The Retention and its thirty three mental concomitants are mutually related by way of (1) co-existence; (2) dependence; (3) presence; (4) continuance; (5) reciprocity; (6) association; and (7) effect. (Cpd. 195)

Co-existent mental concomitants; disinterestedness; amity; and reason are related to the Retention and the remaining mental concomitants by way of Root. (Cpd. 193)

Co-existent volition is related to the Retention and the remaining thirty two mental concomitants by way of Synchronous Kamma. (Cpd. 193)

Co-existent Retention and its two mental concomitants; contact and volition, are related to the remaining mental concomitants by way of immaterial food. (Cpd. 196)

Co-existent Retention and seven mental concomitants: psychic life; feeling; faith; effort; mindfulness; one-pointedness; and reason, are related to the remaining mental concomitants by way of immaterial controlling faculties. (Cpd. 196)

Co-existent mental concomitants: initial application; sustained application; pleasurable interest; feeling; and one-pointedness, are related to the Retention and the remaining mental concomitants by way of jhana. (Cpd. 193)

Co-existent mental concomitants: reason; initial application; effort; mindfulness; and one-pointedness are related to the Retention and the remaining mental concomitants by way of path. (Cpd. 193)

It will be noticed that in Chart VIII the Dominant Influence has disappeared and the Effect has returned because the Retention is a resultant consciousness.

The Retention being resultant consciousness, Asynchronous Kamma is related to it and its thirty three mental concomitants which are brought into existence through Kamma. Asynchronous Kamma is, likewise, related to heart-base. (Cpd. 193)

Second Retention (resultant consciousness) rises as soon as First Retention ceases. Chart VIII applies, *mutatis mutandis*, to it as well.

At the outset, mention has been made of six bases; six doors (sense organs); six objects; six modes of cognition; six processes; and the sixfold phenomenon of presentation of objects.

The process of sense-cognition by way of sight has been fully explained. The charts and the explanations thereof equally apply, *mutatis mutandis* to the processes of other sense cognitions, namely: by way of hearing; smell, taste and touch.

Cognoscible objects need further explanation. It is classified under six groups; (1) sensitive (parts of) organs; (2) subtle forms; (3) cognitions; (4) mental concomitants; (5) Nibbana; and (6) name-and-notion. (Cpd. 120)

In the case of mind-door, when a clear object (one of the six cognoscible objects) enters the avenue of that door, then, at the termination of the vibration of the life-continuum, of mind-door apprehension and of apperception, the resultant retentive moments take place. After that comes subsidence into the life-continuum. But when the object is obscure, then the subsidence occurs at the termination of apperception; no retention takes place. (Cpd. 128)

A PROCESS OF MIND-DOOR COGNITION

- (1) Life-continuum (vibration)
- (2) „ „ (interruption)
- (3) Apprehension
- (4) Apperception (seven times)
- (5) Retention (two times).

The process of mind-door cognition begins at Apprehension and ends at Retention, 10 units in all.

[Cp. - A process of sense-cognition (Eye)]

(Note : Relations in respect of cognoscible objects are *not* the same as in the cases of seeing, hearing, smell, taste and touch. They vary also in respect of each of the six groups.)

CHAPTER III

DEPENDENT ORIGINATION

In the compendium of relations, there are two schemata:

(1) The law of happening by way of cause (Paṭiccasamuppāda).

(2) The system of correlation (Paṭṭhāna).

(1) Paṭiccasamuppāda is a mode marked by the simple condition of the happening of a phenomenon on the occurrence of the sole invariable antecedent phenomenon.

(2) Paṭṭhāna is so-called with reference to the more striking 'occasion' in any one relation.
(Cpd. 187)

In Chapter II, the relations of Consciousness, Mental Concomitants and Material Qualities have been dealt with in the way of Paṭṭhāna. In this Chapter, Consciousness and Mental Concomitants will be explained in the way of Paṭiccasamuppāda. By Paṭiccasamuppāda is meant, the Paṭiccasamuppāda of Abhidhamma and not that of the Sutta Pitaka. Again, in the Vibhanga (the second book of Abhidhamma), there are two kinds of explanation, namely: (1) Sutta-explanation, and (2) Abhidhamma-explanation. Now the three ultimates; Consciousness, Mental Concomitants and Material Qualities, will be explained by the second method.

States of consciousness and mental concomitants are divided into (1) moral (karmically wholesome),

(2) immoral (karmically unwholesome), and
(3) unmoral (karmically neutral or undetermined)
phenomena.

Moral and immoral consciousness are not difficult to understand as they are evident in the classifications of consciousness and mental concomitants.

The following passage appears on page 181 of Vibhanga.

“What is unmoral or neutral consciousness?

Necessary conditions being present, visual cognition arises as a result of good (moral action) done, repeatedly done, in a former birth or births; and accompanied by hedonic indifference, it arises (now) because of a visible object, and has a visible thing as its object (no object other than a visible thing).

Then because of action of mind (volition), consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.”

The above passage needs further explanation.
(See Chart IX)

Visual consciousness is accompanied by seven mental concomitants, namely: volition, one-pointedness, psychic life, attention, contact, feeling and perception.

Because of action of mind (that is, volition) consciousness (visual) arises;

Because of consciousness, (seven) mental concomitants arise;

Because of (seven) mental concomitants, consciousness (visual) arises;

Because of consciousness (visual), contact arises;

Because of contact, feeling arises;

Because of feeling, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Consciousness (visual) and its seven concomitants co-exist; they rise and cease together. It will be seen above that co-existent consciousness and its mental concomitants are mutually related to one another at every one of the three phases or instants of a thought-moment.

CHART IX

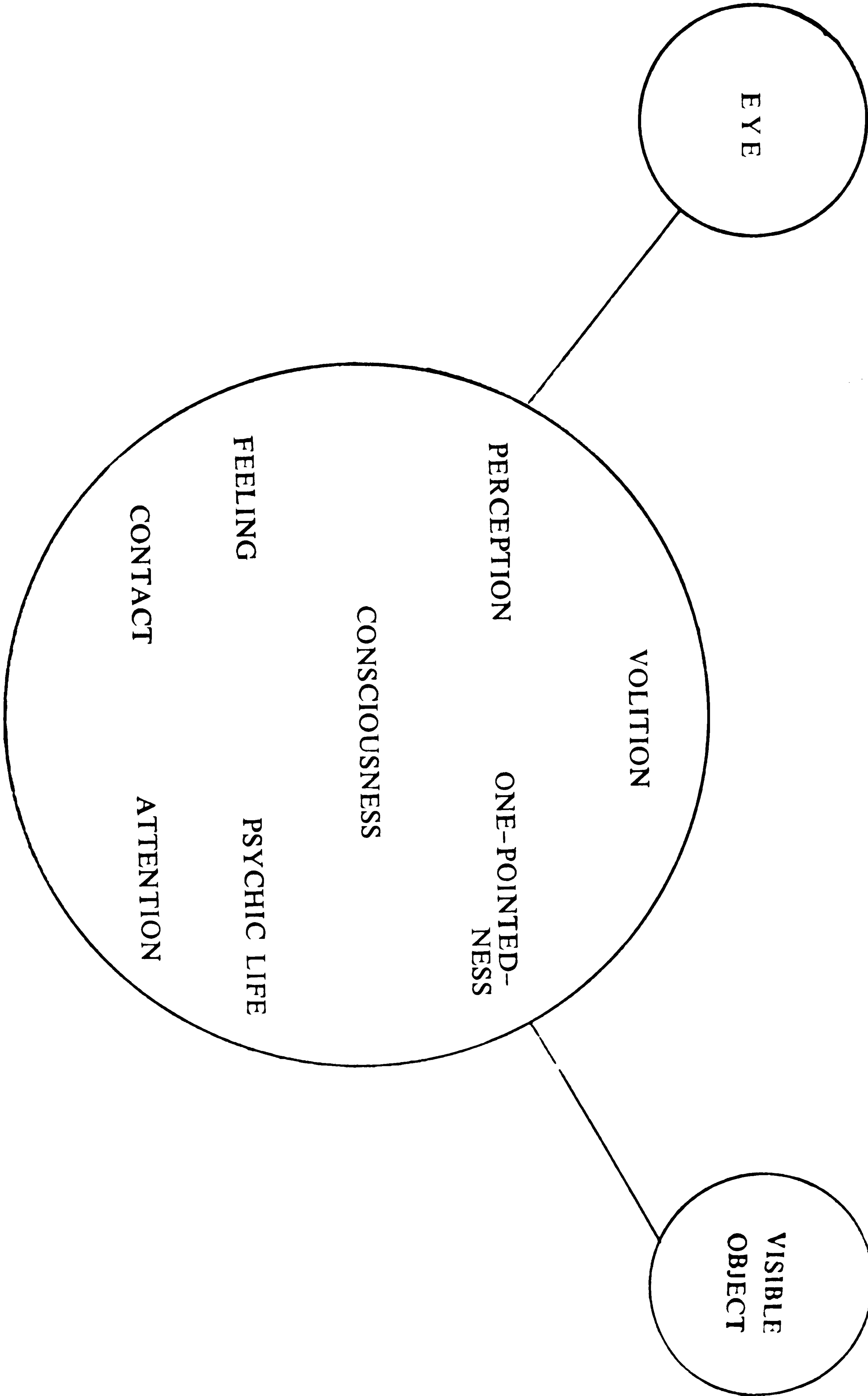
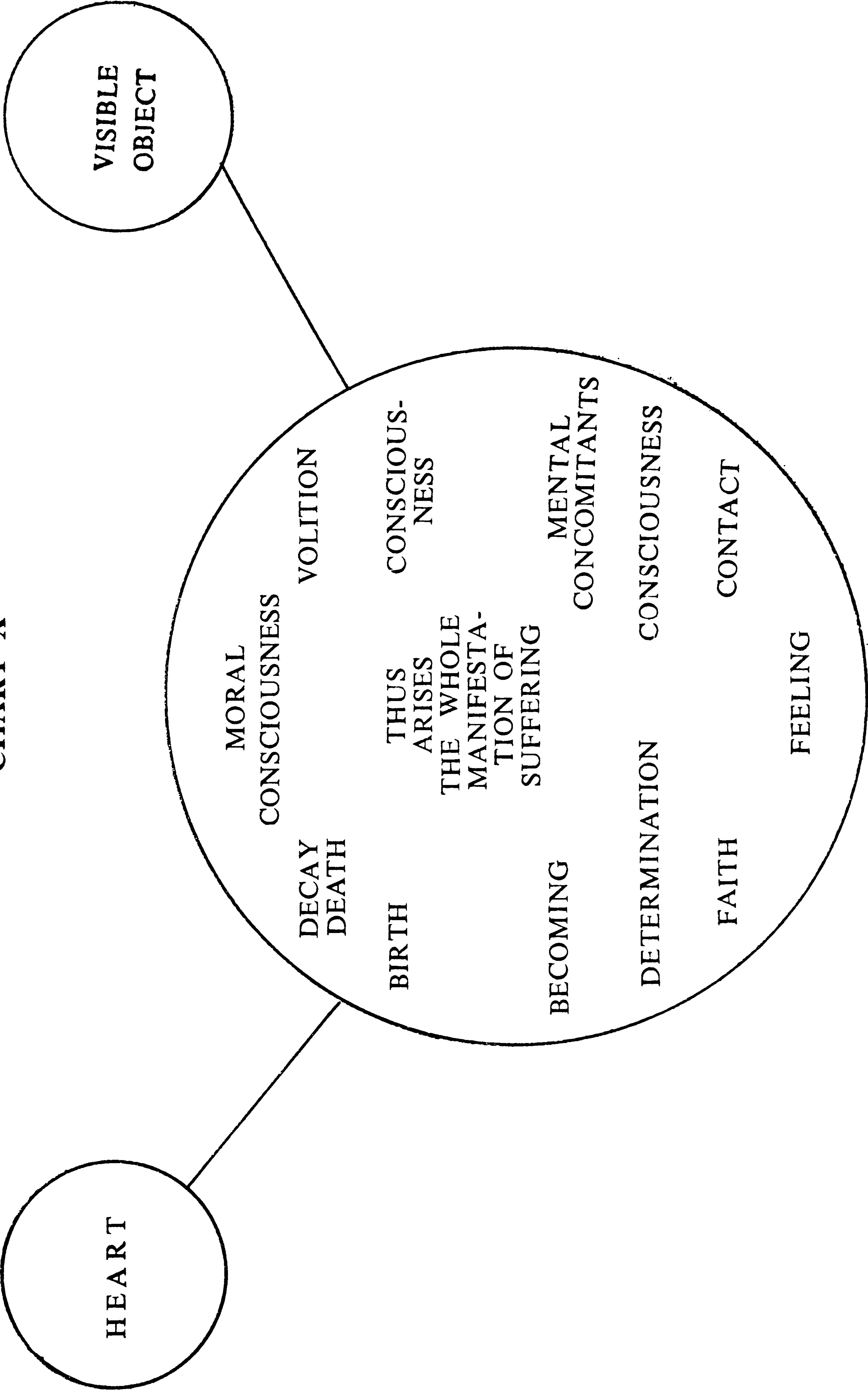


CHART X



Now, moral consciousness will be explained (See Chart X).

Because of moral consciousness rooted in disinterestedness, amity and reason (knowledge), action of mind (volition) arises;

Because of action of mind, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, faith arises;

Because of faith, determination arises;

Because of determination, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

Now immoral consciousness will be explained.

There are three classes of immoral consciousness, to wit:

(1) immoral consciousness rooted in appetite (greed);

(2) immoral consciousness rooted in aversion (hate); and

(3) immoral consciousness rooted in nescience (delusion).

Chart XI (A) and (B) deal with (1)

Chart XII deals with (2)

Chart XIII (A) and (B) deal with (3)

CHART XI (A)

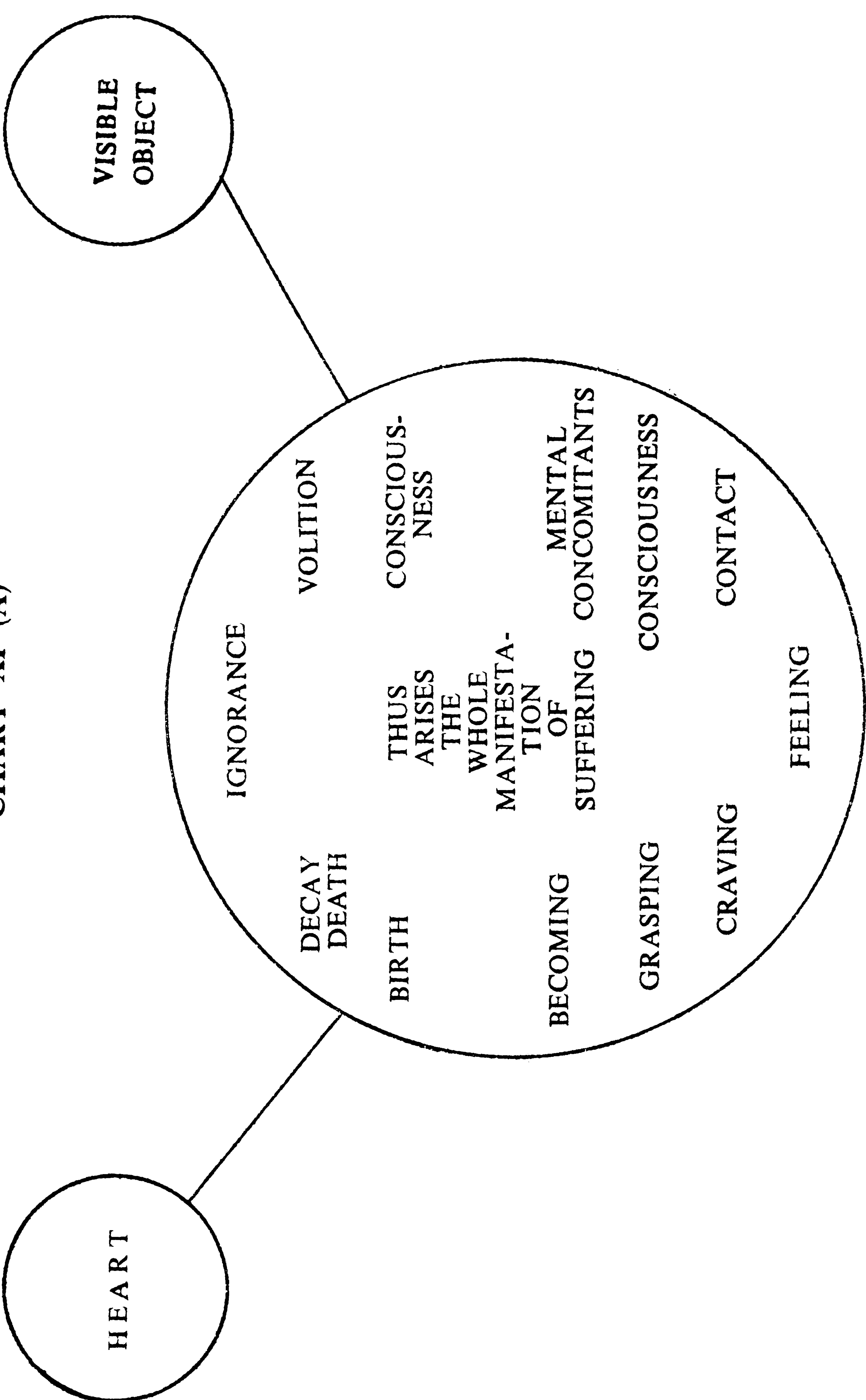


Chart XI (A) explains the immoral consciousness, connected with error, whether automatic or volitional; whether accompanied by joy or hedonic indifference.

Because of ignorance, action of mind (volition) arises;

Because of volition, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, craving arises;

Because of craving, grasping arises;

Because of grasping, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

Chart XI (B) explains the immoral consciousness disconnected from error, whether automatic or volitional; whether accompanied by joy or hedonic indifference.

Because of ignorance, action of mind (volition) arises;

Because of volition, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, craving arises;

Because of craving, determination arises;

Because of determination, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

CHART XI (B)

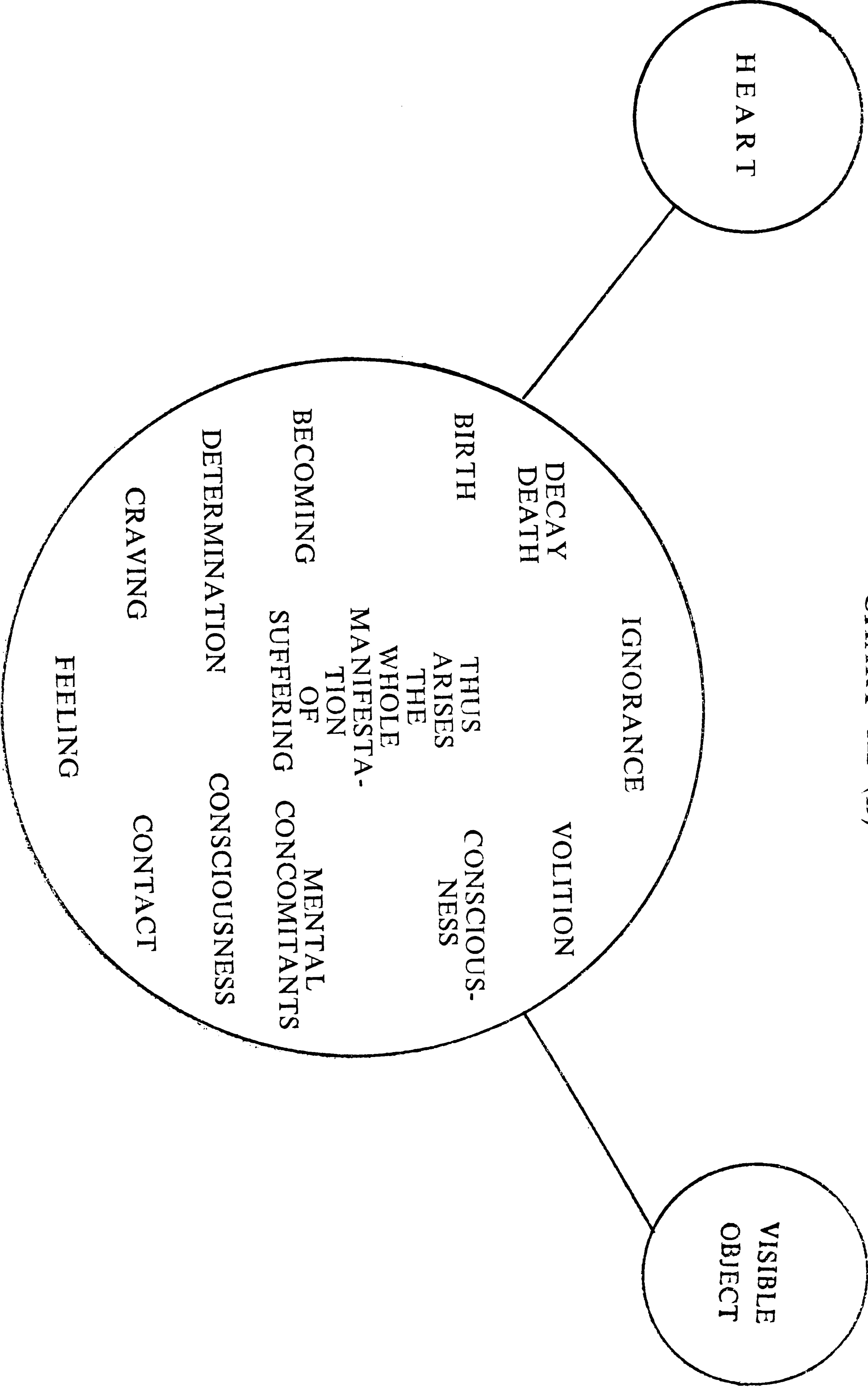


CHART XII

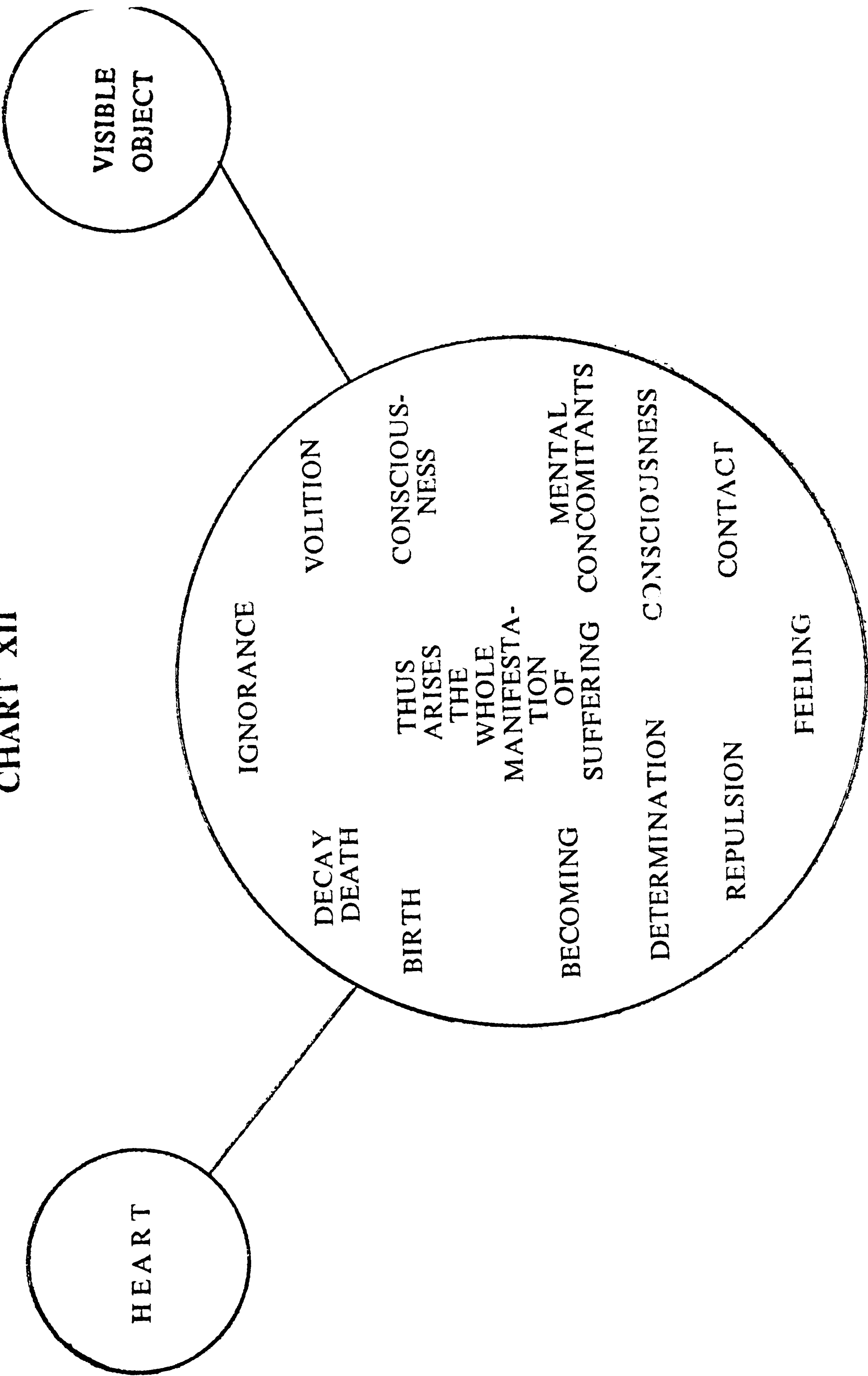


Chart XII explains the immoral consciousness, rooted in aversion (hate).

Because of ignorance, action of mind (volition) arises;

Because of volition, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, repulsion arises;

Because of repulsion, determination arises;

Because of determination, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

Chart XIII (A) explains the immoral consciousness, rooted in nescience (delusion), conjoined with perplexity (scepticism).

Because of ignorance, action of mind (volition) arises;

Because of volition, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, perplexity arises;

Because of perplexity, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

[NOTE—It is obvious that there can be no determination (or decision) in a case of perplexity or scepticism].

CHART XIII (A)

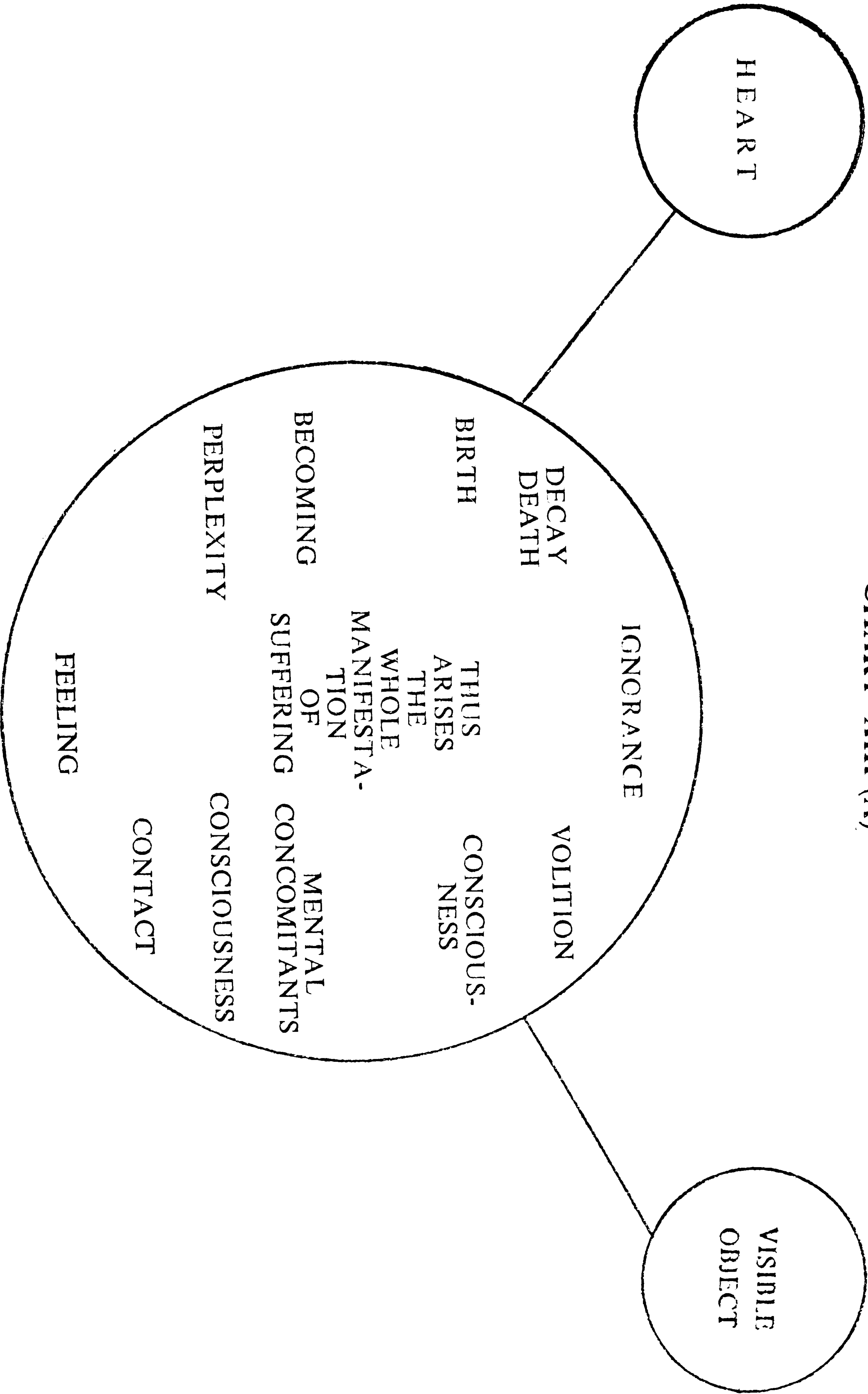


CHART XIII (B)

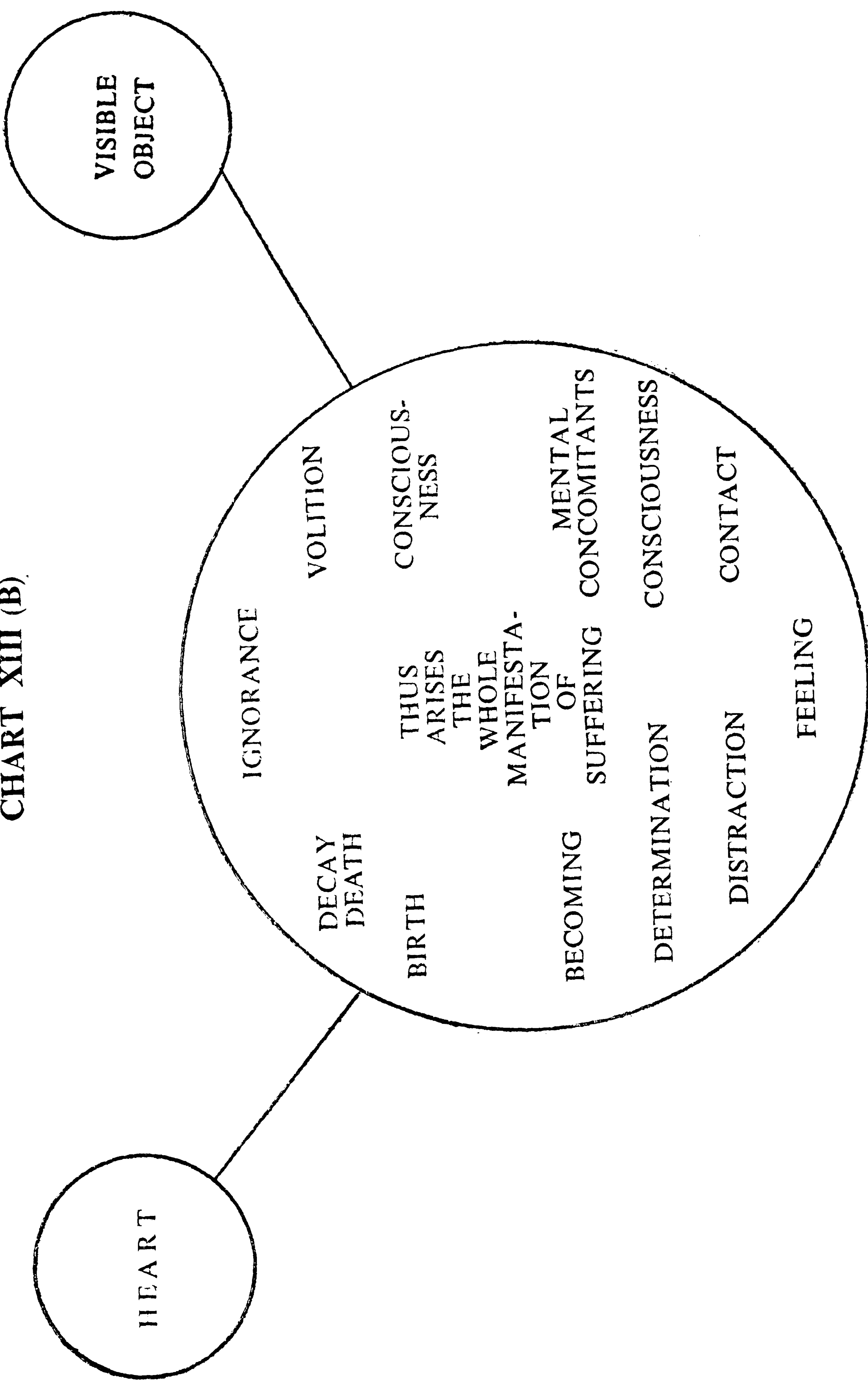


Chart XIII (B) explains the immoral consciousness, rooted in nescience (delusion), conjoined with distraction (restlessness).

Because of ignorance, action of mind (volition) arises;

Because of volition, consciousness arises;

Because of consciousness, mental concomitants arise;

Because of mental concomitants, consciousness arises;

Because of consciousness, contact arises;

Because of contact, feeling arises;

Because of feeling, distraction arises;

Because of distraction, determination arises;

Because of determination, becoming arises;

Because of becoming, birth arises;

Because of birth, decay and death arise;

Thus arises this whole manifestation of suffering.

Charts IX to XIII (B) and the explanations thereof relate to the consciousness that arises through the eye-door and the visible object. They can be applied, *mutatis mutandis*, to the remaining sense-doors and the corresponding objects.

It has been said at the outset that Buddha-dhamma views the world, with the exception of Nibbāna and Paññati (name and notion, or term and concept), to be impermanent, subject to suffering, and without soul-essence.

The above Charts and the explanations thereof reveal the rise and cessation of consciousness and mental concomitants. They are never the same for two consecutive thought-moments, ever conforming to the Law of Perpetual Change. Thus arises the whole manifestation of suffering; devoid of soul-essence.

It may be recalled that a thought-moment (a single unit of mental activity) consists of three time-phases or instants; nascent, static, and arrested (genetic, static, dissolving). All phenomena, that is, states of consciousness, mental concomitants and material qualities, are but transcient. The only difference between psychical phenomena and physical phenomena is that the latter's duration is equal to seventeen thought-moments. Nevertheless, both mind and matter are impermanent, subject to suffering, and without soul-essence.

Now, material phenomena will be explained further. At the beginning, it has been mentioned that there are twenty eight material qualities. The four things which are the origins of material phenomena are:-

- (1) Kamma
- (2) Mind
- (3) Physical change (heat)
- (4) Food

(1) The twenty five kinds of good and bad Kamma, belonging to life in Kāmaloka and in Rūpaloka, cause to come forth, from instant to instant, starting with rebirth, well-produced material phenomenon, originating in kamma, within (individual) personal continuity.

(2) Mind, in seventy five modes—i.e., excluding the resultants of the Arūpaloka, and the twice fivefold cognition—while only in the course of springing up, causes to come forth, from the first moment of life-continuum, material phenomena originating in mind.

(3) The temperature of heat and cold, named 'the element of heat' when it reaches its static stage, gives rise to material phenomena, originated by physical change, either internal or external according to circumstances.

(4) Food, or what is called nutritive essence, gives rise to material phenomena originated by food at the period of assimilation, and only when it reaches its static stage. (Cpd. 161-163)

Material phenomena, whatever their origin may be are dissolved by the element of heat at the end of their short duration, which is only seventeen times as long as a thought-moment. That is to say, material phenomena are rapidly changing within individual personal continuity. The so-called continuity is merely the rapid successions of rises and cessations (nascent, static and dissolving phases) of material phenomena.

Matter is, therefore, not permanent, subject to suffering and without soul-essence.

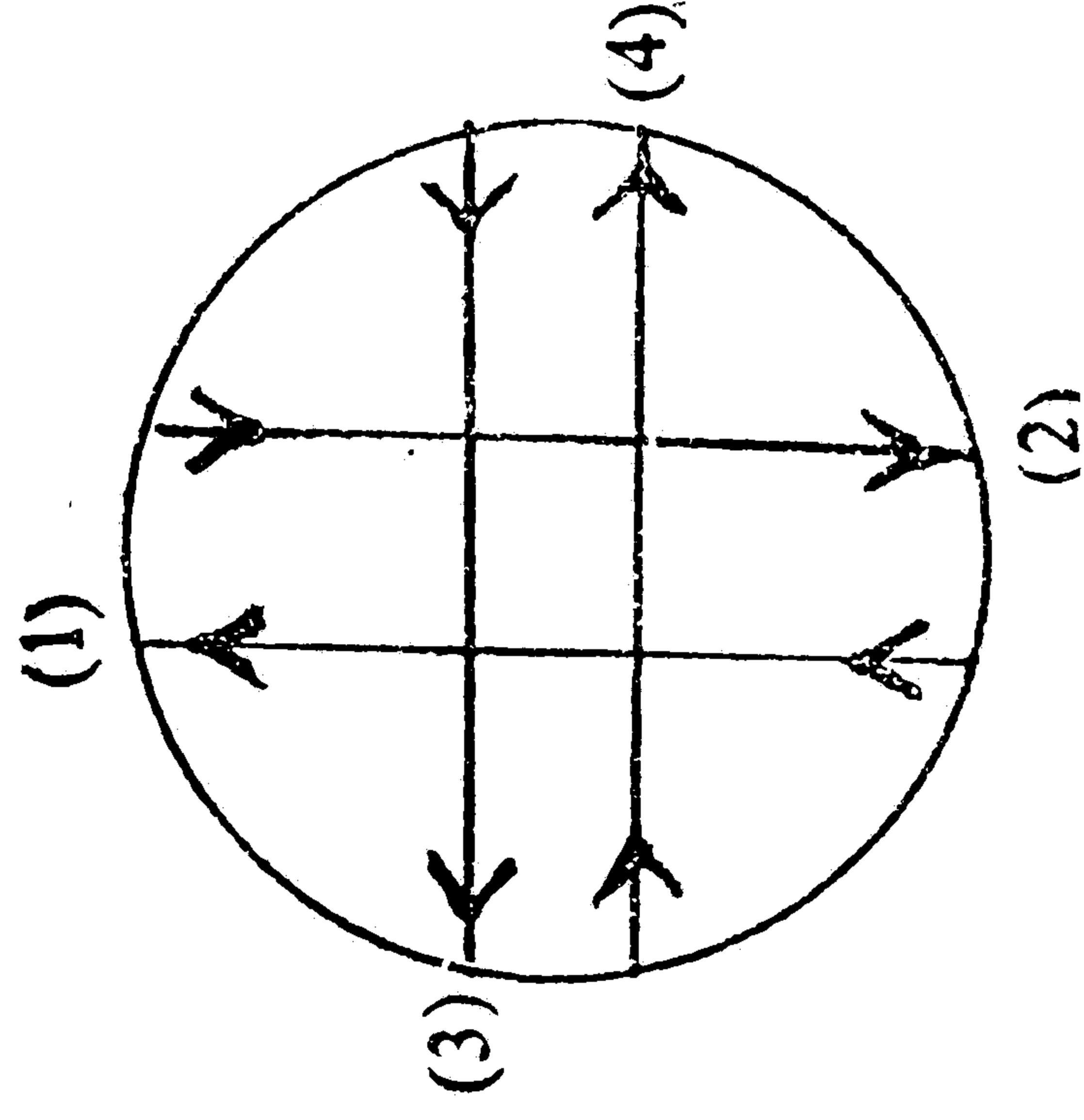
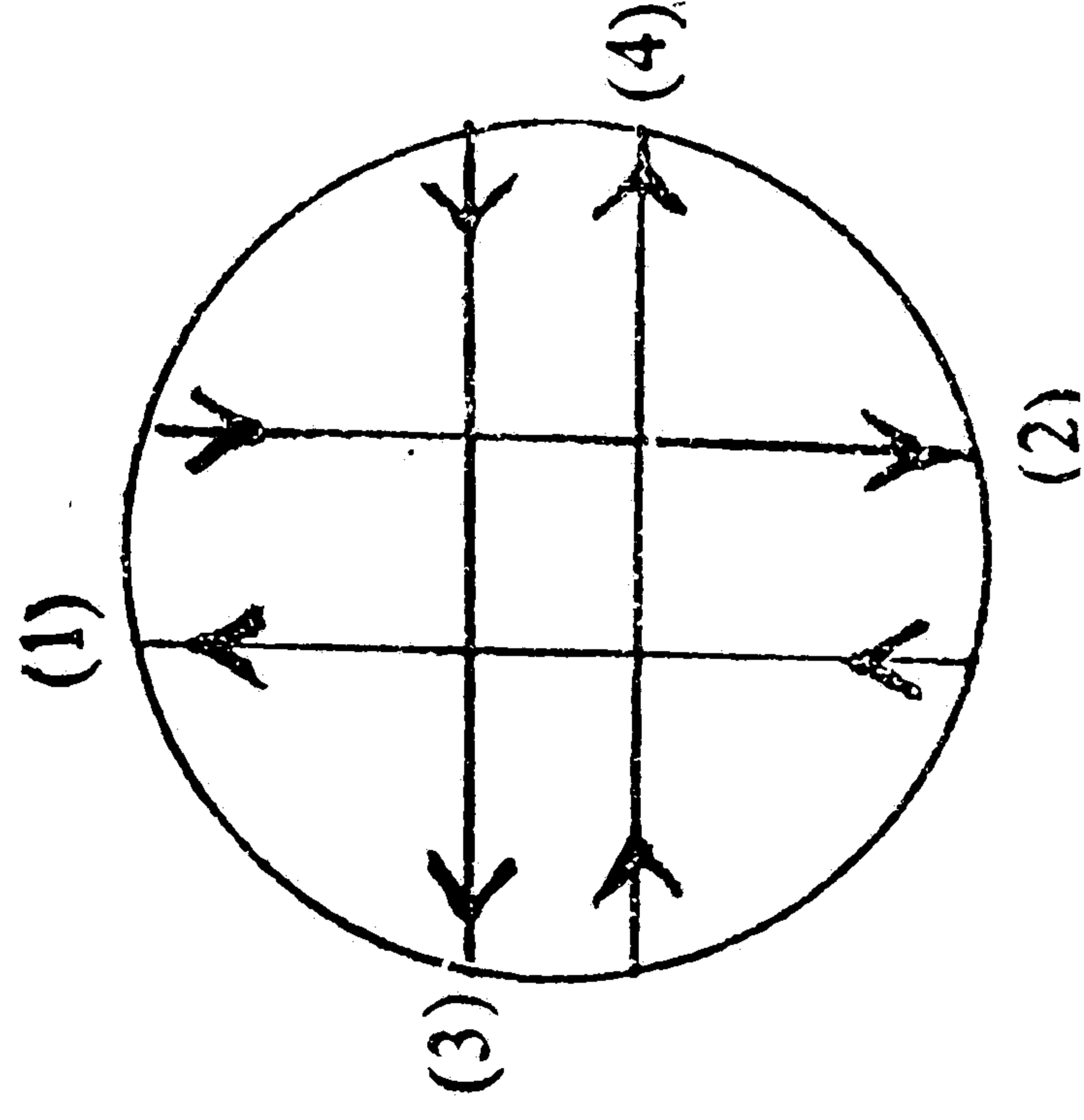
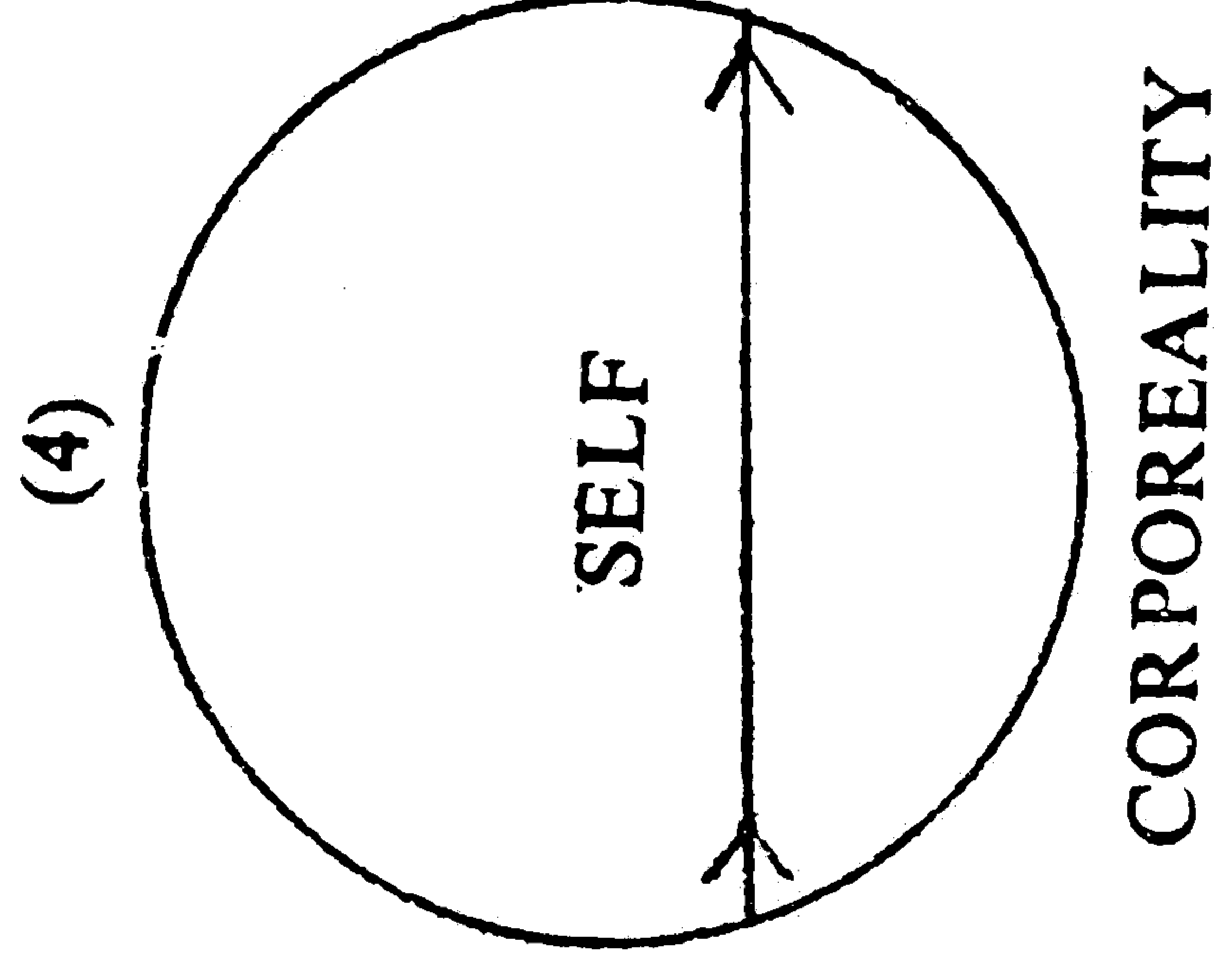
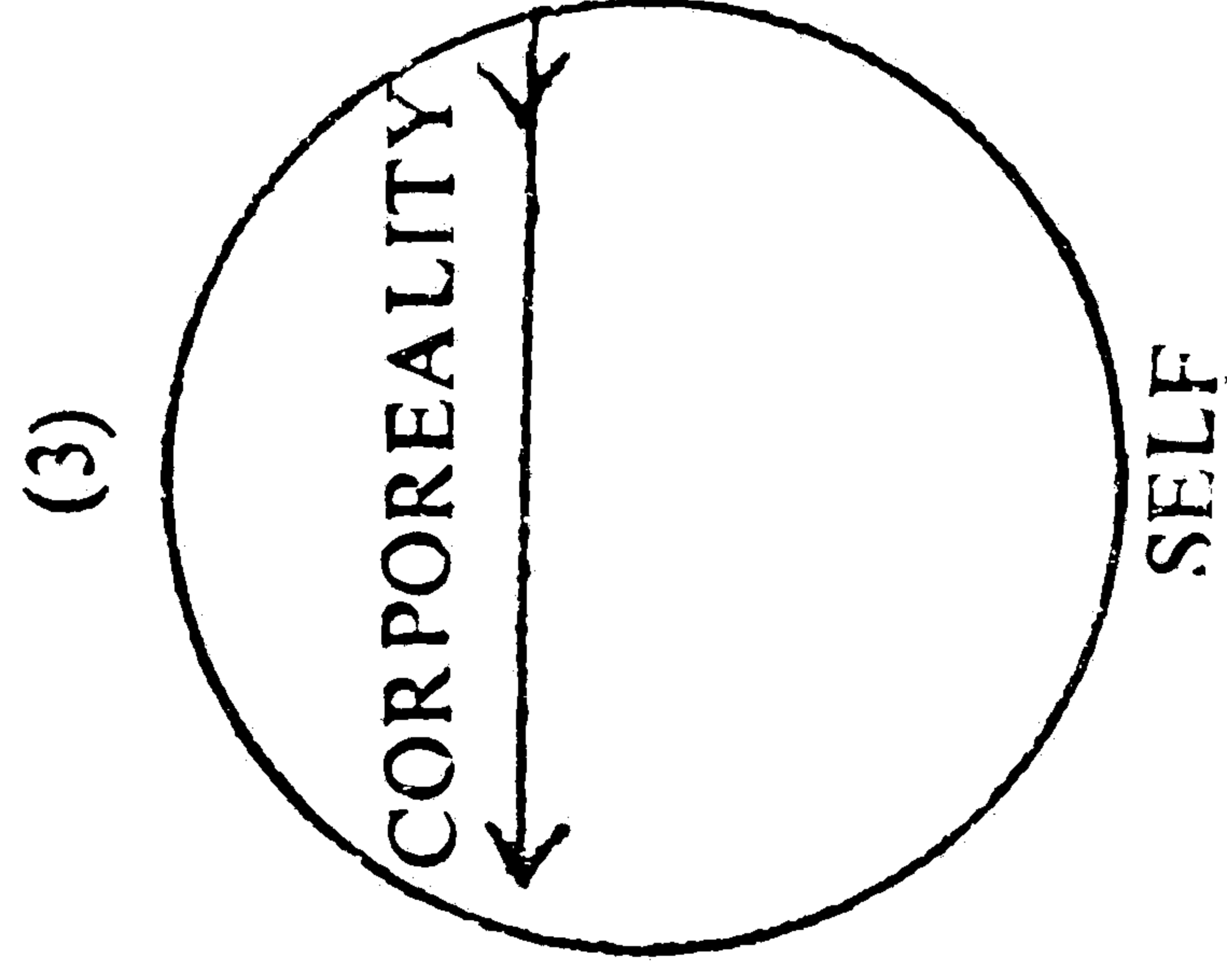
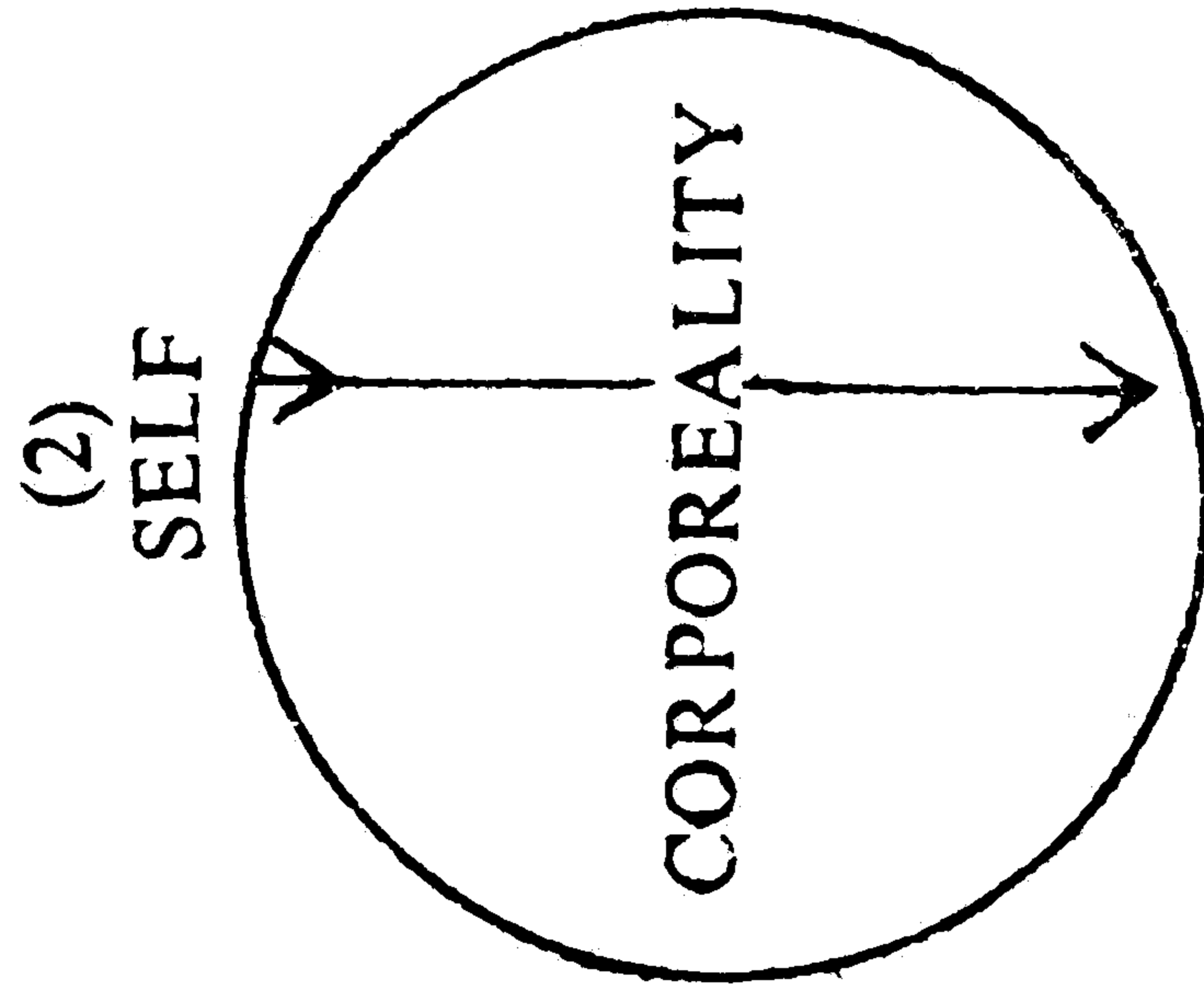
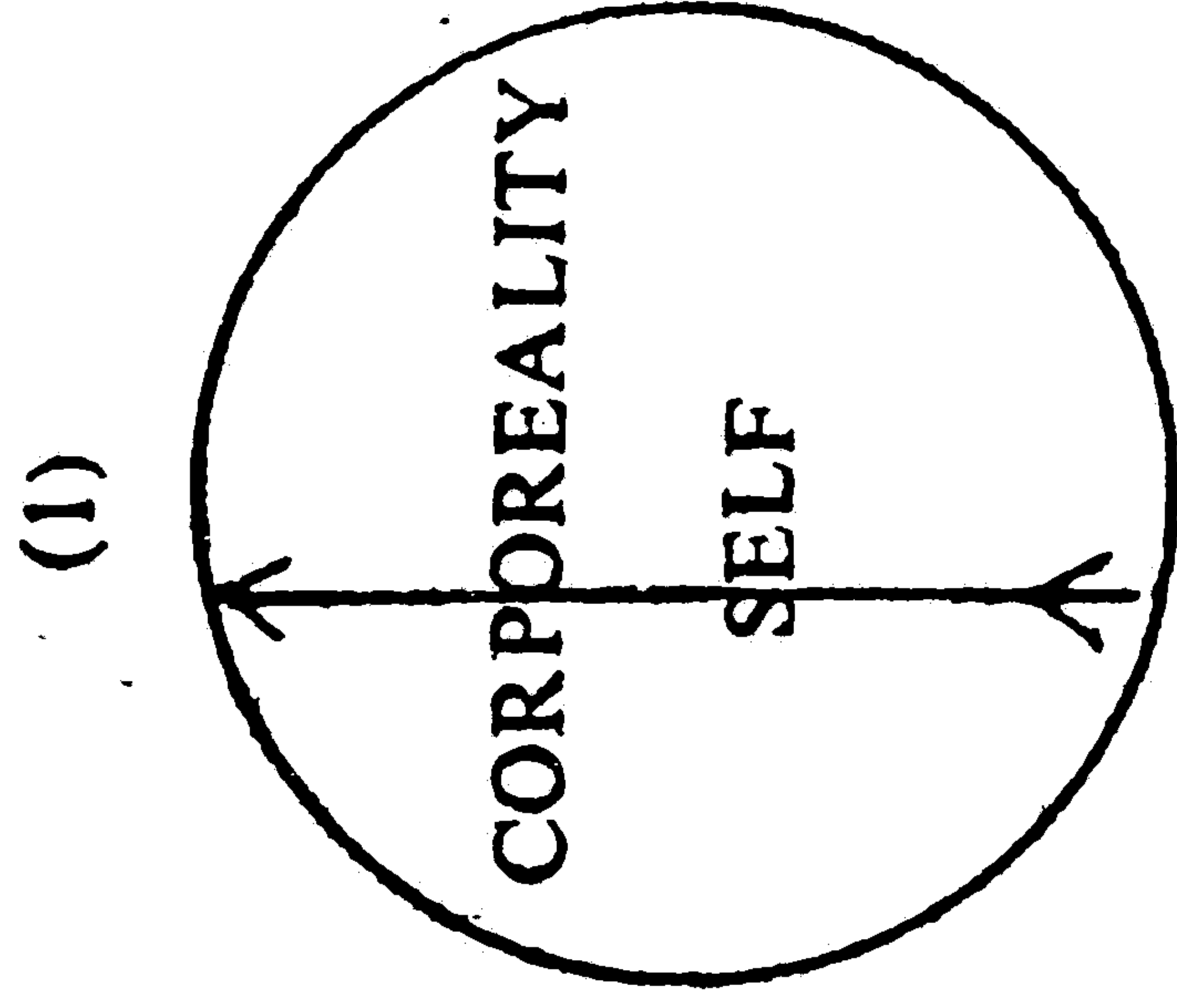
Consciousness, mental concomitants and matter (corporeality) form the so-called individual existence, or, in its wider sense, existence altogether. They are also divided into five khandas or groups of existence, to wit: corporeality; feeling; perception; mental formations and consciousness.

There are twenty kinds of Sakkāya-ditti, the belief that in one or other khandas there is a permanent entity (heresy of individuality).

In this world, the ignorant worldling views

- A (1) corporeality as the self;
- (2) the self as having corporeality;
- (3) corporeality as being in the self;
- (4) the self as being in corporeality;
- B (5) feeling as the self;
- (6) the self as having feeling;
- (7) feeling as being in the self;
- (8) the self as being in feeling

A--Group



- C (9) perception as the self;
- (10) the self as having perception;
- (11) perception as being in the self;
- (12) the self as being in perception;
- D (13) mental formations as the self;
- (14) the self as having mental formations;
- (15) mental formations as being in the self;
- (16) the self as being in mental formations;
- E (17) consciousness as the self;
- (18) the self as having consciousness;
- (19) consciousness as being in the self;
- (20) the self as being in consciousness;

(Dhamma-sangani: Nikkhepa-kanda)

The grip and tenacity of these wrong views are shown by diagrams on the opposite page.

A — Group diagrams apply, *mutatis mutandis*, to other four groups of existence or khandas. Each group has four fetters, making altogether twenty fetters. In other words, the Fetter of Individuality is twenty-fold, and it can be broken asunder only by insight which will be explained in the next chapter.

CHAPTER IV

INSIGHT AND NIBBANA

In the stations for exercises in insight there is

- I. The sevenfold category of 'Purity', to wit:
 1. Purity of morals.
 2. Purity of mind.
 3. Purity of views.
 4. Purity of escaping from doubt.
 5. Purity of vision in discerning what is Path and what is not.
 6. Purity of intellectual vision which is knowledge of progress.
 7. Purity of vision which is knowledge (Possessed by those in the Four Paths).
- II. There are also the Three Marks:
 1. The Mark of Impermanence.
 2. The Mark of Ill (Suffering)
 3. The Mark of No-Soul (No-Soul-essence)
- III. There are also the Three Contemplations:
Of (1-3) Impermanence, Ill, No-Soul.
- IV. There are also the Ten Knowledges of Insight:
 1. Knowledge of things (in general), as composite.
 2. Knowledge of (composite) things as waxing and waning.
 3. Knowledge of (waning) things, as dissolving.
 4. Knowledge of (dissolving) things as fearful.
 5. Knowledge of (fearful) things as dangerous.
 6. Knowledge of (dangerous) things as something wherewith to be disgusted.

7. Knowledge of (disgusting) things as something wherefrom to wish to escape.
8. Knowledge of things as something to be reconsidered (in order to escape therefrom).
9. Knowledge of things (reconsidered) as something concerning which to feel indifference.
10. Knowledge which is qualification (for the Path).

V. There are also Three Emancipations:

1. Emancipation (by the concept of) 'Empty' (Void)
2. Emancipation (by the concept of) 'No-Sign' (Singleness)
3. Emancipation (by the concept of) 'Not hankered after.' (Absolute Content)

Of the sevenfold category of 'Purity', only three—Purity of views; Purity of escaping from doubt; and Purity of vision in discerning what is Path and what is not—will be explained.

3. Purity of views is the comprehension of mind-and-body with reference to their (respective) features, essential properties, resulting phenomena, and proximate causes.

4. Purity of escaping from doubt is the comprehension of the causal relations of mind and body comprehended as aforesaid.

5. After escaping from doubt, the meditator, bearing in mind the method of aggregates, etc., groups, by way of those syntheses, the triple planed (universe of) things, which are differentiated into past (present), etc., and the causal relations of which have been comprehended as aforesaid.

Understanding 'Impermanence' by reason of dissolution, 'Ill', by reason of fearfulness and, 'No-Soul', by reason of the absence of a (substantial) entity, he contemplates the Triple Mark by the 'knowledge of things as composite' by way of duration, continuity, or moment. Next he contemplates again and again the waxing and waning (of things) by the knowledge so designated, by way of their causal relations and of moments. To such an one come.

Aura, zest, serenity, firm faith, and effort too,
Ease, knowledge, mindfulness, indifference, and heart's
desire.

Now purity of vision in discerning what is Path and what is not, is the discrimination of what bears the characteristic marks of Path-consciousness and what does not. This is done by the understanding of these (ten) inimical influences which corrupt Insight.

(Cpd. 210-214)

OF THE ARIYĀS (THE NOBLE ONES)

1. He who has cultivated the Path of Stream-Attainment, and putting away erroneous views and doubt, goes with all rebirth-to-misery banished, is called Stream-winner (Sotapanna) to the limit of seven times.

2. He who has cultivated the Path of Once-Returning, from the attenuation (to which he has brought) lust, hate, and nescience is called Once-Returner (Sakadāgāmi), once more only to come back to this world.

3. He who has cultivated the Path of Never-Returning, by putting away utterly the lust of sense and ill-will, is called Never-Returner

(Anāgāmi)', coming no more back to things as we know them (in Kāmaloka).

4. He who has cultivated the Path of Supreme Worth, by putting away utterly the 'Torments,' is called Arahāt, he who with āsavas extinct is in all the world worthy of its offerings.

(Cpd. 217-218)

To the Buddhists the summum bonum is Nibbāna. We have dealt with the first three ultimate realities in the previous pages. Nibbāna is the fourth ultimate reality.

OF NIBBĀNA

Now Nibbāna, which is reckoned as beyond the three spheres (See Page 19) is to be realized through the knowledge belonging to the Four Paths. It is the object of those Paths, and of their Fruits. It is called Nibbāna, in that it is a "de-parture" from that craving which is called vāna, lusting. This Nibbāna is in its nature single, but for purposes of logical treatment, it is twofold, namely, the element of Nibbāna, wherewith is yet remaining stuff of life, and the element of Nibbāna without that remainder. So, too, when divided into modes, it is threefold-namely, Void, Singleness, and Absolute Content.

*Great Seers wholly from Vana-lust set free,
Declare Nibbana such a path to be:-
Past death, past end (it goes, this blessed way),
Uncaused, having no beyond, they say.*

(Cpd. 168-169)

MAY THE READERS OF THIS BOOK
ATTAIN NIBBANA
HERE AND NOW!

CHART II

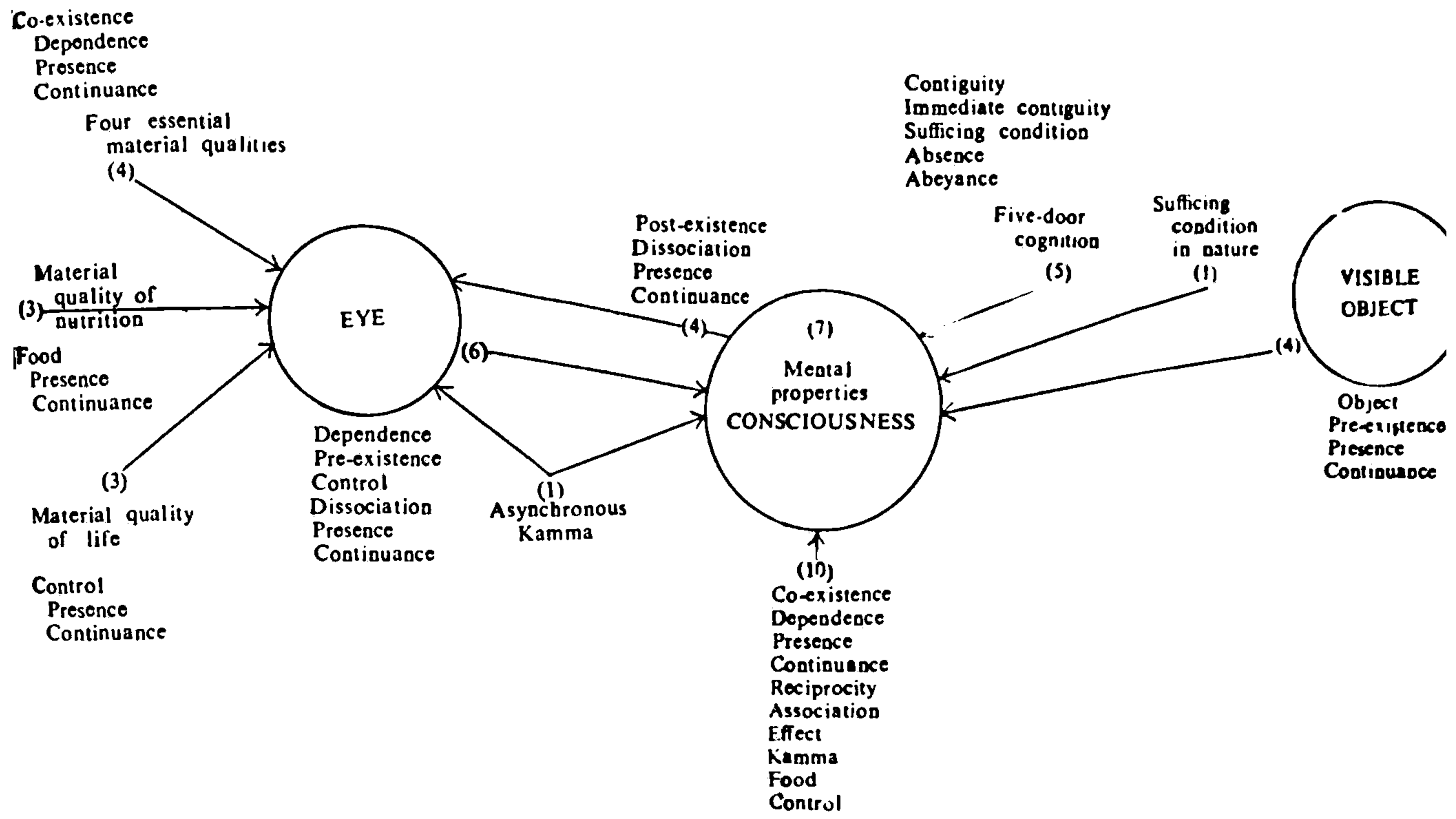


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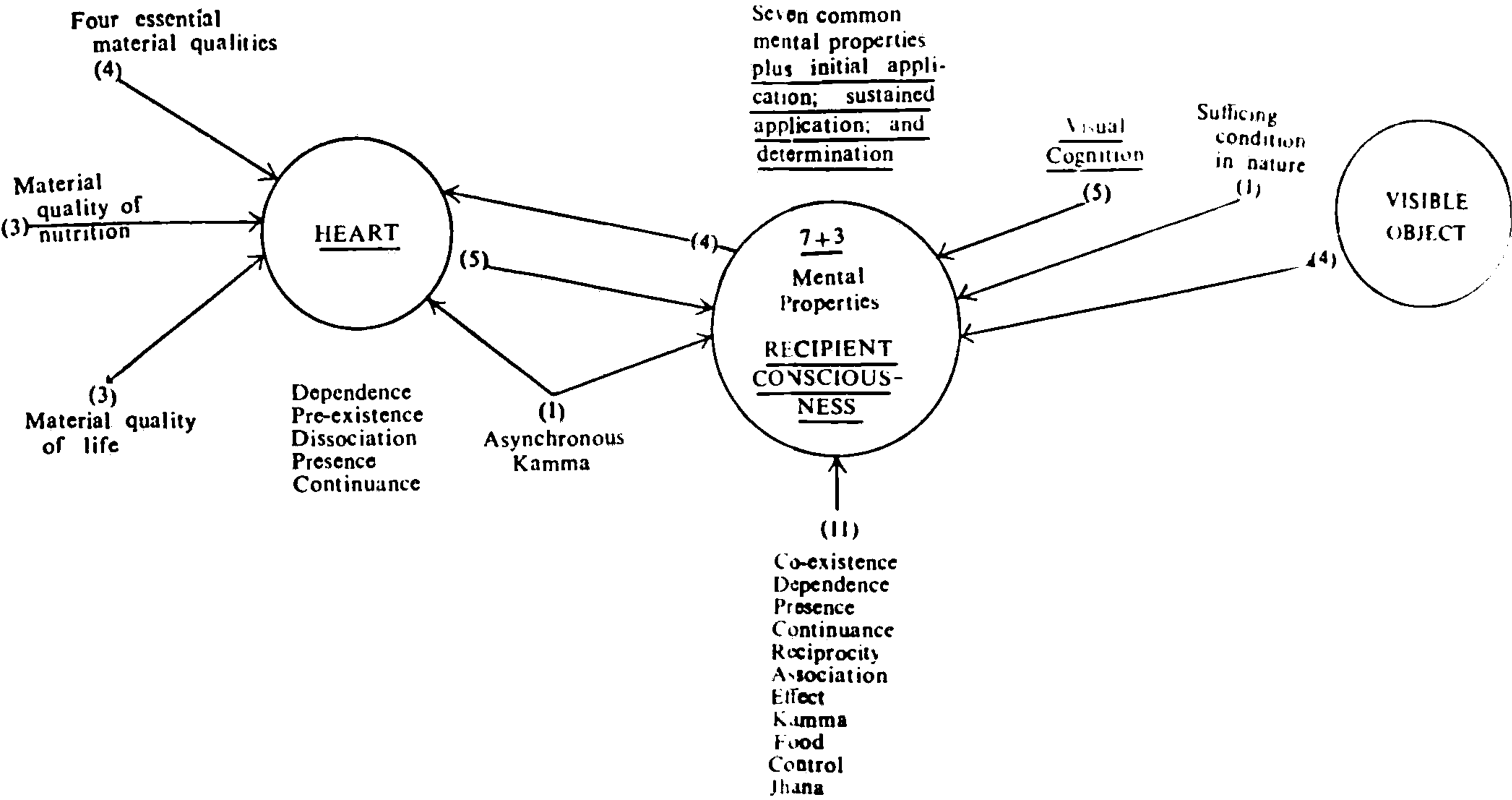


CHART I

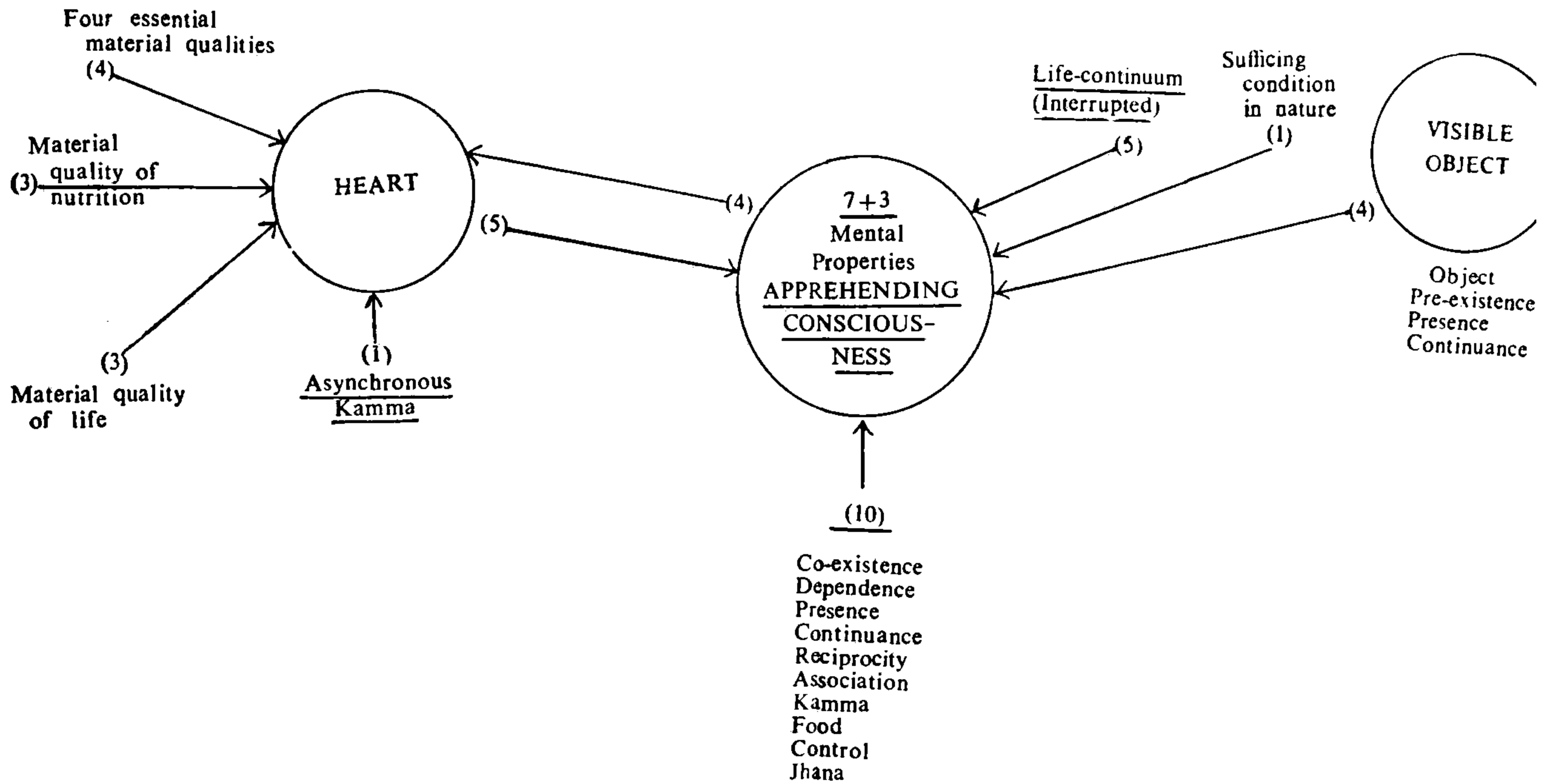


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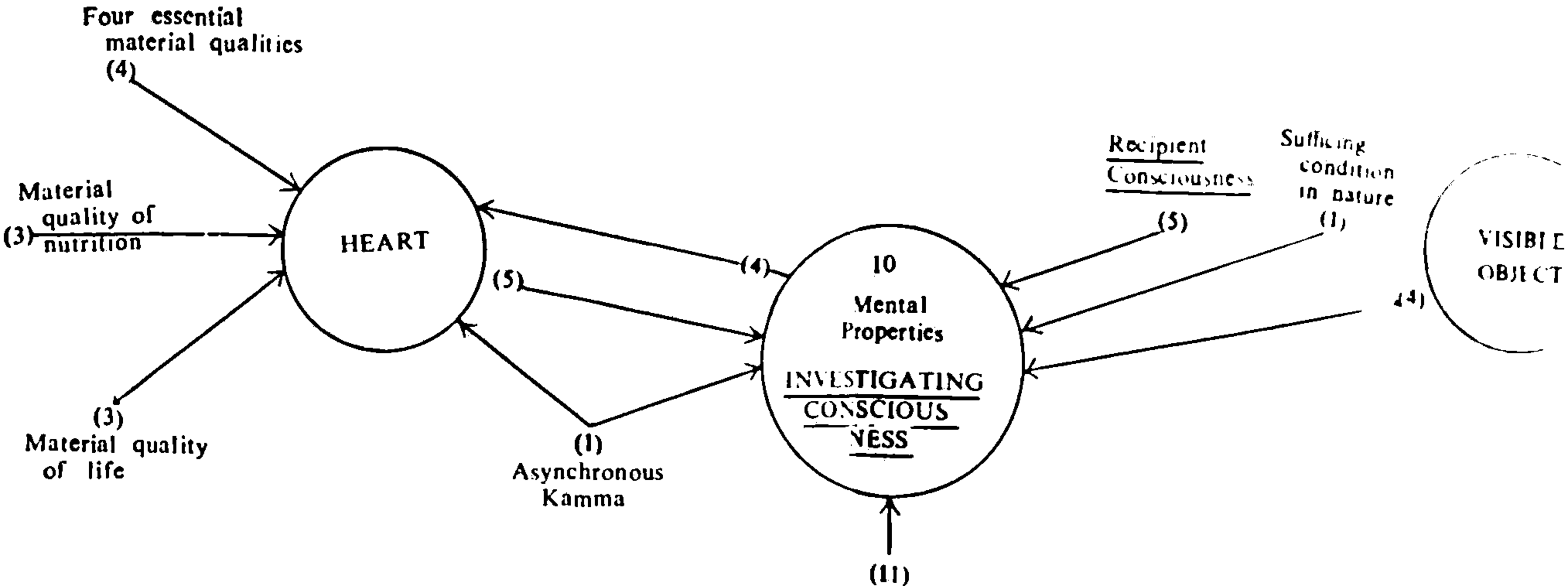


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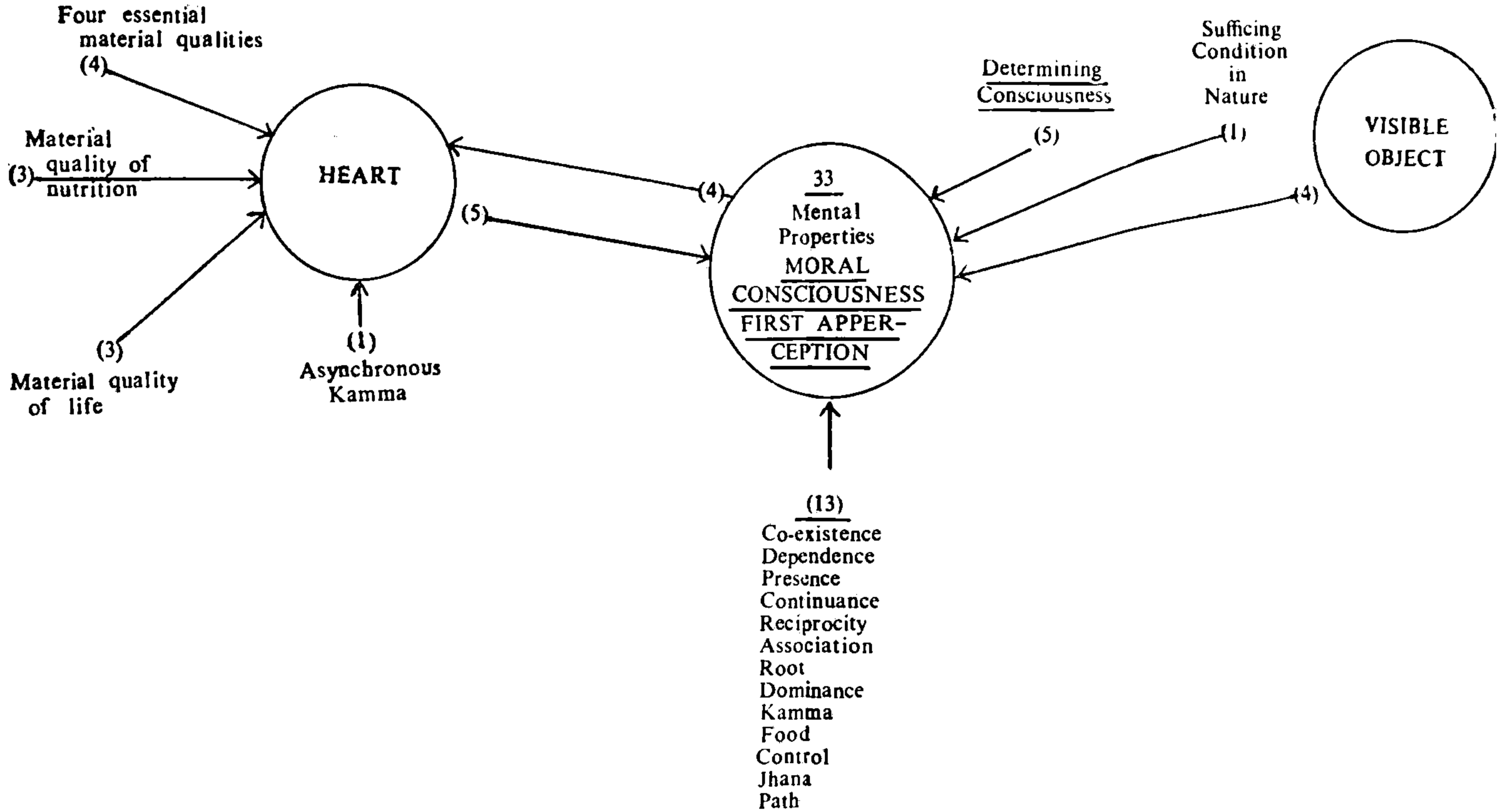


CHART VII

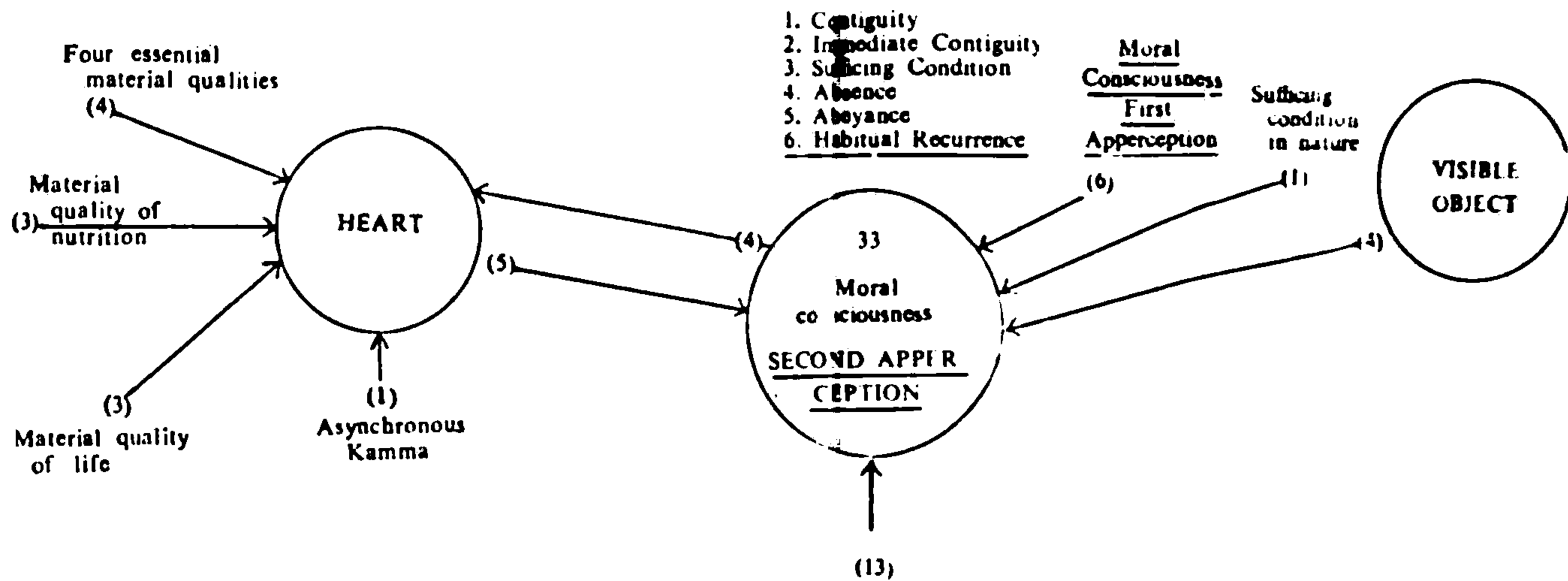


CHART VIII

