

INTRODUCTION TO DHAMMASAṄGAṆĪ

by
**The Editorial Committee
Translation Section**



**Department for the Promotion and
Propagation of the Sāsana**

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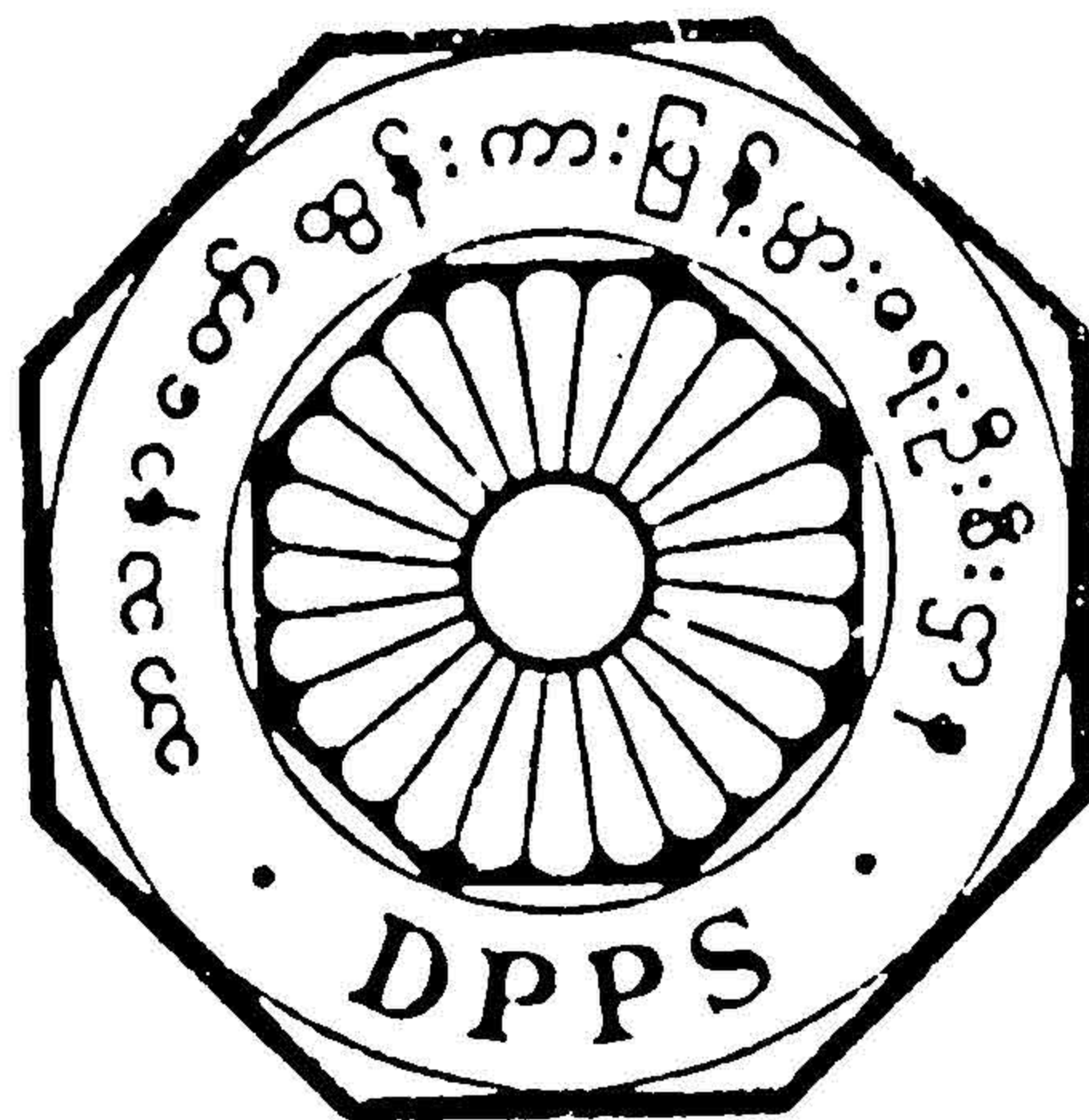
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**Namo tassa bhagavato arahato
sammāsambuddhassa**

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

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dharmma* (Knowledge of the Path to Nibbāna), *Yasa* (Fame and following), *Siri* (noble splendour of appearance), *Kama* (power of accomplishment) and *Payatta* (diligent mindfulness).

INTRODUCTION

TO

DHAMMASAṄGAṆĪ

This introduction in a way may be regarded as a brief introduction to the Abhidhamma Piṭaka as a whole. It is in two parts. The first part is about Abhidhamma and the second part is about Dhammasaṅgaṇī.

I

Abhidhamma

The term 'abhidhamma' can be rendered literally as higher or special teaching of the Buddha. Abhidhamma is in fact a profounder treatment of the Teaching of the Buddha, dealing with ultimate realities, namely, mind (citta), mental concomitants (cetasika), matter or Corporeality (rūpa), and Nibbāna. Of these four, the first three are compounded and conditioned. Nibbāna is the only ultimate reality which is uncompounded and unconditioned. In this book, "mind" and "consciousness" are both used for citta. The term "thought" includes both citta and cetasikas, i.e., mind (or consciousness) and mental concomitants.

The Buddha expounded his teachings with only one object, namely, the attainment of Nibbāna. But the presentation varies according to varying occasions and circumstances. In Suttanta discourses the Buddha takes into consideration the intellectual level of his audience and teaches the dhamma in conventional terms, making reference to persons and objects such as I, we, he, she, man, woman, cow, tree, etc. But in Abhidhamma, the Buddha makes no such concessions; he treats the dhamma entirely in terms of ultimate realities. He analyses every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc., are reduced to their ultimate elements which are then precisely defined, classified, and systematically arranged.

Thus in Abhidhamma, compounded and conditioned things are expressed in terms of khandhas, mental and physical aggregates; āyatanas, sense-bases; dhātus, elements; indriya, faculties; sacca, fundamental truths; and so on. Things denoted by conventional terms such as man, woman, etc., are resolved into ultimate components of khandhas, āyatanas, etc., and viewed as impersonal mental and physical phenomena, which are conditioned by various factors and are impermanent (anicca), subject to suffering (dukkha), and without an entity (anatta).

Having resolved all phenomena into ultimate components analytically in Dhammasaṅgaṇī and Vibhaṅga, Abhidhamma defines the conditional relations between the various constituent factors in Paṭṭhāna,

the last of its seven treatises. Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety, and profundity, can be properly expounded only by the Buddha.

It is true that the Suttanta Piṭaka also contains discourses dealing with analytical descriptions and conditional relations of the five mental and physical aggregates. Where the need arises, subjects such as the five aggregates, sense-bases, etc., are mentioned in the suttas. But they are explained only briefly by what is known as the Suttanta Method of Analysis (Suttanta bhājanīya), giving bare definitions with limited descriptions. For example, khandhas, the five mental and physical aggregates, are enumerated as the aggregate of corporeality, the aggregate of sensation, the aggregate of perception, the aggregate of volitional activities, and the aggregate of consciousness. They may be dealt with somewhat more comprehensively; for instance, the aggregate of corporeality may be further defined as the corporeality of the past, the present or the future; the corporeality which is internal or external, coarse or fine, inferior or superior, far or near. The Suttanta Analysis does not usually go further than this.

But the Abhidhamma approach is more thorough, more penetrating, describing each corporeal or mental phenomenon in ultimate terms. For example, in the summarised presentation of the Abhidhamma known as Abhidhammaṭṭha Saṅgaha, compiled in Sri Lanka in the fifth century A.D. by the Venerable Anuruddha,

consciousness is described as consisting of 89 kinds, mental concomitants as consisting of 52 kinds, corporeality as consisting of 28 kinds, and Nibbāna as the single uncompounded element (asaṅkhata dhātu). According to the Abhidhamma Method of Analysis (Abhidhamma bhājanīya), each description can be amplified much further.

The Seven Books of Abhidhamma

The Abhidhamma Piṭaka is made up of seven treatises:

(i) *The Dhammasaṅgaṇī* contains detailed enumeration of all phenomena. The second part of this introduction gives a more detailed description of it.

(ii) *Vibhaṅga* consists of eighteen separate sections which give a detailed analysis of phenomena quite distinct from that of Dhammasaṅgaṇī.

(iii) *Dhātukathā* is a treatise which studies the dhammas analysed in Dhammasaṅgaṇī and Vibhaṅga, in fourteen ways of analytical investigation.

(iv) *Puggalapaññatti* means the designation of individuals. In the first three books of Abhidhamma conventional terms are used to denote ultimate realities. Here in this book conventional terms are used not only to denote ultimate realities but also to denote things which do not exist in an ultimate sense. This is because the use of conventional terms is necessary for human communication.

(v) *Kathāvatthu* is a series of dialectical discussions between the proponents of the orthodox Theravāda school and those of the dissentient schools. For instance, one of the controversies involves arguments whether there are or there are not separate entities which may be termed individuals in a real sense. This involves a distinction between the truth of conventional usage (*samuti sacca*) and the truth of ultimate realities (*paramattha sacca*). Both the orthodox school and the dissentient schools quote from the Pāli Canon in support of their opinions. The views of the dissentient schools were refuted. These discussions with final refutations were recited at the Third Buddhist Synod as part of the *Abhidhamma Piṭaka*. The treatise uses the method of exposition as laid down by the Buddha in anticipation of the controversies that would arise and so it is accepted as expounded by the Buddha.

(vi) *Yamaka* is a treatise which deals with ten subjects such as *khandhas*, *āyatanas*, *dhātus*. The method of treating these subjects is by means of questions in pairs such as questions in straight order and reverse order, questions of positive type and negative type. The main object of this treatise is to show inter-relationship between the three lokas (worlds), namely, *satta loka* (the world of beings), *okāsa loka* (the 31 planes of existence) and *saṅkhāraloka* (the world of conditioned) phenomena such as physical and mental aggregates, sense-bases, elements.

(vii) *Paṭṭhāna* deals exhaustively with the conditions which help bring about the arising of physical

and mental phenomena. There are 24 such conditional relations which are expounded by way of *tikas* (triads) and *dukas* (dyads) as shown in *Dhammasaṅgaṇi*. The exposition is done in so comprehensive and detailed a manner that the book is called *Mahāpakaraṇa*, the Great Treatise.

Tradition Regarding Exposition of Abhidhamma

According to tradition the Buddha ascended to the *Tāvātimsa* deva realm and expounded the Abhidhamma to an audience of devas which included the deva who in his previous life had been Queen *Māya*, the mother of the Buddha. In the human world the Buddha taught Abhidhamma to his Chief Disciple the Venerable *Sāriputta* in a summarised form. The Venerable *Sāriputta* taught what he had learnt from the Buddha to his 500 disciples. The Abhidhamma which we have now is in the form arranged by the Venerable *Sāriputta*.

II

The *Dhammasaṅgaṇi*

Dhammasaṅgaṇi is the title given to the first book of the Abhidhamma Piṭaka. The Pāli word *dhamma* varies in meaning according to context; here as part of the term *dhammasaṅgaṇi*, *dhamma* means ultimate realities. *Saṅgaṇi* means collecting together or complete enumeration. Thus *Dhammasaṅgaṇi* deals with

collecting and enumerating the ultimate realities by the method of triads (tikas) and dyads (dukas) as set out in its Mātikā. For instance, in such a phrase as 'kusalā dhammā' or 'akusalā dhammā', or 'abyākatā dhammā' which occurs in the Dhammasaṅgaṇī, the word dhammā means ultimate realities.

The Mātikā

The Dhammasaṅgaṇī begins with the Mātikā which is a list of subjects for analytical treatment in the text and grouped in triads and dyads. There are twenty-two ways of grouping the dhammā (ultimate realities) into triads (tikas) and a hundred ways of grouping it into dyads (dukas). Each triad consists of three categories which are related in some way and each dyad consists of two categories which also are related in some way.

Examples of triads:

(a) Kusala Tika

- (i) Dhammas that are meritorious, kusalā dhammā.
- (ii) Dhammas that are demeritorious, akusalā dhammā.
- (iii) Dhammas that are neither meritorious nor demeritorious, abyākatā dhammā.

(b) Vedanā Tika

- (i) Dhammas that are associated with pleasant sensation, sukhāya vedanāya sampayuttā dhammā.

- (ii) Dhammas that are associated with unpleasant sensation, dukkhāya vedanāya sampayuttā dhammā.
- (iii) Dhammas that are associated with sensation which is neither pleasant nor unpleasant, adukkha māasukhāya vedanāya sampayuttā dhammā.

(c) Vipāka Tika

- (i) Dhammas that are resultants, vipāka dhammā.
- (ii) Dhammas that produce resultants, vipāka dhamma dhammā.
- (iii) Dhammas that are neither resultants nor resultants producing, nevavipāka na-vipāka dhamma dhammā.

An example of dyads:

Hetu Duka

- (i) Dhammas that are root causes of phenomena, hetū dhammā.
- (ii) Dhammas that are not root causes, na hetū dhammā.

Note:

There are six dukas which have a common factor, namely, hetu and which are put into a larger group or cluster called hetu gocchaka. There are altogether ten such large groups called gocchakas, each containing dukas which have a common factor.

Besides these, there are three separate groups of dukas where the dukas are not inter-related. These three groups are not called gocchakas.

The Dhammasaṅgaṇī Mātika is the key to the Abhidhamma method of exposition..

In addition to the above Abhidhamma Mātikā, there is a list of 42 categories of dhamma entitled Suttantika Duka Mātikā. This Mātikā consists of dyads which can be traced to the Suttanta Piṭaka. According to the Aṭṭhasālinī Commentary, this was added by the Venerable Thera Sāriputta in order to facilitate the study of Suttanta Piṭaka.

The Four Divisions, Kaṇḍas

The Dhammasaṅgaṇī is divided into four divisions:

- (i) **Cittupāda Kaṇḍa**, Division on Mind and Mental Concomitants. This division may be regarded as Book I of Dhammasaṅgaṇī.
- (ii) **Rūpa Kaṇḍa**, Division Concerning Corporeality. This division may be regarded as Book II of Dhammasaṅgaṇī.
- (iii) **Nikkhepa Kaṇḍa**, Division of Summarised Analytical Statements about all the tikas and the dukas without elaborate treatment. This division may be regarded as Book III of Dhammasaṅgaṇī.
- (iv) **Aṭṭhakathā Kaṇḍa** is a very short division but it is very important because it contains additional explanation of certain terms, by means of

enumeration. This division may be regarded as Book IV of Dhammasaṅgaṇī.

Of the four divisions, the first two, namely, Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, provide a full analysis of the first tika, namely, the Kusala Tika dealing with Kusalā, Akusalā and Abyākatā Dhammā. They also serve as a basis for the analysis of the dhamma in the other tikas as well as the dukas.

(i) Cittuppāda Kanda

Division on Mind and Mental Concomitants

The Division on Mind and Mental Concomitants is expounded in three parts in accordance with the kusala tika of the Mātikā, namely:

- (a) Kusalā Dhammā, Categories of Meritorious Thought.
- (b) Akusalā Dhammā, Categories of Demeritorious Thought.
- (c) Abyākatā Dhammā, Categories of Thought not Classified as Meritorious or Demeritorious.

In these three parts, meritorious thought is shown in relation to the various spheres of existence.

- (A) Meritorious thought pertaining to the Sensuous Sphere.
- (B) Meritorious thought pertaining to the Fine Material Sphere.
- (C) Meritorious thought pertaining to the Non-material Sphere.

- (D) Modes of meritorious thought which lead to three grades of existence in the respective spheres.
- (E) Meritorious thought that leads to liberation from the three spheres of existence.

A: Meritorious Thought Pertaining to the Sensuous Sphere

Of the above five kinds of meritorious thought, meritorious thought that leads to rebirth in the Sensuous Sphere is categorised into eight types of meritorious thought, such as the First Category of Meritorious Thought, the Second Category, up to the Eighth Category although the categories after the First Category are treated very briefly. The eight categories of meritorious thought are expounded in a pattern which consists of three sections or portions, namely, section on definition of dhamma factors; section containing grouping, classification and enumeration of dhamma factors; and section on Voidness.

Section One:

Section on Definition of Dhamma Factors

The dhamma factors which constitute the first Meritorious Thought, numbering fifty-six, are first listed and then defined in the section on the definition of dhamma factors. Of these,

18 dhamma factors occur only once in the list;
7 dhamma factors occur twice;

1 dhamma factor occurs 3 times;

2 dhamma factors occur 4 times;

1 dhamma factor occurs 6 times;

1 dhamma factor occurs 7 times;

Thus the list in this section in reality consists of only 30 dhamma factors.

(a) The 18 dhamma factors which occur only once in the list are:

1. phassa, contact;
2. saññā, perception;
3. cetanā, volition;
4. vicāra, sustained application of the mind;
5. pīti, delightful satisfaction;
6. jīvitindriya, faculty of vitality;
7. kāya passaddhi, equanimity of mental concomitants;
8. citta passaddhi, serenity of mind;
9. kāya lahutā, quickness of mental concomitants;
10. citta lahutā, quickness of mind;
11. kāya mudutā, malleability of mental concomitants;
12. citta mudutā, malleability of mind;
13. kāya kammaññatā, preparedness (for good action) of mental concomitants;
14. citta kammaññatā, preparedness (for good action) of mind;

15. kāya pāguññatā, soundness of mental concomitants;
16. citta pāguññatā, soundness of mind;
17. kāyujukatā, rectitude of mental concomitants;
18. cittujukatā, rectitude of mind.

The dhamma factors which occur more than once, occur either in a modified form or as a different expression.

(b) The 7 dhamma factors each of which occurs twice in the list are:

1. Citta (mind), as citta (mind) and as manindriya (faculty of mind).
2. Vitakka (initial application of mind), as vitakka (initial application of mind) and as sammā saṅkappa (Right Thinking).
3. Saddhā (conviction), as saddhindriya (faculty of conviction) and as saddhābala (power of conviction).
4. Hirī, being ashamed (to do evil), as hirī, being ashamed (to do evil) and as hirībala, power of being ashamed (to do evil).
5. Ottappa, fear (to do evil), as ottappa, fear (to do evil) and as ottappabala, power of fear (to do evil).
6. Alobha (non-greed), as alobha (non-greed) and as anabhijjhā (non-covetousness).
7. Adosa (non-hatred), as adosa (non-hatred) and as abyāpāda (not having ill will).

- (c) One dhamma factor which occurs 3 times in the list:

Vedanā (sensation), as vedanā (sensation), as sukha (happiness), and as somanassindriya (faculty of mental pleasantness).

- (d) The 2 dhamma factors each of which occurs 4 times in the list are:

1. Vīriya (endeavour), as vīriyindriya (faculty of endeavour), as sammāvāyāma (Right Effort), as vīriyabala (power of endeavour) and as paggaha (endeavour).
2. Sati (mindfulness), as satindriya (faculty of mindfulness), as sammāsati (Right Mindfulness), as satibala (power of mindfulness) and as sati (mindfulness).

- (e) One dhamma factor which occurs 6 times in the list:

Samādhi (concentration), as samatha (calm or tranquillity of mind), as cittassekaggata (one-pointedness of mind), as samādhindriya (faculty of concentration), as samādhibala (power of concentration), as sammā samādhi (Right Concentration) and as avikkhepa (non-distraction).

- (f) One dhamma factor which occurs 7 times in the list:

Paññā (wisdom), as paññindriya (faculty of wisdom), as sammādiṭṭhi (Right View as a constitu-

ent of the Ariya Path), as paññābala (Power of Wisdom), as amoha (non-bewilderment), as sammādiṭṭhi (Right View as a mental factor for good action), as sampajañña (clear comprehension) and as vipassanā (insight).

This section on the definition of the dhamma factors contains two sub-sections which are termed (i) Exposition in Brief and (ii) Detailed Exposition.

The Exposition in Brief is made up of the following seventeen groups of dhamma factors:

1. Group of five headed by Phassa:
Phassa, contact;
Vedanā, sensation;
Saññā, perception;
Cetanā, volition;
Citta, thought.
2. Five Jhāna factors:
Vitakka, initial application of the mind;
Vicāra, sustained application of the mind;
Pīti, delightful satisfaction;
Sukha, bliss or happiness;
Cittassekaggata, one-pointedness of mind.
3. Eight Faculties:
Saddhindriya, faculty of conviction;
Vīriyindriya, faculty of endeavour;
Satindriya, faculty of mindfulness;
Samādhindriya, faculty of concentration;
Paññindriya, faculty of wisdom;
Manindriya, faculty of mind;

Somanassindriya, faculty of mental pleasantness;

Jīvitindriya, faculty of vitality.

4. Five Constituents of the Ariya Path:

Sammādiṭṭhi, Right View;

Sammāsaṅkappa, Right Thinking;

Sammāvāyāma, Right Effort;

Sammāsatī, Right Mindfulness;

Sammāsamādhi, Right Concentration.

5. Seven Powers:

Saddhābala, power of conviction;

Vīriyabala, power of endeavour;

Satibala, power of mindfulness;

Samādhibala, power of concentration;

Paññābala, power of wisdom;

Hiribala, power of being ashamed (to do evil);

Ottappabala, power of fear (to do evil).

6. Three Root Causes:

Alobha, non-greed;

Adosa, non-hatred;

Amoha, non-bewilderment.

7. Three mental factors for good actions:

Anabhijjhā, non-covetousness;

Abyāpāda, not having illwill;

Sammādiṭṭhi, right view.

8. Two mental factors safeguarding the world:
Hiri, being ashamed (to do evil);
Ottappa, fear (to do evil).
9. Two factors of serenity:
Kāyapassaddhi, serenity of mental concomitants;
Citta passaddhi, serenity of mind.
10. Two forms of quickness:
Kāyalahutā, quickness of mental concomitants;
Cittalahutā, quickness of mind.
11. Two forms of malleability:
Kāyamudutā, malleability of mental
concomitans;
Cittamudutā, malleability of mind.
12. Two forms of preparedness:
Kāyakammaññatā, preparedness (for good
action) of mental concomitants;
Cittakammaññatā, preparedness (for good
action) of mind.
13. Two forms of soundness:
Kāyapāguññatā, soundness of mental
concomitants;
Cittapāguññatā, soundness of mind.
14. Two forms of rectitude:
Kāyujukatā, rectitude of mental concomitants;
Cittujukatā, rectitude of mind.
15. Sati, mindfulness and Sampajañña, clear
comprehension.
16. Mental cultivation:
Samatha, cultivation of calm;

Vipassanā, development of insight.

17. Two forms of mental discipline:

Paggaha, endeavour;

Avikkhepa, non-distraction (of concentration).

Section Two

Section Containing Grouping, Classification and Enumeration of Dhamma Factors

The dhamma factors set out and defined in the first section are again grouped, classified or characterised and enumerated under twenty-three headings, such as Khandhas and Āyatanas. For instance, in this section only four Mental Aggregates are listed and explained. This section containing grouping, classification and enumeration of the dhamma factors which constitute the First Meritorious Thought is expressed in three ways, namely, exposition in brief, detailed exposition and additional explanation.

Section Three:

Section on Voidness

This section makes clear that the dhamma factors are merely phenomena which arise because of the conjunction of cause and effect and they are subject to the law of impermanence and thus are utterly void of atta (individual entity, or Self, or Soul, or Ego). When this dhamma factor of voidness is added as another heading to the twenty-three headings mentioned in the section above, there are twenty-four headings in this section on voidness.

Further Comments on the Enumeration of Mental Factors

It has been said above that fifty-six dhamma factors constitute the First Category of Meritorious Thought. There are two points to be made here. The first is that in the seventeen groups of dhamma factors mentioned above, the first group of dhamma factors, namely, the group of five dhamma factors headed by contact, is the most proximate cause for the arising of the meritorious thought; the second group which consists of the five factors of the first jhāna is the most proximate cause for arising of the first group headed by contact, and so it goes on step by step till the seventeenth group. However, this is only an analytical view. The actual fact is that there are thirty dhamma factors occurring as fifty-six items in the complete list and these arise simultaneously.

The second point to be made is that besides those fifty-six dhamma factors, there are also nine dhamma factors which may occur, wherever appropriate, on the occasion of the arising of those fifty-six dhamma factors, thereby making up a total of sixty-five dhamma factors. These nine are denoted by 'yevāpana...dhammā' in Pāli.

They are:

- | | |
|----------------------|----------------------------------|
| 1. Chanda | - Desire |
| 2. Adhimokkha | - Decision, Choice |
| 3. Manasikāra | - Attention |
| 4. Tatramajjhataṭṭhā | - Balance of mind,
Equanimity |

- | | |
|------------------|-----------------------------------|
| 5. Karuṇā | - Compassion |
| 6. Muditā | - Sympathetic joy |
| 7. Sammāvacā | - Abstinence from evil speech |
| 8. Sammākammanta | - Abstinence from evil action |
| 9. Sammā-ājīva | - Abstinence from evil livelihood |

We have mentioned in the section on the definition of dhamma factors that, actually, there are only thirty dhamma factors. If we exclude the dhamma factor of mind from this list we get twenty-nine dhamma factors which are called cetasikas (mental concomitants). These twenty-nine mental concomitants together with the nine yevāpanaka mental concomitants mentioned above constitute the thirty-eight meritorious mental concomitants that arise in the Sensuous Sphere.

In addition to these, there are fourteen demeritorious mental concomitants, and when these fourteen are added to the thirty-eight above, we have altogether fifty-two mental concomitants, as mentioned in the Abhidhammaṭṭha Saṅgaha, a compendium of the Abhidhamma.

B: Meritorious Thought Pertaining to the Fine Material Sphere

Having dealt with the eight categories of Meritorious Thought pertaining to the Sensuous Sphere, the Dhammasaṅgaṇī deals with the Meritorious Thought pertaining to the Fine Material Sphere which in fact is jhāna; the subject is dealt with under five main heads.

- (i) ***Kasiṇa Jhāna***, mental absorption resulting from intense concentration on a meditation device known as kasiṇa.
- (ii) ***Abhibhāyatana Jhāna***, mental absorption resulting from mastery over object of concentration.
- (iii) ***Vimokkha Jhāna***, mental absorption resulting from complete freedom from nīvaraṇas or hindrances, as long as the jhāna lasts.
- (iv) ***Brahmavihāra Jhāna***, mental absorption resulting from development and diffusion of Goodwill, Compassion, Sympathetic Joy and Equanimity.
- (v) ***Asubha Jhāna***, mental absorption resulting from intensive concentration on foulness of the dead body.

Kasiṇa Jhāna

Of these five main heads, Kasiṇa Jhāna is further analysed as follows:

- (a) Kasiṇa Jhāna resulting from contemplation of the Earth element, Pathavī kasiṇa.
- (b) Kasiṇa Jhāna resulting from contemplation of the Water element, Āpo kasiṇa.
- (c) Kasiṇa Jhāna resulting from contemplation of the Fire element, Tejo kasiṇa.
- (d) Kasiṇa Jhāna resulting from contemplation of the Wind element, Vayo kasiṇa.
- (e) Kasiṇa Jhāna resulting from contemplation of the Blue colour, Nīla kasiṇa.
- (f) Kasiṇa Jhāna resulting from contemplation of the Yellow colour, Pīta kasiṇa.

- (g) Kasiṇa Jhāna resulting from contemplation of the Red colour, Lohita kasiṇa.
- (h) Kasiṇa Jhāna resulting from contemplation of the White colour, Odāta kasiṇa.

The object of the contemplation of the kasiṇas is to attain jhāna, mental absorption. There are five factors of jhāna, viz., vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction), sukha (bliss) and ekaggakatā (one-pointedness of mind). Depending on what factors are eliminated at each stage, the jhānas can be classified into two categories, i.e., the four-stage category and the five-stage category. In both categories, the first jhāna has all five jhāna factors. In the five-stage category, the factors of jhāna are eliminated one at each stage starting from the second stage. In the four-stage category, the first two factors, vitakka and vicāra, are eliminated in the second stage. In both categories, sukha is replaced by upekkhā (equanimity) in the last stage.

Four Modes of Endeavour in Jhāna Practice

A jhāna can be attained through one or other of four modes of endeavour. By which mode a person attains jhāna depends on the degree of accumulation of experience and practice in developing jhāna in previous existences and on the basic mental and moral level of the particular individual.

These four modes are:

- (i) Jhāna attained by difficult practice (dukkha paṭipadā) and by slow acquisition of special understanding (dandhābhiññā).
- (ii) Jhāna attained by difficult practice (dukkha paṭipadā) and by swift acquisition of special understanding (khippābhiññā).
- (iii) Jhāna attained by facile practice (sukhapaṭipadā) and slow acquisition of special understanding (dandhābhiññā).
- (iv) Jhāna attained by facile practice (sukhapaṭipadā) and by swift acquisition of special understanding (khippābhiññā).

Four Kinds of Jhāna Practice Differing in Degree of Sufficiency in Practice and in the Size of the Object of Concentration

There is another set of four ways of jhāna practice:

- (i) Jhāna with insufficient practice (paritta) for attainment of a higher jhāna and with an object of concentration of limited size (parittārammaṇa).
- (ii) Jhāna with insufficient practice (paritta) for attainment of a higher jhāna and with an object of concentration of unlimited size (appamāṇārammaṇa).
- (iii) Jhāna with sufficient practice (appamāṇa) for attainment of a higher jhāna and with an object of concentration of limited size (parittārammaṇa).

- (iv) Jhāna with sufficient practice (appamāṇa) for attainment of a higher jhāna and with an object of concentration of unlimited size (appamāṇārammaṇa).

A jhāna can be attained through any one of sixteen possible combinations resulting from the above two categories of jhāna practice, namely, that based on mode of endeavour and that based on object of concentration.

Abhibhāyatana Jhāna and Vimokkha Jhāna

Of the five kinds of jhāna mentioned above, Kasiṇa jhāna, Abhibhāyatana jhāna and Vimokkha jhāna are different names given to the same rūpāvacara jhāna which pertains to the Fine Material Sphere. The difference in names is due to the difference in circumstances of attainment, difference in object of concentration, and difference in characteristics. Thus, for example, a Pathavi kasiṇa jhāna is attained by contemplating the earth device, which represents as a whole, in its entirety, the Earth element. Abhibhāyatana jhāna is so called because of its mastery over the object of concentration. In Vimokkha jhāna, complete release from defilements takes place in a distinct manner as long as the jhāna lasts.

Brahmavihāra Jhāna

It is mental absorption resulting from development and diffusion of Goodwill, Compassion, Sympathetic Joy, and Equanimity.

Asubha Jhāna

It is mental absorption resulting from contemplation of ten repulsive objects.

But all these jhānas are uniformly characterised by the same jhāna factors, viz., vitakka, vicāra, pīti, sukha and ekaggatā.

The Five Factors of the First Jhāna

The same fifty-six dhamma factors that constitute the Meritorious Thought pertaining to the Sensuous Sphere can be found in the Meritorious Thought pertaining to the Fine Material Sphere.

Of these fifty-six dhamma factors, five factors play an essential role in the development of the first jhāna. These five factors are: vitakka, vicāra, pīti, sukha and ekaggatā.

Vitakka - Initial application of the mind on the object of attention, such as an earth device. It keeps the mind from wandering about by repeatedly directing the mind on the object of attention. It is opposed to and eliminates the hindrances of sloth and torpor (thina middha). It is the precursor of vicāra.

Vicāra - Sustained application of the mind. It keeps the mind steadfastly on the object of meditation. Vicāra is opposed to and eliminates the hindrance of uncertainty (vicikicchā).

Pīti - Delightful satisfaction. It helps the meditator to take interest and find delight in the object of

meditation and to be satisfied with it. Pīti is the opposite of antipathy (byāpāda) and eliminates it. It is the precursor of sukha.

Sukha - Bliss or happiness. It is a kind of pleasant feeling. It is free from restlessness (uddhacca) and worry (kukkucca) and helps develop concentration.

Ekaggatā - One-pointedness of mind. It is also known as samādhi, concentration. By keeping the mind firmly fixed on the object of meditation, it keeps away all sense-desire (kāmacchanda). Ekaggatā is opposed to and eliminates all sense-desire which cause excitement and agitation.

Thus these five factors play an essential role in the attainment of jhāna.

C: Meritorious Thought Pertaining to the Non-material Sphere

The Meritorious Thought pertaining to the Non-material Sphere consists of the following four jhānas:

- (i) Ākāsañāṇcāyatana Jhāna, mental absorption in the concept 'Space is Infinite'.
- (ii) Viññāṇañcāyatana Jhāna, mental absorption in the concept 'Consciousness is Infinite'.
- (iii) Ākiñcaññāyatana Jhāna, mental absorption in the concept 'Nothing is there'.
- (iv) Nevasaññānāsaññāyatana Jhāna, the jhāna of neither Consciousness nor Non-consciousness.

(i) The yogī who is already established in the final stage of the Rūpa Jhāna can develop the first Arūpa Jhāna, if he wishes. At first he concentrates on the mental image of the kasiṇa object which is the object of concentration he has had previously. Finally it is discarded and is replaced by space. He now concentrates on the concept 'Space is Infinite'. This first Arūpa Jhāna is known as Ākāśañāṇcāyatana Jhāna.

(ii) To develop the second Arūpa Jhāna, the yogī takes the first Arūpa Jhāna consciousness as the object of concentration. As the object of the first Arūpa Jhāna consciousness is the concept 'Space is Infinite', this first Arūpa Jhāna consciousness is also infinite. The second Arūpa Jhāna is attained by concentrating on the concept 'Consciousness is Infinite'. This is called Viññañañcāyatana Jhāna.

(iii) In progressing to the third Arūpa Jhāna, the first Arūpa Jhāna consciousness which has served as an object of concentration for the second Arūpa Jhāna has to be given up. Then, since even this first Arūpa Jhāna consciousness does not exist any more the concept of nothingness appears. This concept 'Nothing is there' is the object of concentration of this third Arūpa Jhāna known as 'Ākiñcaññāyatana Jhāna.

(iv) To reach the fourth Arūpa Jhāna, the concept 'Nothing is there' has to be given up. Then, since there is no other object of concentration, the third Arūpa Jhāna consciousness has to be taken as the object of concentration. Passing completely beyond the state of Nothingness, and concentrating on the third Arūpa

Jhāna consciousness, the fourth Arūpa Jhāna is so subtle and refined that it is not easy to say whether there is consciousness or there is no consciousness. Hence this final stage of Arūpa Jhāna is termed Nevasaññānāsaññāyatana Jhāna, the jhāna of 'Neither Consciousness nor Non-Consciousness'.

In the case of the four Rūpa Jhānas, the five jhāna factors of vitakka, vicāra, pīti, sukha and ekaggatā are reduced in each successive stage; they thus differ from one another according to the number of jhāna factors that accompany them. But the four Arūpa Jhānas differ according to the object of concentration. The first and the third Arūpa Jhānas have two paññatti (concepts) as their object: the concept of Infinity of Space and the concept of Nothingness. The second and the fourth Arūpa Jhāna consciousness have the first and the third Jhāna consciousness respectively as their object.

D: Modes of Meritorious Thought that Lead to Different Levels of Life in any Plane in the Three Spheres of Existence

Besides the classification into Kinds of Meritorious Thought pertaining to the Sensuous Sphere or to the Fine Material Sphere or to the Non-material Sphere, there is a further classification of different modes of Meritorious Thought which cause rebirth in different levels in any plane of existence in the three spheres, viz., the Sensuous Sphere, the Fine Material Sphere or the Non-material Sphere. This Meritorious Thought has the short technical

name of “Meritorious Thought Pertaining to the Three Spheres of Existence” (tebhūmaka).

This Meritorious Thought is classified into three modes, namely, Inferior class Meritorious Thought, Medium class Meritorious Thought and Superior class Meritorious Thought. This can be paraphrased into “Meritorious Thought which has inferior results or medium results or superior results such as being born into a low level or a medium level or a superior level of life in a future existence.”

The reason why there are these three different classes of results of a meritorious act, which on the surface is the same meritorious act, is to be found in the quality (i.e., strength or weakness) of the four dominant mental factors which accompany the meritorious thought. The four are:

- (a) desire which is the dominant element of the meritorious thought during the performance of a meritorious act;
- (b) effort which is the dominant element of the meritorious thought during the performance of a meritorious act;
- (c) thought which is the dominant element of the meritorious thought during the performance of a meritorious act; and
- (d) investigative knowledge which is the dominant element of the meritorious thought during the performance of a meritorious act.

Thus, in the case of a meritorious thought pertaining to the Sensuous Sphere, or the Fine Material

Sphere, or the Non-material Sphere, if the dominant element involved in the exercise of that thought, whether it is desire or effort or thought or investigative knowledge, is inferior, or medium, or superior in terms of strength or weakness, the meritorious thought is of an inferior kind or of a medium kind or of a superior kind, having different effects.

This means that even if a meritorious thought leads to rebirth in the human plane, the person reborn may be born into low or inferior circumstances or level of life, or into moderate circumstances or into superior circumstances of life. The same holds true of meritorious thought pertaining to the Fine Material Sphere or to the Non-material Sphere. One may become a deva or a brahmā with an inferior status or a moderate status or a high status.

E: Meritorious Thought that Leads to Liberation from the Three Spheres of Existence

Lokuttara kusala citta, Supramundane Meritorious Thought, is associated with Magga ñāṇa which enables beings to escape from the three spheres of existence.

The Arising of Magga Ñāṇa

When the mind becomes calm and collected, and firmly fixed on the khandha aggregates, there gradually arises a penetrating insight into the real nature of the complex of khandha aggregates. The reality is that this complex is constituted only of nāma and rūpa, which

are mere mental and physical phenomena, ceaselessly rising and disappearing, constantly in a state of flux. On discerning thus, there arises the realization of the insubstantiality, the voidness, and the non-self nature of the complex of khandha aggregates and that there is nothing attractive or pleasing about it.

Repeated contemplation of this real nature of the khandha aggregates results in the arising of intuitive knowledge that the aggregates of nāma and rūpa represent the embodiment of dukkha which no divine power is able to remove or banish. The spark of knowledge of the Path of Right View, sammādiṭṭhi magga ñāṇa, flashes in the mind leading to the realization that it is foolish to strive for the welfare and happiness of this complex of khandha aggregates which is a mass of unalloyed dukkha. Then for the first time in the whole of the cycle of existence, attachment to one's own khandha aggregates is eradicated. This eradication of attachment to the khandha aggregates is termed the relinquishing of the wrong view of personality or Self, sakkāya diṭṭhi. In addition to sakkāya diṭṭhi, all other akusala dhammas which tend to lead to the realm of misery and woe are also simultaneously eliminated by this Sotāpatti magga ñāṇa.

The second stage, the Sakadāgami magga ñāṇa, weakens sensuous desire and ill will. This magga ñāṇa also has the effect of weakening the remaining defilements as well.

The third stage, namely, the Anāgāmi magga ñāṇa, completely roots out sensuous desire and ill will.

This magga ñāṇa also has the effect of rooting out all the defilements that lead to the Sensuous Sphere.

The final stage, Arahatta magga ñāṇa, eradicates completely the remaining five defilements, viz., desire for the Fine Material Sphere, desire for the Non-material Sphere, conceit, restlessness and ignorance.

Just like a lamp that has exhausted its fuel, with the complete uprooting of all the defilements, there is no chance for the khandha aggregates to rise up again in a future existence. There is no more rebirth for an arahat.

All the four stages of magga ñāṇa are characterised by the arising of penetrating knowledge of the Four Ariya Truths:

- (i) The complex of the khandha aggregates is the embodiment of the Truth of dukkha , Dukkha Sacca.
- (ii) Attachment to the complex of the khandha aggregates is the Truth of the origin of dukkha, Samudaya Sacca.
- (iii) The cessation of attachment to the khandha aggregates is the Truth of the cessation of dukkha, Nirodha Sacca.
- (iv) The four magga ñāṇas that remove the attachment to the complex of the khandha aggregates are the Truth of the Path, Magga Sacca.

The Lokuttara kusala citta is explained in the text in a variety of ways, first under the name of JHĀNA.

This is shown in great elaboration. Further, there are also nineteen other names such as Magga and Satipaṭṭhāna under which this citta may be propounded in exactly the same manner of elaboration as under the name jhāna. Although these nineteen further nomenclatures are not stated in full, they are to be understood in full as in the case of 'jhāna'. Please see paras 277 to 356 of the text. It may be noted here that Lokuttara kusala citta is generally known under the name of Magga only, and the fact that it also goes under the name of Jhāna or Satipaṭṭhāna, etc., is not widely known.

(ii) Rūpa Kaṇḍa

Division Concerning Corporeality

Abyākata dhammā (neither meritorious nor demeritorious dhammā) included vipāka (resultant), kiriya (non-causative action), rūpa (Corporeality) and Nibbāna. Out of these four dhammas, only vipāka and kiriya are dealt with in the Cittuppāda Kaṇḍa. Of the remaining two dhammas, Corporeality is dealt with in this division, Rūpa Kaṇḍa.

Nibbāna is left out from detailed consideration as it is unique by itself needing no analysis into subdivisions.

Different Methods of Exposition of Corporeality

There are eleven methods of Exposition of Corporeality.

In the first method, Corporeality is viewed as a whole and is described in forty-three expressions, each expression embodying a single characteristic.

In the second method, Corporeality is viewed as being of two kinds, e.g.,

- (a) dependent Corporeality,
- (b) non- dependent Corporeality,

There are 104 such sets.

In the third method, Corporeality is viewed as being of three kinds, e.g.,

- (a) Internal dependent Corporeality,
- (b) External dependent Corporeality,
- (c) External non- dependent Corporeality,

There are 103 such sets.

In the fourth method, Corporeality is viewed as being of four kinds, e.g.,

- (a) Dependent Corporeality which is the result of a deed.
- (b) Dependent Corporeality which is not the result of a deed.
- (c) Non-dependent Corporeality which is the result of a deed.
- (d) Non-dependent Corporeality which is not the result of a deed.

There are 22 such sets.

In the fifth method, sixth method, . . . eleventh method, Corporeality is viewed as being of five kinds, of six kinds. . . . of eleven kinds respectively.

The number of different kinds of Corporeality as described above can be reduced to 27 by taking only one each of terms of identical nature. In the Abhidhammatṭha Saṅgaha 28 kinds of Corporeality are mentioned. But in the Dhammasaṅgaṇī, only 27 kinds of Corporeality are mentioned, leaving out hadayavatthu.

(iii) Nikkhepa Kaṇḍa

Division of Summarised Analytical Statements

Of the 22 tikas or triads, 100 dukas or dyads, and 42 Suttantika dukas as listed in the Mātikā, the first two divisions, Cittuppāda Kaṇḍa and Rūpa Kaṇḍa deal with one and only one category of the dhammas, namely, the first tika of Kusala, Akusala and Abyākata dhammas. Cittuppāda Kaṇḍa contains a thorough investigation into the nature, properties and functions of all mental phenomena that come under the headings of Kusalā dhammā, Akusalā dhammā and Abyākatā dhammā; the Rūpa Kaṇḍa is concerned with all physical phenomena or Corporeality under the heading of Abyākatā dhammā.

The Nikkhepa Kaṇḍa, the third division, avoids the elaborate treatment of the first two divisions while it gives, not too elaborately nor too briefly, summarised analytical statements of all the tikas and dukas so that their contents and significance may become fully

comprehensible when this division is read together with the previous two divisions.

In general, all the tikas and dukas are treated in a condensed manner under the following eight heads in this division:

- (i) Classification by way of roots (mūla)
- (ii) Classification by way of aggregates (khandha)
- (iii) Classification by way of doors (dvāra)
- (iv) Classification by way of field of occurrence (bhūmi)
- (v) Classification by way of meaning (attha)
- (vi) Classification by way of doctrinal interpretation. (dhamma)
- (vii) Classification by way of nomenclature (nāma)
- (vii) Classification by way of grammatical gender (līṅga)

Of the first four, viz., mūla, khandha, dvāra and bhūmi, only some apply to certain of the tikas and dukas, but not to all of them. The remaining four, viz., attha, dhamma, nāma and līṅga, however, are applicable to all the tikas and dukas.

Some examples of classification under the eight heads in the Nikkhepa Kaṇḍa:

(i) Kusalā Dhammā Summarised by Way of Roots (mūla)

Kusalā dhammā included in the Kusala Tika are shown by way of roots as absence of greed (alobha), absence of hatred (adosa), absence of bewilderment

(amoha). Thus, Kusalā dhammā which have been so elaborately expounded in the Cittuppāda Kaṇḍa are shown as originating from just these three roots. It follows that the practical method of developing Kusalā dhammā is to eradicate greed, to eradicate hatred, to eradicate ignorance.

(ii) Kusalā Dhammā Summarised by Way of Aggregates (khandha)

Further, it is explained in the text that Kusalā dhammā are made up of the four mental aggregates, namely, the aggregate of Sensation (vedanākkhandha), the aggregate of Perception (saññākkhandha), the aggregate of Volitional Activities (saṅkhārakkhandha) and the aggregate of consciousness (viññāṇakkhandha). Thus the 21 kinds of Kusala citta and 38 kinds of mental concomitants explained in the Cittuppāda Kaṇḍa are fully covered under this classification as follows:

- (a) 21 Kusala citta (Aggregate of Consciousness)
- (b) Vedanā (Aggregate of Sensation)
- (c) Saññā (Aggregate of Perception)
- (d) the remaining 36 mental concomitants
(Aggregate of Volitional Activities).

This second method deals not only with the roots from which the tree of Kusalā Dhammā originates, but describes the whole tree.

(iii) Kusalā Dhammā Summarised by Way of Doors (dvāra)

The Kusalā dhammā originating from the three roots, viz., alobha, adosa and amoha, are meritorious actions done through the media of the three doors, physical, verbal and mental. Therefore, 'Kusalā dhammā' (meritorious actions) is not just a technical term in the Piṭaka text, but something which can arise out of what one actually does in one's daily life.

Although Nikkhepa Kaṇḍa is very brief compared to Cittuppāda Kaṇḍa, it explains the terms of the Abhidhamma in such a way that a non-scholar can understand them. Just as a tree can be made known by describing its roots, its trunk, and its fruits, so the meaning of 'Kusalā dhammā, meritorious actions, is made known by describing its roots (which stand for alobha, adosa, amoha), its trunk (which stands for mental aggregates) and its fruits (which stand for actions). 'Akusalā dhammā' is also made known in the same way by describing its roots (which stand for lobha, dosa, moha), its trunk (which stand for mental aggregates), and its fruits (which stand for actions).

In the case of Abyākatā dhammā, Vipāka is classified as the Sensuous Sphere resultant, the Fine Material Sphere resultant, the Non-material Sphere resultant and the Supramundane Sphere resultant, and further classified as the four resultant mental aggregates; Kiriya is classified as non-causative action in the Sensuous Sphere, non-causative action in the Fine

Material Sphere, and non-causative action in the Non-material Sphere, and further classified as the four non-causative aggregates. All Corporeality as well as Nibbāna are in the Abyākatā dhammā as they are neither meritorious nor demeritorious.

(iv) Vedanā Tika Explained by Way of Field of Occurrence (bhūmi)

The exposition of Vedanā Tika, the triad of Sensation, which is not directly expounded in the Cittuppāda Kaṇḍa and Rūpa Kaṇḍa provides an example of classification by way of field of occurrence. Consciousness and mental concomitants, being the basis or the ground from which Sensation arises, are classified in this division according to the types of Sensation with which they are associated. Thus we have:

- (a) Sukha Bhūmi, Consciousness and Mental Concomitants from which arises Pleasant Sensation;
- (b) Dukkha Bhūmi, Consciousness and Mental Concomitants from which arises Unpleasant Sensation;
- (c) Adukkhamasukha Bhūmi, Consciousness and Mental Concomitants from which arises Neither pleasant-nor-unpleasant Sensation.

The first type, Sukha Bhūmi, is subdivided into Kāmasukhabhūmi (mental factors in the Sensuous Sphere which are associated with pleasure), Rūpasukhabhūmi (mental factors in the Fine Material Sphere which are associated with pleasure) and Lokuttarasukhabhūmi

(mental factors in the Supramundane Sphere which are associated with pleasure).

These types of Consciousness and Mental Concomitants are treated in this division only in a summary way, but they can be described more elaborately and fully following the pattern laid down in the Cittuppāda Kaṇḍa.

Dukkhabhūmi, Consciousness and Mental Concomitants from which arises Unpleasant Sensation, is explained merely as Kāmadukkhabhūmi, which according to the Cittuppāda Kaṇḍa means Consciousness and Mental Concomitants of the Sensuous Sphere accompanied by mental and physical suffering.

Adukkhamasukhabhūmi, Consciousness and Mental Concomitants from which arises Neither-pleasant-nor-unpleasant Sensation, is subdivided into four categories: Kāmaupekkhābhūmi, Rūpa-upekkhābhūmi, Arūpa upekkhābhūmi, and Lokuttara-upekkhābhūmi. Kāmaupekkhābhūmi means mental factors in the Sensuous Sphere which are associated with equanimity. Rūpa-upekkhābhūmi means mental factors of the Fifth Jhāna of the Fine Material Sphere which are associated with equanimity. Arūpa-upekkhābhūmi means mental factors of the Fifth Jhāna of the Non-material Sphere which are associated with equanimity. And Lokuttara-upekkhābhūmi means mental factors of the Fifth Supramundane Jhāna which are associated with equanimity.

(iv) Aṭṭhakathā Kaṇḍa

Division of Additional Elucidations

In the Mātikā of Dhammasaṅgaṇī, there are 22 tikas, 100 dukas and 42 Suttantika dukas. Of these, the Kusala Tika, meritorious triad, is shown in detail in the Cittuppāda Kaṇḍa and the Rūpa Kaṇḍa. The other tikas and dukas together with the Kusala Tika are dealt with in a summarised way in the Nikkhepa Kaṇḍa. Thus the treatment of tikas and dukas can be said to be complete in the first three divisions.

But, merely indicating, for instance as in the Nikkhepa Kaṇḍa, the meaning of tikas and dukas may not be sufficient for a full understanding of some tikas and dukas without enumeration in detail. The enumeration of mind, mental concomitants and Corporeality can be found in the Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, but they are spread throughout these divisions. Therefore it is not easy for the student to know the enumeration of the categories in each tika or duka. This enumeration is done for some of the important tikas and dukas in the Aṭṭhakathā Kaṇḍa.

For instance, in the Nikkhepa Kaṇḍa, Consciousness and mental concomitants in Vedanā Tika are treated collectively by way of bhūmis (field of occurrence) or by way of khandhas (aggregates). But in the Aṭṭhakathā Kaṇḍa, we find that mental factors associated with pleasure, mental factors associated with mental and physical suffering, and mental factors associated with equanimity are shown in detailed enumeration.

In the same way the Nikkhepa Kaṇḍa deals with the mental factors of the Vitakka Tika collectively and they are explained by way of field of occurrence and by way of aggregates. In the Aṭṭhakathā Kaṇḍa, the Vitakka Tika is elucidated by detailed enumeration of the mental factors associated with vitakka (initial application of the mind) and vicāra (sustained application of the mind), the mental factors not associated with vitakka but only associated with vicāra, and the mental factors not associated with both vitakka and vicāra.

The same may be said of the treatment of the Ārammaṇa Tika. The Nikkhepa Kaṇḍa provides only the bare definition for some of the categories contained in the classification of these tikas, without giving the elucidation and enumeration of the mental factors involved. The Aṭṭhakathā Kaṇḍa treats them more fully, giving an enumeration of the mental factors of Consciousness and mental concomitants that are involved in each case. For example, in dealing with the Parittārammaṇa Tika, the mental factors involved in the categories of --(a) Sensual things which are the objects of attention, (b) Sublime things which are the objects of attention, (c) Nibbāna which is the object of attention--are enumerated in the Aṭṭhakathā Kaṇḍa.

It may be stated that the Aṭṭhakathā Kaṇḍa serves as an indispensable guide to the understanding of the Dhammasaṅgaṇī.

A draft of this Introduction based largely on the introduction to the Myanmar version of Dhammasaṅgaṇī, was made by U Ko Lay, Retd. Vice Chancellor of

Mandalay University, who was then a Senior Editor. This draft has been revised and edited by the Editorial Committee.

The Editorial Committee
Translation Section
The Department for the
Promotion and Propagation
of the Sāsanā

The Full Moon Day of
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The Third Day of July, 1993.

Note (1): We have followed the Myanmar version in the arrangement and titling of chapter and section headings. In this we have benefited from the diagrammatic tables in the Introduction to the Myanmar version and from the elucidation of the diagrammatic tables by Sayagyi U Kyaw Htut, our Doctrinal Adviser.

Note (2): In the Aṭṭhākathā Division the number of dhamma factors, enumerated according to contextual relevance, in each of the categories of the meritorious dhammā, the demeritorious dhamma, the Vipāka dhammā, and the Kiriya dhammā, based on the Abhidhammaṭṭha Saṅgaha in each case is shown in brackets.

Note (3): The whole of Dhammasaṅgaṇī, consisting of 4 Divisions or Books, was translated by the late U Kyaw Khine, I.C.S. (Retd.). The Cittuppāda Kanda was translated by U Kyaw Khine with the assistance of U Shwe Mra, I.C.S. (Retd.), before the latter became the Chairman of the Editorial Committee, and of U Aung Thein Nyunt, B.A., Pathamagyaw Dhammācariya, and with the participation of Sayadaw The Venerable U Ñyānika of Myaungmya (now an Aggamahāpandita), in an advisory capacity. It was revised and edited by the Editorial Committee. The other Books or Divisions of Dhammasaṅgaṇī were translated by U Kyaw Khine with the assistance of Sayagyi Dhammacariya U Kyaw Htut, Doctrinal Adviser and U Hla Maung, Editor. Later, Sayagyi U Bo Maung, Dhammācariya, took the place of Sayagyi U Kyaw Htut.

1542-1543

1544-1545
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