

**The Analytical Study of
Dependent Origination
(*Paṭicca-samuppāda*)**

**in the Perspective of Conditional
Relations (*Paṭṭhāna*)**

***By Sayadaw
Dr. Nandamālābhivaṃsa***

Contents

Preface.....	i
Biography of Sayadaw Dr. Nandamālābhivamsa	iii
Words of Gratitude.....	v
Part 1: Introduction.....	1
Three types of discourses on cause and effect.....	1
The two great doctrines describe different methods.....	2
Four profound Dhammas	3
The view of Venerable Buddhaghosa	3
The view of Venerable Ānanda.....	3
Comparison of two difficult doctrines	4
The first link of Paṭicca-samuppāda: 'Avijjāpaccayā saṅkhārā'	5
The meaning of Paṭicca-samuppāda	5
The meaning of Paṭicca-samuppanna	7
Comparison of Paṭicca-samuppanna and Adhicca-samuppanna	7
Paṭicca-samuppāda summarized in four sentences.....	7
Three Rounds (vaṭṭa).....	9
How Avijjā and Taṇhā become leaders.....	9
Part 2: Avijjāpaccayā Saṅkhārā.....	11
What about Avijjā?.....	11
Defining Avijjā from four points of view	12
More about Saṅkhāra.....	12
Three types of Saṅkhāra.....	12
Another classification of Saṅkhāra	13
Explanation on how Saṅkhāra arises with Avijjā as a cause.....	14
Simile of a blind man walking on a path.....	15
Ignorance of the Four Noble Truths.....	15
Avijjā to Puññābhisāṅkhāra: akusala conditions kusala	16
Avijjā to Āneñjābhisāṅkhāra: akusala conditions imperturbable volitional formations	17
Avijjā to Apuññābhisāṅkhāra: akusala conditions akusala	17
Part 3: Saṅkhārapaccayā viññāṇam	19
Kamma, Saṅkhāra and Bhava.....	19
The importance of Kamma and Kilesa.....	20
The Extremist view of Kamma.....	20
Bhava-sutta.....	21
What is included in Saṅkhāra.....	22
What is Kamma?	22
The different terms for Viññāṇa	23
Accumulation of Kamma (Upacitakamma)	23
The location of accumulated Kamma.....	24
Different Kammas have different abilities.....	25
Two moments that Kamma gives result.....	26
Similarities and differences between Paṭicca-samuppāda and Paṭṭhāna	26
How kamma creates the next existence	27
The story of Dhammika Upāsaka (illustration of gati-nimitta).....	28
The story of Citta, the devotee.....	28
Dying smilingly or non-smilingly.....	29
Avijjā, Taṇhā and Kamma work together	30
Views on soul and rebirth.....	30
Advice.....	31
Part 4: Saṅkhārapaccayā viññāṇam	32
Two links containing Kamma in Paṭicca-samuppāda.....	32
Kamma that produces mind and matter	33
Two ways of explanation	33
Non-existence of doer and experiencer.....	34
Viññāṇa is the start of one life.....	35

<i>The meaning of giving support</i>	36
<i>The nature of Kamma</i>	36
<i>Kamma, Citta, Utu, Āhāra</i>	36
<i>Life span of two Buddhas</i>	37
<i>The other supports for Paṭisandhi Citta to arise</i>	38
<i>Force of Paṭṭhāna</i>	38
<i>The four ways to look at the arising of paṭisandhi</i>	38
<i>Paṭisandhi Citta created by Akusala Kamma</i>	40
<i>Why Uddhacca Cetanā does not give a result</i>	40
<i>Sampatti and Vipatti</i>	43
<i>Part 5: Saṅkhārapaccayā viññāṇaṃ [cont] and Viññāṇapaccayā nāmarūpaṃ</i>	48
<i>Paṭisandhi citta of humans</i>	48
<i>The Rebirth-linking Mind of the Buddha</i>	49
<i>Are all three-rooted beings able to attain enlightenment?</i>	50
<i>The fault that cannot be repaired</i>	52
<i>Viññāṇapaccayā nāmarūpaṃ</i>	53
<i>Rūpa that appears together with Paṭisandhi Citta</i>	53
<i>The size of kalala</i>	54
<i>Four types of rebirth for beings</i>	55
<i>How humans take rebirth</i>	55
<i>Clone created by the mind</i>	57
<i>A story from my hometown</i>	57
<i>Kamma and other factors to support the body</i>	57
<i>Can Kamma be modified</i>	58
<i>Two kinds of mental processes</i>	59
<i>How Kamma produces some results during Pavatti</i>	59
<i>Two types of eye-consciousness</i>	60
<i>Part 6: Nāma-rūpa, Saḷāyatana, Phassa, Vedanā</i>	62
<i>Viññāṇapaccayā Nāmarūpaṃ</i>	62
<i>Simile of three spikes</i>	64
<i>Destruction of wrong view</i>	65
<i>One should not approach persons with wrong view</i>	66
<i>The word Suñña</i>	66
<i>The wrong explanation of Suñña</i>	67
<i>Questions left unanswered by the Buddha</i>	69
<i>The meaning of Dukkha</i>	69
<i>Nothing is as one thinks</i>	69
<i>Explanation of Visuddhimagga-mahāṭikā</i>	70
<i>The definition of Viññāṇa in “Viññāṇapaccayā nāmarūpaṃ”</i>	70
<i>The definition of Nāma and Rūpa</i>	71
<i>Three types of result with Viññāṇa as a condition: Nāmaṃ, Rūpaṃ, Nāmarūpaṃ</i>	71
<i>Forward and reverse order of Dependent Origination</i>	72
<i>Part 7: The Meaning of Viññāṇa, and Paṭṭhāna method</i>	75
<i>Viññāṇapaccayā Nāmarūpaṃ</i>	75
<i>The meaning of viññāṇa</i>	76
<i>The associated Dhammas</i>	77
<i>The reason of not including Lokuttara-vipāka citta</i>	78
<i>Paṭisandhi and pavatti</i>	79
<i>Akusalavipāka upekkhā-santīraṇa citta</i>	79
<i>Viññāṇapaccayā nāmaṃ</i>	80
<i>Paṭṭhāna method</i>	80
<i>Nāma to nāma</i>	81
<i>Viññāṇapaccayā rūpaṃ</i>	82
<i>Three definitions of Viññāṇa</i>	83
<i>Part 8: Similarities and differences between Paṭicca-samuppāda and Paṭṭhāna</i>	86
<i>The Commentators combined these two doctrines</i>	86

<i>The vastness of the teaching</i>	87
<i>Viññāṇapaccayā Nāmarūpaṃ</i>	87
<i>Method of Paṭṭhāna</i>	87
<i>Three types of Viññāṇa</i>	88
<i>Three types of Satta (Beings)</i>	88
<i>Asaññasatta Brahma</i>	88
<i>How “viññāṇapaccayā rūpaṃ” works in Asaññasatta plane</i>	90
<i>Arūpasatta that has four mental aggregates</i>	90
<i>How “viññāṇapaccayā nāmaṃ” works in Arūpa plane</i>	91
<i>Beings that have five aggregates</i>	92
<i>Nāmarūpapaccayā Saḷāyatanam</i>	93
<i>How “Nāmarūpapaccayā saḷāyatanam” works in Arūpa plane</i>	94
<i>By Paṭṭhāna Method</i>	95
Part 9: Nāmarūpapaccayā Saḷāyatanam	96
<i>“Nāmarūpapaccayā saḷāyatanam” in Pañcavokāra</i>	97
<i>How Nāma gives support to Rūpa</i>	98
<i>Transformation of humans according to Buddhist texts</i>	98
<i>The nature of Abhidhamma</i>	100
<i>The mental process at the start of life</i>	100
<i>How Nāma relates to Manāyatana by Paṭṭhāna Method</i>	101
<i>How Nāma relates to Rūpāyatana by Paṭṭhāna Method</i>	101
<i>How Rūpa relates to saḷāyatana according to Paṭṭhāna method</i>	102
<i>Hadaya-vatthu rūpa and Paṭisandhi citta</i>	102
<i>Mahābhūta and Upādā-rūpa</i>	103
<i>Rūpaṭṭhāna defined as “Rūpa”</i>	103
<i>“Rūpa” defined as Āhāra</i>	103
<i>“Rūpa” defined as Pasāda</i>	103
<i>Vatthurūpa and the citta called Manāyatana</i>	104
<i>Mere a hint</i>	104
<i>Venerable Sāriputta and Venerable Moggallāna</i>	105
<i>The value of wisdom</i>	105
Part 10: Saḷāyatanapaccayā phasso	106
<i>Chaṭṭhāyatana and Saḷāyatana</i>	107
<i>The method of taking only internal Āyatana</i>	107
<i>The method of taking external bases</i>	107
<i>Two methods to be noted</i>	108
<i>The definition of Phassa</i>	108
<i>The meaning of Dvāra</i>	108
<i>Six types of Phassa</i>	109
<i>How Āyatana cause Phassa to arise</i>	109
<i>The way of Paṭṭhāna</i>	109
<i>Cognitive process (Citta-vūthi)</i>	110
<i>Many Cakkhāyatana</i>	110
<i>Cakkhāyatana is related to Phassa</i>	111
<i>Manāyatana is related to Phassa</i>	112
<i>External Āyatana</i>	113
Part 11: Phassapaccayā vedanā	114
<i>Vedanā (Feeling) does not arise after the arising of Phassa (Contact)</i>	115
<i>Paṭṭhāna Method</i>	115
<i>Special point of view in Visuddhimagga</i>	116
Part 12: Vedanāpaccayā taṇhā	118
<i>Three types of Vedanā</i>	118
<i>Two types of Sukha</i>	119
<i>Two types of Dukkha</i>	119
<i>Five types of Vedanā</i>	119
<i>Six types of feeling</i>	120

Definition of <i>Tañhā</i>	120
Six types of <i>Tañhā</i>	120
Three types of <i>Tañhā</i>	121
108 types of <i>Tañhā</i>	122
Explanation of “ <i>Vedanāpaccayā Tañhā</i> ”	122
The viewpoint of <i>Paṭṭhāna</i>	123
<i>Tañhā</i> arises because of <i>Sukha-vedanā</i>	123
How <i>Tañhā</i> rises because of <i>Dukkha-vedanā</i>	124
Buddha and Arahants also have feelings	124
Just prevent <i>Tañhā</i> from arising	126
Two views regarding music, dance and songs in the world	127
Part 13: <i>Tañhāpaccayā Upādānam</i>	129
Two types of objects of <i>Tañhā</i>	129
Liberation of Prince Nanda	130
How Janapadakalyāṇī was freed from her clinging	132
How the clinging in Queen Khema was destroyed	132
Four types of <i>Upādāna</i>	133
<i>Kāmupādāna</i>	133
<i>Diṭṭhupādāna</i>	133
<i>Sīlabbatupādāna</i>	134
<i>Attavādupādāna</i>	134
The fundamental of <i>Diṭṭhi</i>	136
By way of <i>Paṭṭhāna</i>	137
How <i>Tañhā</i> conditions <i>Diṭṭhi</i>	137
Part 14: <i>Upādānapaccayā bhavo</i>	139
The meaning of <i>bhava</i>	139
Definition of <i>Kamma</i>	140
Nine main groups of <i>Bhava</i>	141
<i>Saṅkhāra</i> and <i>Kammabhava</i>	143
View regarding <i>Dhamma</i>	144
The thinking of worldlings	145
The thinking of an Arahant	145
The action of an Arahant does not become <i>kamma</i>	145
All actions of worldlings are <i>Kamma</i>	145
<i>Kilesanirodhā Kammanirodho</i>	146
The meaning of the expiration of <i>Kamma</i>	146
How <i>Upādāna</i> causes <i>Bhava</i>	147
A story from the <i>Dhammapada</i>	147
The clinging of King <i>Bimbisāra</i>	148
The rich man <i>Meṇḍaka</i> and his family	148
A story from a magazine	149
Continued preferences	149
A monk in my monastery in <i>Sagaing</i>	150
Parents’ clinging	150
The viewpoint of <i>Paṭṭhāna</i>	150
Part 15: <i>Bhavapaccayā jāti; aging, death, sorrow</i>	152
The definition of <i>bhava</i> as in “ <i>Bhavapaccayā jāti</i> ”	152
Definition of <i>Jāti</i>	153
“ <i>Saṅkhārapaccayā viññāṇam</i> ” and “ <i>bhavapaccayā jāti</i> ”	153
The arising of <i>Dukkha</i>	155
<i>Jātipaccayā Jarāmaranam</i>	155
The model of <i>Jarā</i>	155
Definition of <i>Death</i>	157
Remains of the corpse or not	157
Aging and death arise when birth happens	158
<i>Soka, parideva, dukkha, domanassupāyāsā</i>	159

<i>The birth of the Bodhisatta</i>	160
<i>Soka</i>	160
<i>Parideva</i>	160
<i>Dukkha and Domanassa</i>	161
<i>Upāyāsa</i>	161
<i>Part 16: Conclusion</i>	163
<i>Prevention of wrong views</i>	163
<i>How a non-existent thing is called “Satta”</i>	164
<i>Emptiness of all 12 Dhammas</i>	164
<i>Avijjā is the starting point of Paṭicca-samuppāda</i>	165
<i>Sammādiṭṭhi is the starting point of the Noble Eightfold Path</i>	165
<i>Appendix</i>	166
<i>Paṭṭhāna: Pāli - English</i>	167

Preface

Many people would like to know more about *Paṭicca-samuppāda* and *Paṭṭhāna*. There is quite a lot of information on *Paṭicca-samuppāda*. However, there are not many English books that present the *Paṭṭhāna* aspect of *Abhidhamma* in detail.

Paṭicca-samuppāda and *Paṭṭhāna* are considered the most difficult and profound teachings of the Buddha. The commentaries and sub-commentaries about these two were written in *Pāḷi*, the ancient language in which the Buddha gave his sermons. Therefore, most people cannot read the original teachings by themselves. For the international audience, we need guidelines in modern English in order to understand the messages from the Buddha.

Myanmar is considered as a stronghold for *Abhidhamma* studies. Many people from all around the world come to Myanmar to learn *Abhidhamma* and *Pāḷi* in Myanmar. Sayadaw Dr. Nandamālābhivaṃsa is one of the most renowned *Abhidhamma* experts, both within Myanmar and abroad. Therefore, we are very fortunate that Sayadaw Dr. Nandamālābhivaṃsa gave 13 *Dhamma* talks entitled “The Analytical Study of *Paṭicca-samuppāda* in the perspective of *Paṭṭhāna*”.

In these, he systematically explained *Paṭicca-samuppāda* by the factors that constitute this doctrine of cause and effect and the links that combine the conditioning factors and the conditioned states. These links are further considered by the conditioning force called *satti* from the viewpoint of conditional relations in *Paṭṭhāna*.

By the combined study of *Paṭicca-samuppāda* and *Paṭṭhāna* we learn in depth how they relate to each other, and this supports our understanding of each of them and the relationship between all phenomena. In this series of lectures, Sayadaw also explained how to practise *Vipassanā* meditation. In the end, he explained how comprehension of these 12 factors and their relationships can help one to abandon the wrong view of self (*atta*), to understand emptiness (*suñña*) of all phenomena and to realize *Nibbāna*.

Sayadaw Dr. Nandamālābhivaṃsa gave these *Dhamma* talks to a Burmese audience in 2010. These talks were compiled in a book. It is our wish that these valuable teachings can reach the non-Burmese audience and will be available to the rest of the world. Therefore, Aggācāra Dhamma Project took the initiative to translate these *Dhamma* talks and the book from Burmese to English.

In this book, many *Pāḷi* words are given with the English translation in brackets and vice versa. However, it is not always possible to convey the exact and appropriate meaning of *Pāḷi* words in English. This is because many *Pāḷi* words have several meanings and sometimes these meanings change according to the context, which is why some *Pāḷi* words are not translated. The readers are advised to familiarize themselves with the *Pāḷi* words and expressions that are common in these teachings. In the footnotes, some *Pāḷi* words will be explained and *Pāḷi* texts from the *Tipiṭaka* will be quoted whenever appropriate with corresponding page numbers of the Myanmar version. We hope this will help the reader to understand the profound meanings of the *Dhamma* presented in this book.

This book is realized with the help of many people. We would like to thank those involved in this book project: Ven. Agganyani, Sayagyi Aggavatī, Sayagyi Cālā Therī, Prof.

Dr. Hla Myint (ITBMU, Myanmar), Riët Aarsse (Netherlands) and many others. We also say thank you to Bhikkhu Jotinanda who had kindly went through some parts of this book and made some good recommendations especially on the sentence construction and Pāli sentence. We are very happy that Ven. Agganyani has made the final review and checking for us.

Regarding this book, we most welcome more suggestion and more feedbacks from the readers. Please kindly email us if you come across mistakes and errors. We humbly accept the mistakes and errors as our fault.

This project is approved by Sayadaw Dr. Nandamālābhivaṃsa as part of education program under his centre, the Institute of Dhamma Education (IDE), Pyin Oo Lwin. This Dhamma work has come to completion after five years, and we are happy to see it published and distributed online. Now our readers can read and understand the depth of Paṭicca-samuppāda and Paṭṭhāna by themselves, and the relationship between these two great doctrines. May all rejoice in this Dhamma dāna!

Sādhu! Sādhu! Sādhu!

Aggācāra Dhamma Project

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15th February 2019

Biography of Sayadaw Dr. Nandamālābhivaṃsa

Sayadaw Dr. Nandamālābhivaṃsa, born in Myanmar (Burma) in 1940, was educated in Mandalay. At the age of 16, he had already passed the *Dhammācariya* (*Dhamma* teacher) examination and when he was 21, he had passed the most difficult *Abhivaṃsa* examination. He also studied in Sri Lanka at the Kelaniya University in Colombo for his M.A. degree and obtained his Ph. D. degree from Magadh University, India.

Because of his excellent knowledge of Buddhist scriptures and his teaching experience, he was awarded with many high distinctions and titles such as *Aggamahāganthavācakapaṇḍita* and *Aggamahāpaṇḍita*.

Sayadaw Dr. Nandamālābhivaṃsa is the Rector of the International *Theravāda* Buddhist Missionary University, which offers an opportunity for foreigners and Myanmar people to study Buddhism from Diploma up to Ph.D. level in English language. Furthermore, Sayadaw is the rector of *Sītagū* International Buddhist Academy (Sagaing Hill), the *Padhāna-Nāyaka* of the *Mahāsubhodhārāma* Institute (Sagaing) and *Padhāna-Nāyaka* of the *Sadhammajotaka Subhodhārāma* Institute (Monywa).

He is the chief abbot of the traditional, well-reputed study-monastery “Mahāsubhodayon” (Mahāsubhodhārāma Institute) in Sagaing Hills. He is the founder and leader of Dhammavijjālaya, the Centre for Buddhist Studies (CBS) in Sagaing, which is connected to Mahāsubhodayon Monastery and provides foreigners with opportunities for further studies and practice. He also opened a new Buddhist learning centre called Dhammasahāya Sāsanā Centre (IDE Institute of *Dhamma* Education) in Pyin Oo Lwin (May Myo).

In Myanmar, Sayadaw Dr. Nandamālābhivaṃsa has given many *Dhamma* talks to Burmese and non-Burmese audiences for many years. He has travelled the world to teach *Dhamma* and *Abhidhamma*, notably in Malaysia, Singapore, USA, Germany, The Netherlands and so on.

The way Sayadaw Dr. Nandamālābhivaṃsa teaches *Dhamma* is very individual, lively and practical with many examples from daily life. His talks are filled with citations from the treatises and commentaries of *Suttanta* and *Abhidhamma*. Sayadaw teaches in English, with a lot of humour and loving-kindness (*mettā*).

Sayadaw Dr. Nandamāla is the author of the following books written in Myanmar, *Pāli* and English languages:

- The Biography of the Master (1970)
- The Life and Literature of Shwehintha Sayadaw (1979)
- The 90 Years of the Life of Daw Malayee (1975)
- The Hundred Verses on the Life of the Master (1970)
- The Hundred Verses on the Life of the Thera (1985)

- The Exposition of True Meaning (Paramattha dīpanī) with Critical Introduction to the Text (Thesis for the degree of Master of Philosophy)
 - Buddhism and Vegetarianism (1990)
 - The Three Meritorious Actions in Buddhism (1992)
 - Mettā (1994)
 - Fundamental Abhidhamma (including a chapter on the History of Abhidhamma) (1997, 2005)
 - A Study of Jainism according to Buddhist Literature (Thesis for the degree of PhD, 2001)
 - Paṭṭhan Myat Desana (Discourse on Paṭṭhāna (2004)
 - The Dhamma Mirror (2004)
 - Perspective of Mahā Satipaṭṭhāna Sutta (2006)
 - Akusala, the Nature of Poison (2010)
 - The Buddha's Advice to Rāhula and Rāhula's Life (2012)
 - Eight In One (2013)
 - The Exits of Mind (2013)
 - Samatha and Vipassanā (2013)
 - An Analysis of Feeling (*Vedanā*) (2014)
 - *Bhikkhunī-sāsana* in *Theravāda* Tradition (2015)
 - *Yuganaddha*, Translation and Explanation (2016)
- and many of his Burmese Dhamma talks were transcribed and published in book form.

Words of Gratitude

When I received the information from Aggācāra Dhamma Project about this book-to-be, my heart filled with joy and gratitude. This topic - one of my favourites - how wonderful! And I am really thankful to my teacher Sayadaw Dr. Nandamālābhivaṃsa. Again and again, he untiringly shares his Dhamma knowledge and wisdom with his students and an audience which is increasing day by day and Dhamma talk by Dhamma talk. Sayadaw's ability to penetrate even the most difficult and complex subjects and to present them in a clear and rather simple way is unique, and surely is a result of his own, deep insights - not only book-knowledge.

I was lucky enough to meet Sayadaw in the beginning of 1999 when he was a visiting professor at ITBMU and I was a diploma student. Soon, his lectures on Abhidhamma became my favourites. Together with a few other interested students we went to see Sayadaw frequently and asked questions on his Abhidhamma lectures. Realising our sincere interest, Sayadaw invited us for daily private classes in his room, and later to his monastery Mahāsubodhāyon in Sagaing to continue to study with him. From that time on I could not let go of Abhidhamma, almost clinging to the kind of *Dhamma pīti* I got through it, and experiencing the great benefit of Abhidhamma knowledge in daily life and in my meditation.

Since then, I came to Myanmar almost every winter, to meet Sayadaw and to learn more and more from him. In the first years, often we were with only two, three or four students - and that was wonderful and very individual. But my wish was always to make his profound knowledge available for many people, especially to people from the West and my homeland Germany. So, in January 2003 I organised the "Sītagū German Buddhist Study Tour" to Sagaing and 30 people, mostly Germans, came to study the Dhamma and especially Abhidhamma with Sayadaw. It was a great success, so we decided to invite Sayadaw U Nandamāla to Germany and I organised his trip and everything. Although sick at that very time, Sayadaw came to Germany for the first time in the summer of 2003 to offer his Abhidhamma teachings. It was a great event, especially in Berlin.

From that time on, I invited Sayadaw yearly, and as long as his duties in Myanmar and his health permitted it, he came to Germany, and soon to the Netherlands too, to teach us. That was in 2003, 2004, 2005, 2006, and 2008. Knowing Sayadaw's full schedule in Myanmar and his vulnerable physical condition, we did not want to urge him to come any more. But Sayadaw always invited us to go to his Centre of Buddhist Studies (CBS) in Sagaing, and since 2013 to his new Institute of Dhamma Education (IDE) in Pyin Oo Lwin.

Sayadaw offered *Abhidhamma* courses in English once or twice a year. As these were announced on my website too (www.abhidhamma.com), more and more people from around the world came to know about Sayadaw and his *Abhidhamma* courses and some could even manage to come themselves to participate. As for myself, I was lucky to have the opportunity to follow all his courses in Europe and almost all his courses for foreigners in Myanmar, for which I am very grateful. Thus, by "repetition condition" (*āsevana-paccaya*) my *Abhidhamma* knowledge has been growing and increasing throughout these years.

In Europe, Sayadaw taught three times *Paṭicca-samuppāda*, on a rather basic or intermediate level. In Myanmar, after having taught *Paṭicca-samuppāda* and *Paṭṭhāna* separately on various occasions, Sayadaw explained *Paṭicca-samuppāda* through *Paṭṭhāna* in November 2011 - also on my request. It was deep indeed.

Now in this new translation, following the style of his Burmese Dhamma talks, all causes and conditions together with effects and forces of the whole *Paṭicca-samuppāda* are explained in detail. This will hopefully support the studies of foreign students and enable the readers to really understand and apply these profound and important teachings.

May the wisdom and knowledge of real conditionality spread all over the world and may many people benefit from it, find the exit of *Samsāra* and attain *Nibbāna*.

With due respect, gratitude, *Abhidhamma pīti*, and *Mettā*,

Venerable Agganyani
(Germany)

Part 1: Introduction

The Buddha preached two discourses on cause and effect: *Paṭicca-samuppāda* (Dependent Origination), and *Paṭṭhāna* (Conditional Relations). These two discourses are known as profound and difficult *dhammas*. Whoever studied or learned the Buddha's teachings knows that all teachings are based on *Paṭicca-samuppāda* and *Paṭṭhāna*. These two discourses play a key role in the teachings of the Buddha. Therefore, learning about these doctrines is very useful because it helps us to understand more fully the essence of the teachings of the Buddha.

Three types of discourses on cause and effect

Actually, there are three discourses on cause and effect:

- 1) Four Noble Truths (*Ariya Sacca*),
- 2) *Paṭicca-samuppāda*,
- 3) *Paṭṭhāna*.

Paṭicca-samuppāda can be seen as a summary of *Paṭṭhāna*. And *Paṭicca-samuppāda* can be further summarized into the Four Noble Truths. Therefore, the most concise form of the Law of Cause and Effect is the Four Noble Truths.

In his first discourse, the *Dhammacakkappavattana Sutta*, the Buddha presented the four Noble Truths and explained cause and effect in brief. The first Noble Truth, the truth of suffering (*dukkha-sacca*), is the resultant or effect of the second Noble Truth. The second Noble Truth, the truth of the origin of suffering (*dukkha-samudaya-sacca*), is the cause of the first Noble Truth. These two Noble Truths lead to our continuation in *saṃsāra* (cycle of rebirths and deaths). This is called *Pavatti-sacca*; it means the truth of continuation in *saṃsāra*. The Buddha clearly illustrated that *dukkha-samudaya* causes the round of rebirths and deaths, and keeps *dukkha* going on. Therefore, *dukkha-samudaya* and *dukkha* are the cause and effect respectively.

Then, the third Noble Truth, the truth of cessation (*nirodha-sacca*), is the result of the fourth Noble Truth. The fourth Noble Truth, the truth of the path (*magga-sacca*), is the cause of the Third Noble Truth. This is called *Nivatti-sacca*; it means the truth of the escape from *saṃsāra*. When practising *magga-sacca*, one can attain *nirodha-sacca* and can completely terminate the suffering in the round of rebirths (*saṃsāra vaṭṭa-dukkha*).

So, the Four Noble Truths can be divided into two causes and two effects, and also into the two truths of *Pavatti* and *Nivatti*. *Pavatti* means continuing the round of rebirths and deaths, whereas *Nivatti* means stopping the round of rebirths.

In *Paṭicca-samuppāda*, the Buddha elaborated on the first and the second Noble Truths as the continuous current of causes and effects that - in forward order - accumulate the conditions that bind us to *saṃsāra* (*Paṭicca-samuppāda anuloma*). The third and the fourth Noble Truths, the Buddha explained as the way of ending - in reversed order - the continuous current of causes and effects, thus leading to the cessation of conditions that bind us to *saṃsāra* (*Paṭicca-samuppāda paṭiloma*). Thus, the expansion of *dukkha-sacca* and *samudaya sacca* is named as *Paṭicca-samuppāda anuloma*. The expansion of *nirodha-sacca* and *magga-sacca* is termed as *Paṭicca-samuppāda paṭiloma*. (See Appendix 1 for the enumeration of the formulas.)

1. <i>Dukkha-sacca</i>	Effect	<i>Pavatti-sacca</i>	<i>Paṭicca-samuppāda anuloma</i>
2. <i>Samudaya-sacca</i>	Cause		
3. <i>Nirodha-sacca</i>	Effect	<i>Nivatti-sacca</i>	<i>Paṭicca-samuppāda paṭiloma</i>
4. <i>Magga-sacca</i>	Cause		

The two great doctrines describe different methods

These two great doctrines, *Paṭicca-samuppāda* and *Paṭṭhāna*, explain causal relations in two different ways. In *Paṭicca-samuppāda* the Buddha explained the cause and effect in such a way that when the cause exists, the effect exists. In the *Abhidhammatthasaṅgaha*, Venerable Anuruddha states this in a very concise way: “*Tabbhāvabhāvībhāvākāramattopalakkhito...Paṭicca-samuppādanayo*”,¹ *Paṭicca-samuppāda* describes the happening of a conditioned state depending on a condition. He simply stated, “When there is a cause, there is an effect.”

In *Paṭṭhāna*, cause and effect are explained with conditioning force (*satti*). Thus, the cause produces the effect by means of conditioning force. The main difference between these two great doctrines is that *Paṭicca-samuppāda* explains only cause and effect, whereas *Paṭṭhāna* includes the conditioning force as well. Therefore, in *Paṭṭhāna*, three factors are considered when explaining cause and effect:

- 1) Conditioning state (or causal *dhamma*)
- 2) Conditioned state (or resultant *dhamma*)
- 3) Conditioning force (*satti*)

In *Paṭicca-samuppāda* only, the first two types are used to explain cause and effect.

¹Abhidhammatthasaṅgaha, 235.

Tassa paccayadhammassa bhāvena bhavanasīlassa bhāvo tabbhāvabhāvībhāvo, soyeva ākāramattam, tena upalakkhito tabbhāvabhāvībhāvākāramattopalakkhito

Four profound Dhammas

Although conditioning force (*satti*) is not mentioned in *Paṭicca-samuppāda*, this doctrine itself is very profound. It is a very difficult task to explain *Paṭicca-samuppāda*. The commentators mention four profound *Dhammas* which are difficult to explain and one of them is *Paṭicca-samuppāda*. These four are enumerated below:

1. *Sacca* (Truth)

Explaining the Four Noble Truths to the world (which means sentient beings) in a way that they can comprehend, is not an easy task.

2. *Satta* (Sentient being)

Beings have wrong perceptions on formations (*saṅkhāra dhamma*), misconceiving them as *satta* or sentient beings. The truth is that sentient beings (*satta*) are composed of formations and these are empty of beings (*sattasuñña*). In other words, there are mere formations and there is no *satta*, being. This truth is very difficult to comprehend because of that misconception.

3. *Paṭisandhi* (Rebirth-linking)

Understanding of rebirth-linking (*paṭisandhi*) and also the connection between the death of the previous life and the birth of the next life is difficult. To explain this issue is very hard because many people think that when sentient beings die, there is a life (*jīva*) moved from a previous life to a new life. Actually, there is nothing moved. The ceasing of a previous life is the birth of a next life.

4. *Paccayākāra*² (The mode of cause)

Paṭicca-samuppāda profoundly explains cause and effect. However, many people accept the idea of a creator behind cause and effect. In addition, there are people who think that whatever happens is accidental, that there is no cause. It is difficult to explain *Paṭicca-samuppāda* to these people.

The view of Venerable Buddhaghosa

It is a mammoth task to understand *Paṭicca-samuppāda* and to explain to others. Venerable Buddhaghosa acknowledged in his writing of the chapter of *Paṭicca-samuppāda* in the *Visuddhimagga*; he dared to give comments on *Paṭicca-samuppāda* with the help of the explanations by the ancient teachers. If relying only on his own ability, he would not have dared to expound on this doctrine. Just as one cannot dive to the bottom of a deep ocean without equipment, in the same way, Venerable Buddhaghosa could not comprehend the profundity of *Paṭicca-samuppāda* nor clarify this deep doctrine without the explanations of former commentators.

The view of Venerable Ānanda

The *Paṭicca-samuppāda* is very profound to be understood. However, at one time the Venerable Ānanda remarked to the Buddha that this profound *Paṭicca-samuppāda* seemed easy to him. The Buddha immediately admonished him: "Don't say this, Ānanda, if *Paṭicca-samuppāda* seems easy to you after contemplating it with

² The mode of causes; the causal genesis.

your own wisdom, then you would be a Buddha! In fact, you consider it to be easy after understanding it from my explanations. Actually, you do not know it by your own wisdom, but realize it through my wisdom.”

There are many people wandering about in *saṃsāra* (the cycle of rebirths and deaths) because they do not realize the interlinking relationship between cause and effect. Because of this inability to comprehend *Paṭicca-samuppāda*, various kinds of religions started to appear in the world. If all people would realize the meaning of true cause and effect, there would not be any difference between the religions regarding the truth of cause and effect. That is why from the many discourses of the Buddha, *Paṭicca-samuppāda* is a very important doctrine.

Shortly after his enlightenment, the Buddha contemplated *Paṭicca-samuppāda* and also *Paṭṭhāna*. While reflecting on Dependent Origination in due order (*anuloma*) and in reverse order (*paṭiloma*), he noted that among many doctrines, *Paṭicca-samuppāda* and *Paṭṭhāna* would be the very difficult to comprehend. This makes it difficult to elucidate these truths to sentient beings so that they can delight in them.

In addition, the Buddha realized that the nature of beings and the profundity of the *Dhamma* are poles apart from one another. The nature of beings is to seek enjoyment and sensual pleasure, and this is far from penetrating into the profundity of the *Dhamma*. The Buddha thought that if he would expound this *Dhamma* to the world, he would experience weariness only. Therefore, he became disinterested to teach the noble *Dhamma*.

However, Brahmā Sahampati requested the Buddha to teach the *Dhamma* and he said that otherwise the *Dhamma* would be lost and people cannot learn the truth. He also said that there would be persons who would understand the *Dhamma*.

Without properly grasping *Paṭicca-samuppāda*, escape from the round of rebirths is hardly possible. *Samatha* (tranquillity) meditation was already popular before the time of the Buddha, and it was practised also during the time of the Buddha’s dispensation. Some leaders of different religions in the time of the Buddha had succeeded in *Samatha* practice. However, the wrong view of *atta* still remained in them, that there is a self or soul that is permanent and eternal. These people could not overcome such a view. The main reason is that they did not understand *Paṭicca-samuppāda*. Because of their lacking insight into the conditionality of phenomena, they could not overcome their clinging to self. Despite their development of concentration, even to the extent of having psychic powers, they could not fully realize the cause and effect relationship of phenomena.

Because of his wisdom, the Buddha discovered *Vipassanā* practice. Through *Vipassanā*, the Buddha contemplated *Paṭicca-samuppāda*, and he awakened to the truth himself without the help of any teacher, and he became a fully enlightened Buddha (*Sammāsambuddha*). The Buddha gained the wisdom that could penetrate the system of cause and effect, which was a gateway to *Paṭicca-samuppāda*.

Comparison of two difficult doctrines

It is very interesting to make a comparative study of *Paṭicca-samuppāda* and the very subtle *Paṭṭhāna*. Because the ancient teachers have given explanations to

us, the study of *Paṭicca-samuppāda* with *Paṭṭhāna* is not a very difficult task for us. We can give details to the level that people can understand it. The study and explanation that combine *Paṭicca-samuppāda* with *Paṭṭhāna* are also not too difficult if we follow closely the explanations by ancient commentators.

In the *Abhidhammatthasaṅgaha*, Venerable Anuruddha wrote the chapters on *Paṭicca-samuppāda* and *Paṭṭhāna* separately. However, Venerable Buddhaghosa combined *Paṭicca-samuppāda* and *Paṭṭhāna* in his explanation in his book *The Path of Purification (Visuddhimagga)*. Therefore, with the help of the *Visuddhimagga*, we can study and analyse *Paṭicca-samuppāda* combined with *Paṭṭhāna*.

If one wants to study the combination of these two doctrines, one has to study the 12 factors of *Paṭicca-samuppāda* before studying *Paṭṭhāna*. These factors are: ignorance (*avijjā*), *kamma* formations (*saṅkhāra*), consciousness (*viññāṇa*), mind-matter (*nāma-rūpa*), the six sense bases (*saḷāyatana*), contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*), clinging (*upādāna*), becoming (*bhava*), birth (*jāti*) and old age and death (*jarā-maraṇa*). The meaning of these 12 factors has to be understood fully as the first step.

Next, one needs to study *Paṭṭhāna*. In the *Paṭṭhāna*, there are three aspects concerning the 24 conditions³. They are:

1. Condition (*paccaya*),
2. Conditioned state (*paccayuppanna*),
3. Conditioning force (*paccaya-satti*).

These three aspects have to be understood clearly. Then, the study *Paṭicca-samuppāda* with *Paṭṭhāna* will not be a difficult task after studying these three because one will understand the combination of these two doctrines.

The first link of Paṭicca-samuppāda: 'Avijjāpaccayā saṅkhārā'

Today we make a start with the first link of *Paṭicca-samuppāda*. Firstly, I will explain the meaning of "*Paṭicca-samuppāda*".

The meaning of Paṭicca-samuppāda

"*Samuppāda*" means the causal phenomenon (*dhamma*) that can make another phenomenon (*dhamma*) arise. "*Paṭicca*" means "depending on" or "because of another phenomenon". *Paṭicca* is translated as "dependent" while *samuppāda* as "arising" or "origination", thus *Paṭicca-samuppāda* is mostly translated as "Dependent Origination" or "Dependent Arising" in English. Actually, *Paṭicca-samuppāda* means the conditioning *dhamma* or causal *dhamma*. This causal *dhamma* also depends on another cause, as such; this causal *dhamma* is depending on another causal *dhamma*. This implies that this causal *dhamma* or conditioning *dhamma* is not the root cause (*mūla*) because it depends on another cause. It itself is defined as a resultant *dhamma*

³ See the Appendix for these 24 conditions.

or conditioned phenomenon. That is why the Buddha said that all phenomena are neither causeless cause nor primary cause. Actually, all phenomena are mutually related by cause and effect or are inter-conditional (inter-dependent).

Among the philosophies in India, there is the *Sankyā* philosophy. This philosophy searched for the beginning of beings after putting forth 25 facts. It seeks for one root cause and this is called “*pakati*”. According to this philosophy, this root cause *pakati* is permanent and, it exists forever (*niccathāvara*). When combined with an entity called *purusha*, it becomes active. Later, it moves about as a sentient being in the rounds of rebirths and death.

At another time, there was a philosopher called Kaṇāda who claimed that a minuscule particle is *niccathāvara*, it is permanent and lives forever. He believed that when this very small particle is combined with another one, it becomes alive and moves about. The very first minuscule particle cannot be destroyed at any time. These philosophies claim there is a *mūla*, a root cause.

However, according to the Buddha’s teachings, there is no such root cause; even ignorance (*avijjā*) is not the first cause. The Buddha started to explain *Paṭicca-samuppāda* from *avijjā* but *avijjā* itself still has a cause. So, what gives rise to *avijjā*? The Buddha mentioned in few texts: Dependent on a canker, ignorance arises (*āsavasamudayā avijjāsamudayo*)⁴. *Āsava* or a canker is something that intoxicates the mind. There are four types of cankers, as follows:

- 1) Canker of sensual pleasure (*kāmāsava*),
- 2) Canker of becoming (*bhavāsava*),
- 3) Canker of wrong view (*diṭṭhāsava*),
- 4) Canker of ignorance (*avijjāsava*).⁵

When these cankers flow out then *avijjā* arises, therefore *avijjā* is neither “causeless cause” nor “root cause”. In fact, *avijjā* has its own cause that are the cankers, therefore the Buddha termed it as *Paṭicca-samuppāda*, meaning “by depending on an (another) cause, a cause can produce a result”. *Paṭicca-samuppāda* means that a phenomenon itself always depends on another cause or condition. For example, *avijjā* is *paṭicca*, when dependent on its cause, it gives rise to *saṅkhārā* (formations).

In short, *avijjā* is not independent; it is a dependent *dhamma* because it has to depend on a cause to come into existence. *Paṭicca-samuppāda* means a causal phenomenon that depends on another cause to produce a resultant phenomenon.

⁴ Majjhimanikāya, Mūlapaṇṇāsapāḷi, 1.67.

Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo aṭṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

⁵ PTS’s Pāḷi-English Dictionary, 114.

Āsava: For certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things). Freedom from the “*Āsavas*” constitutes Arahantship, & the fight for the extinction of these *āsavas* forms one of the main duties of man. The 4 *āsavas* are *kāmāsava*, *bhavāsava*, *diṭṭhāsava*, *avijjāsava*, i. e. sensuality, rebirth (lust of life), speculation and ignorance.

The meaning of Paṭicca-samuppanna

There is another word to be remembered; this is ***Paṭicca-samuppanna***. It refers to result. This result or conditioned thing is effectuated by a cause. It means that it is the resultant phenomenon that comes into existence, depending on a cause.

When considering the meaning of these words *Paṭicca-samuppāda* and *Paṭicca-samuppanna*, the significance is very clear: no phenomenon in the world comes into existence without depending on any cause. That is why there is neither causeless result nor causeless cause according to the Buddha's teachings. All things come into existence by dependence on related conditions.

Comparison of Paṭicca-samuppanna and Adhicca-samuppanna

It should be noted that *Paṭicca-samuppanna* is easily mixed up with another word: *adhicca-samuppanna*. *Adhicca-samuppanna* is often expressed in the *micchavāda*, the heretic views; its meaning is different from *Paṭicca-samuppanna*. *Paṭicca-samuppanna* refers to the resultant phenomenon that arises depending on a causal phenomenon. *Adhicca-samuppanna*, however, means a phenomenon that does not depend on any cause but arises by itself. Therefore, this word *adhicca-samuppanna* denotes a wrong view and it belongs to one of the wrong views. In other words, the Buddha's teaching is not concerned with *Adhicca-samuppanna*, but with *Paṭicca-samuppāda*, Dependent Origination, which explains a phenomenon that arises depending on a cause; if there is no cause, there is no phenomenon. Depending on a cause, an effect will arise.

By the use of the word '*paṭicca*', the view of the causeless cause is rejected by the Buddha. Some people, when asked who created the world, will answer: "God created it." Hindus say that Brahma created the world. If so, who created God, who created Brahma? In fact, nothing created them. According to their views, God and Brahma are "causeless cause" and "root cause" because they have no creator. The Buddha made clear in his discourses that those types of view are wrong. By using the word '*Paṭicca-samuppāda*', the Buddha rejects the first cause and the causeless cause. There is no cause without a cause; a cause depends on other causes and conditions. Actually, cause and effect are mutually related.

Paṭicca-samuppāda summarized in four sentences

The following four related *Pāḷi* sentences, which can be found in the *Ariyasāvaka sutta* (*Nidāna-saṃyutta*, *Saṃyutta Nikāya*) and other texts, can help one to generally understand the meaning of *Paṭicca-samuppāda*.

1. "*Imasmim sati idam hoti*" - When this exists, that exists.
2. "*Imassa uppādā idam uppajjāti*" - Due to the arising of this, that arises.
3. "*Imasmim asati idam na hoti*" - When this does not exist, that does not exist.
4. "*Imassa nirodhā idam nirujjāti*" - Due to the cessation of this, that ceases.

These four *Pāli* sentences briefly explain *Paṭicca-samuppāda*. The first two sentences describe the continuation in *saṃsāra*, whereas the last two sentences describe the escape from the round of rebirths and deaths. By understanding these sentences, we really can escape from the round of rebirths.

Let us suppose we can meet a very minute particle that is permanent in nature then there is no need for us to practise the Noble Eightfold Path. As there is nothing that is permanent because everything is impermanent, that is why we have to practise the Noble Eightfold Path.

The importance of understanding *Paṭicca-samuppāda* is also stated by the Buddha in the next expression: “*Yo paṭicca-samuppādaṃ passati, so dhammaṃ passati.*” It means: “Only if one sees *Paṭicca-samuppāda*, one sees the *Dhamma*.” In addition, according to an explanation found in a commentary (*Aṭṭhakathā*), it means that if one cannot see *Paṭicca-samuppāda*, one cannot see the real *Dhamma*.

Avijjāpaccayā Saṅkhārā

With what does the Buddha start *Paṭicca-samuppāda*? The first link of *Paṭicca-samuppāda* is “*avijjāpaccayā saṅkhārā*”; it starts with *avijjā*. The statement “it starts with *avijjā*” does not imply *avijjā* has no cause; as said before, *avijjā* itself has some cause.

Paṭicca-samuppāda is the discourse that describes the continuation of rounds of rebirth. It is the discourse that explains the connection between past, present and future. On the whole, *Paṭicca-samuppāda* can be divided into two parts: an earlier part and a later part. The first two links of *Paṭicca-samuppāda*, “*avijjāpaccayā saṅkhārā*” and “*saṅkhārapaccayā viññāṇaṃ*”, belong to the earlier part. From the link, “*saṅkhārapaccayā viññāṇaṃ*”, up to the end is the later part. The earlier part has two causes— *avijjā* and *saṅkhārā*, which belong to the past period, are past causal *dhammas*. Craving (*taṇhā*), clinging (*upādāna*) and becoming (*bhava*) belong to the present period and these act as causal *dhamma* for the future period, thus they are defined as present causal *dhammas*.

However, some scholars do not accept the fact that *Paṭicca-samuppāda* covers three different periods. Some even wrote a book and gave some *Dhamma* talks stating that *Paṭicca-samuppāda* is concerned with only one life. At one time, people told me about his view. Then, I explained that *Paṭicca-samuppāda* did not concern only one life but three lives. They did not argue but listened quietly. In actual fact, *Paṭicca-samuppāda* is not limited to one life because it concerns the escape from the round of rebirths. If linking only with one life, then there will be no round of rebirths (*saṃsāra*). “Dependent on the cause in the past life, the result in the present life comes to be. Due to the cause in the present life, the result in the future comes to be.” - This is what *Paṭicca-samuppāda* is about.

When explaining *Paṭicca-samuppāda* as such, two causes are stated as the main leaders, and these are *avijjā* and *taṇhā*. The cause in the past life is *avijjā*; it was the main leader. When the Buddha explained the causes in the present life, he stated *taṇhā* as the causal leader for the future period. The reason is, these two *dhammas*, *avijjā* and *taṇhā*, are very powerful in producing *kamma*.

Three Rounds (vaṭṭa)

In *Paṭicca-samuppāda* there are three rounds (*vaṭṭa*) — 1) the round of mental defilements (*kilesa-vaṭṭa*), 2) the round of action (*kamma-vaṭṭa*) and 3) the round of effect or results of *kamma* (*vipāka-vaṭṭa*).

The main factors in the *kilesa-vaṭṭa* are *avijjā* and *taṇhā*. Based on *avijjā* and *taṇhā*, the round of *kamma* comes into being. This means that without the help of the defilements (*kilesa*) -*avijjā* and *taṇhā* -, *kamma* cannot give any result. That is why in *Paṭicca-samuppāda*, *kilesa* and *kamma* are linked with each other when producing the effect (*vipāka-vaṭṭa*). In these first two links, in Pāli “*avijjāpaccayā saṅkhārā*” and “*saṅkhārapaccayā viññāṇaṃ*”, *avijjā* and *saṅkhāra* mean *kilesa* and *kamma* respectively.

Next, there are two present causes for the future period as stated in the next links of *Paṭicca-samuppāda*; “*taṇhāpaccayā upādānaṃ*” and “*upādānapaccayā bhava*”. *Taṇhā* (craving) and *upādāna* (grasping) are defilements (*kilesa*), whereas *bhava* means *kammabhava* and it is action (*kamma*). Here also, *kilesa* and *kamma* are linked to each other.

Depending on a combination of these two, *kilesa* and *kamma*, the new life (*jāti*) appears as stated in the link: “*bhavapaccayā jāti*”. Among all defilements (*kilesa*), *avijjā* and *taṇhā* are especially supportive conditions for *kamma*. Therefore, these two are the leaders in *Paṭicca-samuppāda*.

How Avijjā and Taṇhā become leaders

Regarding *kamma*, it should be noted that *kamma* can cause one to be reborn in a pleasant plane (*sugati*) or in a woeful plane (*duggati*). The *kamma* that causes life in a *sugati* is different from the *kamma* causing life in a *duggati*. In the *Visuddhimagga*, it is stated: ‘*duggatigāmino kammassavisesahetu avijjā*’. This means: ‘*avijjā* is a special condition for the *kamma* that leads to life in a woeful plane’. Next, the sentence ‘*Sugatigāmino kammaṃ visesahetu bhavataṇhā*’⁶, which means ‘*bhava-taṇhā* (attachment to existence) is a special condition for the *kamma* that leads to life in a pleasant plane’.

In addition, the Buddha pointed out that *avijjā* and *taṇhā* are the leaders not only in *Paṭicca-samuppāda* but also in other discourses. *Avijjā* is the leader among the past causal factors. Actually, *avijjā* and *taṇhā* associate with each other; when there is *taṇhā*, there is *avijjā*. But, whenever there is *avijjā*, *taṇhā* might not always be present. According to *Abhidhamma*, *avijjā* sometimes associates with aversion (*dosa*) and sometimes with craving (*taṇhā*).

People in the world always wish for *sukha*, pleasant experiences. However, people always meet with both, *sukha* and also *dukkha*, unpleasant experiences. With these *sukha* and *dukkha* experiences as the cause, people make some actions.

Taṇhā dislikes suffering, so *taṇhā* cannot arise towards an undesirable object. Since *taṇhā* does not like *dukkha*, *avijjā* (ignorance) leads. In this case, *avijjā* leads and *taṇhā*, which associates with *avijjā*, follows. For a desirable object, it is the

⁶ Visuddhimagga, 2.157.

opposite; *taṇhā* is the leader and *avijjā* is the follower. Thus, *avijjā* and *taṇhā* take turns as leader and follower.

For example, a young person was persuaded by his friends to take drugs. He thought there would be no harm and started to use drugs. He used the drug for enjoyment without knowing the bad results and then he became a drug addict. The non-seeing of the bad effect is *avijjā*, whereas the trying of the drug is *taṇhā*. When he realized the bad effects of the drugs later, he had already become obsessed with the drug and could not break away from the drug addiction. At that stage *taṇhā* leads the way.

In the sub-commentary to “The Path of Purification” (*Visuddhimaggamahāṭīkā*), there is this line “*dukkhe avijjaṃ taṇhā anuvattati*”.⁷ This means that when there is *dukkha*, *avijjā* leads and *taṇhā* follows. *Avijjā* is the leader here because the function of *avijjā* is to cover up so that one cannot see *dukkha* as *dukkha*. Because *avijjā* covers the *dukkha*, *taṇhā* that associates with it follows. Because of that, *kamma* is formed.

Next, “*Sukhe taṇhaṃ avijjā anuvattati*”, this means that when one encounters *sukha*, *taṇhā* arises. This is because *taṇhā* likes *sukha* and it does not see fault in it. *Avijjā*, which associates with *taṇhā* (craving), follows behind. So, *avijjā* and *taṇhā* take up leadership in turn.

Hence, these two states, *avijjā* (ignorance) and *taṇhā* (craving), join together in supporting *kamma*. In *Paṭicca-samuppāda*, the Buddha describes these two states as the roots of *saṃsāra*. With these two as leaders, the sentient beings circle around in the round of rebirths.

⁷Visuddhimagga-mahāṭīkā, 2.25.

Part 2: Avijjāpaccayā Saṅkhārā

What about Avijjā?

Avijjā is an evil state that produces suffering: “*dukkhāvīpāka-lakkhaṇa*”, “the characteristic of *avijjā* is that suffering is the result”. *Avijjā* is an unwholesome phenomenon and thus it gives a bad result. According to *Abhidhamma*, *avijjā* is the opposite of *vijjā*, which is wisdom and knowledge. *Avijjā* is associated with 12 unwholesome consciousnesses (*akusala citta*): with 8 greed-rooted minds (*lobhamūlacitta*), 2 aversion-rooted minds (*dosamūlacitta*), doubtful mind (*vicikicchā*) and mental restlessness (*uddhacca*).

Here, not knowing worldly and ordinary things such as the name of a flower or certain places is not *avijjā*. Actually, *avijjā* means not knowing certain knowledge that can liberate beings from the round of rebirths. According to *Suttanta* and *Abhidhamma*, *avijjā* covers up the Four Noble Truths so that one cannot know the truth. By covering up the Four Noble Truths, there is ignorance about the mutual conditionality of phenomena. *Avijjā* also implies knowing in the wrong way. Covering up the truth means causing one not to know the real truth. This also implies that only the wrong things are known, and also one knows in the wrong way.

In the *Suttanta*, it is stated: “*dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminipaṭipadāya aññāṇaṃ*”.⁸ It means, in short, that *avijjā*, ignorance, does not know the Four Noble Truths.

There are four more subjects that *avijjā* cannot know as recorded in the *Abhidhamma*: “*Pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparente aññāṇaṃ, idappaccayatā paṭiccasamuppādesu dhammesu aññāṇaṃ*.”⁹ There is no knowledge about:

- a) Aggregates (*khandha*) of past lives,
- b) *Khandha* in future lives,
- c) *Khandha* of both past and future lives, and
- d) *Dhamma* of *Paṭicca-samuppāda*.

In brief, the work of *avijjā* is to cover up the real nature of things.

⁸ Saṃyuttanikāya, Nidānavaggaṇāḍi, Nidānasamyyutta, 1.246.

Katamā ca, bhikkhave, avijjā? Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ. Ayaṃ vuccati, bhikkhave, avijjā.

⁹ Vibhaṅgapāḷi, 377.

Tattha katamo avijjāsavo? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparente aññāṇaṃ, idappaccayatā paṭiccasamuppādesu dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ...pe... avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati “ avijjāsavo ”. Ime cattāro āsavā.

Defining Avijjā from four points of view

The four points of view are characteristic (*lakkhāṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*). In brief, *avijjā* has the characteristic of ignorance. Its function is to delude the mind from truth, its manifestation is concealing the truth, whereas its proximate cause is *āsava* (the cankers).

Avijjā has the characteristic of not knowing the true nature of things. When *avijjā* arises, one does not know the truth anymore because the duty of *avijjā* is “*sammohana-rasa*” that is to make one deluded about the real nature of things. *Avijjā* is also able to make one ignorant. According to “*chādana paccupaṭṭhāna*”, *avijjā* covers up reality so that one is not able to understand it clearly. Covering up a matter in the world causes others not to know the truth too. For example, if one does not tell the truth about a certain matter in the house, no one will know it. In the same way, one can see the function of *avijjā* as covering up.

The ignorance (*avijjā*) is so powerful because the canker of greed, the canker of wrong view and the canker of delusion have flown in and contributed to its arising. Due to these cankers (*āsava*), *avijjā* arises.

More about Saṅkhāra

The first link in the Dependent Origination is “*avijjāpaccayā saṅkhārā*”. *Avijjā* produces *saṅkhāra* or *avijjā* conditions *saṅkhāra*. The word *saṅkhāra* can have four meanings according to the following expressions:

1) *Sabbe saṅkhārā aniccā*.

All conditioned things are impermanent. This *saṅkhāra* refers to all conditioned phenomena, and it includes all kinds of *nāma-rūpa*, mind and matter.

2) *Saṅkhārakkhandha*.

Here, *saṅkhāra* means the aggregate of mental formations. There are 50 mental formations (*cetasika*) apart from feeling (*vedanā*) and perception (*saññā*).

3) *Yāvatā saṅkhārassa gati*.

As long as productive effort continues, the effect exists. The effort determines the range of the effect. In this expression, *saṅkhāra* means the productive effort.

4) *Avijjāpaccayā saṅkhārā*.

Avijjā conditions *saṅkhāra*. In this statement of *Paṭicca-samuppāda*, this *saṅkhāra* can produce the next life and it is actually productive *cetanā*. *Cetanā* means motivation and it stimulates action. Therefore, the meaning of *saṅkhāra* in *Paṭicca-samuppāda* is productive *cetanā*.

Three types of Saṅkhāra

Avijjā is an evil or unwholesome state; however, it conditions not only evil but also good results. *Avijjā* conditions these three types of *saṅkhāra*:

1. Wholesome productive *cetanā* (*puññābhisāṅkhāra*)

Good deeds like offering (*dāna*), observing morality (*sīla*) and meditation (*bhāvanā*) are done by the *cetanā* associated with sense-sphere wholesome minds (*kāmāvacara-kusala-citta*). This *puññābhisāṅkhāra* means *kāmāvacarakusala-cetanā*. *Cetanā* can be translated as stimulator, motivation or volition in English.

So, *puññābhisāṅkhāra* means *cetanā* to do offering (*dāna-cetanā*), *cetanā* to observe morality (*sīla-cetanā*), *cetanā* to practise meditation (*bhāvanā-cetanā*) etc. According to *Abhidhamma*, this wholesome *cetanā* is classified into 13 consciousnesses: eight belong to *mahākusala-citta* (great wholesome consciousness) and five belong to the *rūpāvacara-kusala-citta* (form-sphere wholesome consciousness). In total, 13 *cetanās* (8 *kāmāvacarakusala-cetanā* and 5 *rūpāvacarajjhāna-kusala-cetanā*) are called *puññābhisāṅkhāra*.

2. Unwholesome kamma formation (*apuññābhisāṅkhāra*)

Apuññābhisāṅkhāra means *akusala-cetanā* (unwholesome stimulator). It is the *cetanā* that is associated with 12 *akusala-cittas* (unwholesome mind). These 12 *akusala-cetanās* are called *apuññābhisāṅkhāra*.

3. Unshakable, steady, kamma formation (*āneñjābhisāṅkhāra*)

This *cetanā* associates with the four *arūpāvacara-kusalacittas*. Therefore, this *cetanā* is divided into four types. The *power* of concentration makes the mind unshakeable owing to the absence of matter (*rūpa*). Therefore, the four *kusala-arūpāvacarajjhāna-cetanās* are called *āneñjābhisāṅkhāra*. *Āneñja* means unshakable.

In total, in *Paṭicca-samuppāda*, there are 29 productive *cetanās*, both wholesome and unwholesome. [Note: 29=12 *akusala* +13 *kusala* + 4 *āneñja*]

Another classification of Saṅkhāra

Saṅkhāra, or productive *cetanā*, can also be divided according to its action, either wholesome or unwholesome: 1) bodily action (*kāyasaṅkhāra*); 2) verbal action or speech (*vacīsaṅkhāra*); 3) mental action or thought which is called *cittasaṅkhāra* or *manosaṅkhāra*.¹⁰

Bodily action can be stimulated by 12 *akusala cetanās* and eight *mahākusala-cetanās*. Verbal action can be stimulated by 12 *akusala cetanās* and eight *mahākusala-cetanās*. These 20 are called *vacīsaṅkhāra*. There are 29

¹⁰*Majjhimanikāya, mūlapariyāyavagga, sammādiṭṭhisutta (1.67)*

These three *saṅkhāras* can be found in many suttas such as *Sammādiṭṭhisutta: Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

manosañkhāras that are *cetanās* from 12 *akusala*, 8 *mahākusala*, 5 *rūpāvacara kusala* and 4 *arūpāvacara kusala* consciousnesses.¹¹

Explanation on how Sañkhāra arises with Avijjā as a cause

Avijjāpaccayā sañkhārā. — Due to *avijjā*, *sañkhāra* arises. It does not mean that *avijjā*, ignorance, creates *sañkhāra* or *cetanā*; actually, when *avijjā* exists, *sañkhāra* exists. It can be seen in these *Pāli* phrases we have seen earlier: “*imasmim sati idaṃ hoti*” - “When this exists, that exists” or likewise “*avijjābhāve sañkhārabhāvato*”,¹² “with *avijjā* as condition, kamma formation exists.”

Avijjā means ignorance and *sañkhāra* refers to both wholesome and unwholesome *kammās*. This statement “one unknowingly does a wholesome action” is quite logical to many people because both wholesome and unwholesome states are the product of *avijjā*.

It is reasonable to say unwholesome states are the product of *avijjā*; but it is unreasonable to claim wholesome states are the product of *avijjā*. The main reason is when there is *avijjā*, there is no knowledge. *Kusala* or wholesome state is a product of knowledge, not of *avijjā*.

Actually, “*avijjāpaccayā sañkhārā*” says that as long as *avijjā* exists within someone, the wholesome and unwholesome states will be accumulated. “When that exists, this exists”. When *avijjā* exists, wholesome or unwholesome actions are created. Thus, only with the abandonment of *avijjā*, the kammic force is not accumulated anymore and ceases to be.

There may still be *jhānic* attainment in the arahant. But with the abandonment of *avijjā*, kammic energy is not produced anymore. When an arahant offers *dāna*, observes *sīla* and practices *bhāvanā*, these actions are not considered as *kusala* (wholesome) *cetanā*. *Avijjā* belongs to the mental defilements (*kilesa*). If all these mental impurities are eradicated within an arahant, then *kusala*, which is the opposite of *akusala*, has nothing more to do and is not needed anymore. Without *akusala*, *kusala* action will disappear. It can be compared to a country with no enemies, for when there are no enemies, no army is necessary. In an arahant, there is only *kriya* left (mere action); it is neither wholesome nor unwholesome, and it is kammically neutral. So, for non-arahants as long as *avijjā* exists, *saṃsāra*, and also wholesome and unwholesome productive *cetanās* exist.

¹¹Majjhimanikāya, Mūlapaṇṇāsa-aṭṭhakathā, 1.229.

Sañkhāravāre abhisāṅkharāṇalakkhaṇo sañkhāro. Vitthāravāre paṇassa kāyasañkhāroti kāyato pavattasañkhāro, kāyadvāre copanavasena pavattānaṃ kāmāvacarakusalato aṭṭhannaṃ, akusalato dvādasannanti vīsatiyā kāyasañcetanānametaṃ adhivacanaṃ. Vacīsañkhāroti vacito pavattasañkhāro, vacīdvāre vacanabhedavasena pavattānaṃ vīsatiyā eva vacīsañcetanānametaṃ adhivacanaṃ. Cittasañkhāroti cittato pavattasañkhāro, kāyavacīdvāre copanaṃ akatvā raho nisīditvā cintayantassa pavattānaṃ lokiyakusalākusalavasena ekūnatīṃsamanosañcetanānametaṃ adhivacanaṃ.

¹²Visuddhimagga-mahāṭīkā, 2.264.

Avijjābhāve bhāvatoti avijjāya atthibhāve sañkhārānaṃ bhāvato. Na hi avijjāya asati kadāci sañkhārā sambhavanti.

Simile of a blind man walking on a path

Avijjā (ignorance) means not knowing the truth, and it conditions any productive *kamma*, both wholesome and unwholesome. While not realizing the truth, a person may nevertheless perform both, good and bad actions. This can be illustrated by the next simile.

There is the blind man who has no assistant or guide dog. Sometimes he may walk the right path and reach the destination he wishes; sometimes he walks the wrong path and cannot reach his destination because he cannot see. In the same way, while travelling in *samsāra*, beings who do not realize the truth may sometimes perform good actions (*kusala*) and sometimes bad actions (*akusala*). With ignorance (*avijjā*) as a condition, both *kusala* and *akusala* actions are performed.

Because of *avijjā*, one performs actions according to one's views and thoughts. One might do wholesome or unwholesome actions without knowing. There is a Burmese saying "a blind hen comes into contact with a rice pot" — a blind hen cannot see the rice on the ground, but it has the good fortune to come across a rice pot. In the same way, even if one does not know the truth, one can still perform meritorious deeds.

Ignorance of the Four Noble Truths

It is *avijjā*, ignorance, that conditions *saṅkhāra*. Because of ignorance, the First Noble Truth is not realized; suffering (*dukkha*) is wrongly seen as happiness (*sukha*). Because of good *kamma*, people obtain existence, they receive the five aggregates and thus they receive *dukkha*. So, they receive not only happiness but also suffering. Because of the desire for happiness, good and bad actions are performed.

Because of ignorance, people think that human life is happiness; that the life of deities is happiness, and that the life of Brahmas is happiness. With this expectation and desire for happiness, they wish "May I be reborn in the human place, the deity place, or the Brahma place". After rebirth, one receives ageing, disease and death—one receives a lot of suffering.

Many people marry with the thought that they will be forever happy in their life. But they never consider the problem of suffering. Unhappiness will follow, such as a job problem, a money problem, a food problem or a marital problem. They never consider suffering, they only consider happiness. They think: 'Life is too short, enjoy it'. When suffering and bliss appear together, most people see only the bliss (*sukha*) and ignore the suffering (*dukkha*).

People are also ignorant of the fact that craving for happiness is the cause of suffering (*dukkha-samudaya*) - the second Noble Truth. Whatever one does is done in the pursuit of bliss. One thinks that actions will produce bliss, and thus one performs also wholesome actions but receives suffering again. This is because one will obtain new existence from these wholesome actions, and therefore one receives suffering (*dukkha*) which is the first Noble Truth.

Because of not knowing *Nibbāna* that is cessation of suffering (*dukkha-nirodha*) and the third Noble Truth, one makes effort according to one's ideas or as taught by

some religion. In this way, one definitely cannot experience the real cessation of suffering (*Nibbāna*).

Every religion has the idea of *mokkha* - liberation or a permanent place or heaven. People think that this permanent place is the same as *Nibbāna* in Buddhism and make an effort to go there. But they cannot realize the real cessation of suffering, *Nibbāna*, which is real peace and happiness. This is because they do not know the path leading to the cessation of suffering (*dukkhanirodha-gāmini-paṭipadā*), the Eightfold Noble Path; this path is actually the fourth Noble Truth. They undertake wrong practices and cannot attain the true cessation of suffering. Because having ignorance on the Four Noble Truths, they cannot gain real liberation; the misunderstanding and wrong view remain.

In conclusion, the Buddha said "*avijjāpaccayā saṅkhārā*", "it is ignorance that conditions productive *cetanā*". It should be understood that as long as ignorance exists, productive *kamma* exists and it will have a chance to produce its result. Thus, *saṅkhāra* will remain to create conditioned states.

Avijjā to Puññābhisāṅkhāra: akusala conditions kusala

In *Paṭicca-samuppāda*, *avijjā*, ignorance is *akusala*, unwholesome. But *saṅkhāra* is productive *cetanā* and is *kusala* or *akusala*. So, if ignorance is *akusala*, how can it condition *kusala cetanā*?

In fact, there are different conditions that bring about different results. For example, the seed will become a plant when there are suitable conditions. The seed also produces different results such as the root, the trunk, branches, leaves, flowers and fruit. Here, the seed comes from the fruit, and in a way these two are considered as the same type. But the root, trunk, branches and leaves are very different from the seed, and they are considered as the different results.

Likewise, from the same condition different things appear. According to *Paṭṭhāna*, many different things are conditioned by other phenomena. By means of the power of *upanissaya-paccaya*, ignorance, that is an unwholesome (*akusala*) state, gives a chance for *kusala cetanā* (wholesome stimulator) to arise.

For example, when one meditates upon ignorance, ignorance is the object of meditation. It is an *akusala* object, but the meditating mind itself is *kusala*. The meditating mind is with *mahākusala-citta*, which is associated with knowledge. In this example *akusala* conditions *kusala*, or *kusala* arises referring to *akusala* by the power of *ārammaṇa-paccaya* (object condition). The object is *akusala*, but the meditation produces *kusala*.

Next, a person attained *jhāna* through the practice of *Samatha* meditation. By means of *jhāna*, he succeeds in reading other's minds or he develops the divine eye. When he reads the mind of others, especially the ignorance which is associated with the mind, his mind is *kusala*. The object is the ignorance belonging to others. Herein *akusala* conditions *kusala* through the power of the object, *ārammaṇa-paccaya*. The *citta* that reads the mind of others (*ceto-pariya-abhiññā*) is *kusala*.

Here is another example; one realizes that ignorance is *akusala* and tries to eradicate it. With the intention to eradicate ignorance, this person offers *dāna*,

observes *sīla* and practises *bhāvanā*. In this way, the ignorance which is *akusala*, conditions those *kusalas* which are *dāna*, *sīla* and *bhāvanā*¹³ through the strong support of *upanissaya-paccaya*. One may feel despair seeing the ignorance and has a strong wish to eradicate the ignorance.

Next example, one undertakes *Samatha* practice with the intention to remove *avijjā*. Succeeding in the practice, he or she attains *jhāna*. This *jhāna* is *kusala* and is conditioned by *avijjā*, ignorance. The intention or the wish (*chanda*) becomes the condition and exerts its power by *upanissaya-paccaya*.

Next example: A person does not realize the truth, but he actually believes in *kusala*. He wishes to become happy and to lead a happy life. He wishes to be born in *kāma* plane and *rūpa* plane, therefore he performs *kusala*. In this case, the mind that performs wholesome actions is *kusala*. The ignorance is *akusala*. Here, *kusala* is conditioned by *akusala* through the power of *upanissaya* condition.

Therefore, in *Paṭṭhāna*, there are the two conditioning powers of *ārammaṇa-paccaya* and *upanissaya-paccaya* when *avijjā* which is *akusala* conditions *kusala*.

Avijjā to Āneñjābhisaṅkhāra: akusala conditions imperturbable volitional formations

It is *avijjā*, ignorance, that conditions *arūpāvacara-kusala-jhāna*. This is only through the power of *upanissaya* condition. This is the case when one tries to attain *arūpāvacara-jhāna* in order to overcome *avijjā*. Here, *avijjā* conditions *āneñjābhisaṅkhāra* through the power of *upanissaya-paccaya*.

In addition, there is ignorance if one believes that life in the *arūpa* plane is eternal and that all suffering cease in there. A person wishes to be born in the *arūpa* plane and tries to attain *jhāna*. Herein, *avijjā* conditions *āneñjābhisaṅkhāra* through the power of *upanissaya-paccaya*.

Avijjā to Apuññābhisaṅkhāra: akusala conditions akusala

Ignorance conditions *akusala* productive *cetanā*. There are many powerful conditions through which *avijjā* conditions *apuññābhisaṅkhāra*. For example, if one is angry at his or her own ignorance or wrong view, *avijjā* and wrong view are object conditions. Depending on the object condition, hatred consciousness (*dosamūla citta*) arises. This is through the power of *ārammaṇa* condition.

If one seriously considers *avijjā* (ignorance), at that time, *ārammaṇa* (object condition), *ārammaṇādhipati* (object predominance condition) or *ārammaṇ-ūpanissaya* (object strong dependence condition) can arise.

Another example: if one performs *akusala*, mistakenly thinking it is a good action because of ignorance, then ignorance conditions *akusala* through the power of *upanissaya* (strong dependence condition).

¹³*Dāna* = donation, offering; *sīla* = morality; *bhāvanā* = meditation. Based on *dāna* and *sīla*, one can practise meditation. The Noble Eightfold Path can be summarized into three trainings of *sīla*, *samādhi* and *paññā*. Here, *bhāvanā* refers to *Samatha* and *Vipassanā*.

Moreover, when any *akusala citta* arises, *avijjā* will always be associated with it. *Avijjā* is a kind of *hetu*, a root. This root conditions the other associated states through the power of *hetu-paccaya* (root condition). Also, in such an association, all states are born together with *avijjā*. Therefore, *sahajāta-paccaya* (born together condition) exerts its power. They are reciprocal; this is the force of *aññamañña-paccaya* (mutuality condition). Besides, both states depend on each other; this is the conditioning power of dependence, *nissaya-paccaya*. They are associated with each other; this is the power of *sampayutta-paccaya* (association condition). As long as *avijjā* is present, it conditions the other associated states. This is *atthi-paccaya* (presence condition). And as long as they are together and not separated, it conditions the other states by the force of *avigata-paccaya* (non-disappearance condition).

When *akusala citta* arises in the mental process, it usually arises seven times performing the functions of *javana*. So, when *avijjā* and the other unwholesome states arise together, they usually arise seven times. Herein, the first *javana* conditions the second *javana*, the second leads to the third and so on. This repetition without an interval is through the combined powers of *āsevana* (repetition condition), *samanantara* (immediate contiguity condition), *anantara* (proximity or non-interval condition) and *upanissaya* (powerful dependence condition).

When the state ceases and has disappeared, the powers of *natthi* (non-existence condition) and *vigata* (disappearance condition) condition the state. To explain this further: when the former *javana* has ceased, the second comes into being. When the second *javana* has ceased, the third comes into being and so on. In the mental process, the second *javana* cannot arise when the first *javana* has not ceased; the cessation of the second is necessary for the arising of the third, and so on. After the cessation, the condition is no more, therefore *natthi* and *vigata* are supporting powers of the process.

In this way, we can analyse *Paṭicca-samuppāda* together with *Paṭṭhāna* systematically. Thus, *Dhamma* lovers and readers may try to relate these two very profound *Dhamma* topics to their own life and understand them thoroughly. After studying and practising the teachings of the Buddha, may you be able to practise to obtain the special wisdom that will free you from doubts and become a Noble One (*ariya*).

Part 3: Saṅkhārapaccayā viññāṇaṃ

Today, I will explain the second link of *Paṭicca-samuppāda*: “**saṅkhārapaccayā viññāṇaṃ**” by *Paṭṭhāna*. Yesterday I have explained the first link: “*avijjāpaccayā saṅkhārā*” and I will first elaborate on this a little more.

The first link means that *avijjā* (ignorance) - which is a defilement (*kilesa*) - leads to *saṅkhāra* (productive *cetanā*) i.e. wholesome deeds (*kusala*) and unwholesome deeds (*akusala*). Here, *avijjā* is of the same nature as *akusala*, but *avijjā* is not the same nature as *kusala*. So, one may ask, can this *akusala avijjā* be a condition for a *kusala* result?

We can look at it in this way. In the world, most things have causes that are not similar to their results. For example, how does a seed grow into a sapling? With the supporting conditions of water and earth, which are dissimilar nature to that seed, it is possible that this seed becomes a sapling. For the eye consciousness (*cakkhu-viññāṇa*) to arise, there must be light as one of the conditions. Light and eye consciousness have different nature, therefore they are not similar. However, light can cause the eye consciousness to arise. In the same way, though *akusala dhammas* are not the same and have an opposite nature to *kusala dhammas*, *akusala dhammas* can cause *kusala dhammas* to arise.

Kamma, Saṅkhāra and Bhava

In the earlier part of *Paṭicca-samuppāda*, *kamma* is called “*saṅkhāra*” and in the later part, in the link: “*bhavapaccayā jāti*”, *kamma* is called “*bhava*” (becoming). The Buddha used these different terms because he wanted the sentient beings in the world to know the importance of *kamma*. *Kamma* is associated with *kilesa* (defilements), and *kamma* and *kilesa* together create the world. After the Buddha saw the connection between *kilesa* and *kamma*, he expounded *Paṭicca-samuppāda*.

Firstly, *kamma* is called *saṅkhāra* because *kamma* creates mind and matter. Secondly, *kamma* is called *bhava*. Actually, there are two types of *bhava*: *kamma-bhava* and *upapatti-bhava*; but this *kamma* refers to *kamma-bhava* only. In the commentaries, it is also explained that in the link “*bhavapaccayā jāti*”, *bhava* does not mean *upapatti-bhava* (rebirth process) but refers to *kamma-bhava* only. They explain the meaning of *bhava* as “*bhavagāmikamma*”, which means ‘the *kamma* that sends to, or throws one into the next life’.¹⁴ Consequently, the importance of *kamma* can be seen by the fact that it plays a role in these two links in *Paṭicca-samuppāda* i.e. “**saṅkhārapaccayā viññāṇaṃ**” and “**bhavapaccayā jāti**”.

When someone does not believe in *kamma* or the importance of doing wholesome actions, he has *micchā-ditṭhi* (wrong view). This means there is a rejection

¹⁴ Idha pana “sabbampi bhavagāmikamma”nti (vibha. 234) vacanato bhavassa nibbattakaṃ upādānāhetukaṃ vipaccanāya katokāsameva bhavoti adhippeto. [Visuddhimagga-mahāṭīkā,2.33]

of *mano kamma* (mental action). One can perform 10 types of evil actions (*duccarita*) and 10 types of good actions (*sucarita*). When one rejects the results of these actions, this wrong view is called “*natthika-diṭṭhi*”; it is a kind of nihilism and directly rejects the result of *kamma*. In the Buddhist scriptures, it is said that *micchā-diṭṭhi* (wrong view) is *saggāvāraṇa*; it prevents a good and pleasant destiny (*sugati*).

Micchā-diṭṭhi should not be confused with *sakkāya-diṭṭhi* (wrong belief about the aggregates as permanent and self). *Sakkāya-diṭṭhi* can only be abandoned by the attainment of enlightenment as *sotāpanna* (stream enterer). A person who accepts *kamma* and its result and still has *sakkāya-diṭṭhi* can reach *sugati* (a good destiny). Here, *sakkāya-diṭṭhi* can be abandoned temporarily by obtaining insight knowledge that differentiates between mind and matter (*nāmarūpa-pariccheda-ñāṇa*). *Sakkāya-diṭṭhi* is totally abandoned only with *sotāpatti-magga-ñāṇa* (insight knowledge associated with the path of stream entry).

The importance of Kamma and Kilesa

The Buddha taught that there is not one cause but there are many causes for a phenomenon to arise. The main causes are *kilesa* (defilement) and *kamma*. To be liberated from the round of rebirths (*saṃsāra-vaṭṭa*), it is very important to abandon defilement (*kilesa*). This is because *kamma* can only give a result when it is accompanied by its friend *kilesa*. Without getting help from *kilesa*, *kamma* cannot take place by itself. It is like the seed which cannot grow up by itself to become a tree. A seed can grow into a tree only with the support of the soil and water. In the same way, *kamma* cannot give any result if it is not supported by *kilesa*. It is very important to know this fact.

Among the three *vaṭṭas*, i.e. *kilesa-vaṭṭa*, *kamma-vaṭṭa* and *vipāka vaṭṭa*, *kilesa-vaṭṭa* (round of defilements) should be abandoned. With the eradication of *kilesa-vaṭṭa*, the remaining *kamma* cannot perform its work anymore and loses its ability. When *kamma* cannot give its result, it is said as “*kamma* is abandoned”. In reality however, *kamma* cannot be abandoned because the work is done already and it cannot be undone, and its results are produced. Completed action cannot be modified by anyone nor can it be erased. As such, *kamma* cannot be abandoned. Thus, the only thing one can abandon is *kilesa* (defilement). That is why, when there is cessation of *kilesa*, there will be cessation of *kamma*. In *Pāḷi* this is stated as, “*kilesanirodhe kammanirodho*” meaning, “only when the defilements cease, does *kamma* cease.” Therefore, it is very important to know the workings of *kamma*.

The Extremist view of Kamma

In the world, there are some people who believe in *kamma* and kammic effect, but some do not at all. The first ones are called *kammavādas*. Those who believe in *kamma* have an exaggerated view of *kamma*. They claim that everything is due to *kamma* done in the past lives; this is also *micchā-diṭṭhi* (wrong view). Such a person holds *pubbekatahetu-diṭṭhi*, the view that every pleasant and unpleasant experience in the present life is caused by *kamma* done in the past life. This view is the extreme end of *kammavāda*.

The Buddha would not accept the extremity of anything; he only accepted *majjhima-paṭipadā* (the middle path). When something good becomes too extreme, it becomes bad. If one claims everything is caused only by *kamma*, then other causes are rejected. Rejecting other causes means there is wrong view.

For instance, one becomes unwell, has a running nose, a sore throat and so on. The one with an extreme view of *kamma* says that these afflictions are due to unwholesome deeds in the past life and rejects any cause in the present life. In reality, a running nose or a sore throat is caused by catching a cold. The causes in the present time are cold weather or a weak immune system. These present causes have to be accepted. If one does not accept causes in the present time, and only accepts causes in the past time, one has *pubbekatahetu-ditṭhi*.

Thus, *kamma* is very important in one's life. One has to accept *kamma* and its results. Besides *kamma* (action), two other factors that are *ñāṇa* (knowledge) and *vīriya* (effort) are important to achieve success in life. One needs to have wisdom and to make an effort in order to be able to enjoy the benefits of this life.

Since many things in life depend on *kamma*, there is a need to know in detail about *kamma*. In brief, the start of one's life is definitely due to *kamma* as the *kamma* is the main force here. This is expressed in the links where *saṅkhāra* or *bhava* are the different terms for *kamma*: “*saṅkhārapaccayā viññāṇaṃ*”, and “*bhavapaccayā jāti*”. The reason for these different terms is because the Buddha adapted his wording to the understanding and liking of his audience. In actual fact, both *saṅkhāra* and *bhava* are *kamma*.

Bhava-sutta

In the *Paṭhamabhava-sutta* and *Dutiyabhava-sutta* (*Aṅguttara Nikāya*),¹⁵ Venerable Ānanda asks a question regarding life: “Many people talk about life. What is the decisive factor for a life?” The Buddha gave an answer to this question, “If there is no *kamma* that is mature enough to give fruit, the life cannot take place. Depending on mature *kamma* which can give a result, life begins.”

In these discourses, the Buddha gave the following simile to explain the power of *kamma* at the start of one's life:

Kammaṃ khettaṃ- *Kamma* is similar to the field.

Viññāṇaṃ bījaṃ- Rebirth-linking consciousness (*paṭisandhi viññāṇaṃ*) is like the seed.

Taṇhā sneho- Craving is similar to the moisture.

There are three necessary conditions for a tree to grow up, and they are earth, water and a seed. When these three conditions are present, a seed can grow into a

¹⁵ Aṅguttaranikāya, 1.22.

Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsamojjanānaṃ hīnāya dhātuyā viññāṇaṃ patiṭṭhitaṃ evaṃ āyatim punabbhavābhiniḅbatti hoti.

tree. Similarly, a life needs *kamma* in the way that a tree needs a field; it needs *paṭisandhi-citta* (rebirth-linking consciousness) in the way that a tree needs a seed to start life from. Thirdly, a life needs *taṇhā* (craving) in the way a tree needs water in order to grow. When these three conditions harmoniously come together, a new life happens.

The significance of “*kammaṃ khettaṃ*” is, the *paṭisandhi-citta* ('the seed') cannot grow if there is no *kamma* ('the earth'). The start of life depends on *kamma* only, not on other factors. Based on *kamma*, the rebirth-linking mind can arise. Then, it needs water (*taṇhā*) to grow further. The Buddha has given a very clear metaphor in these discourses.

What is included in Saṅkhāra

In *Paṭicca-samuppāda*, the human *paṭisandhi-citta*, the rebirth-linking consciousness (*viññāṇa*) can happen only when there is *kamma*, thus “*saṅkhārapaccayā viññāṇaṃ*”. In the beginning part of *Paṭicca-samuppāda*, *kamma* is called *saṅkhāra* because *kamma* creates mind and matter or mental and material phenomena. “*Saṅkhatam abhisankharontīti saṅkhārā*” - 'it builds, creates and produces'. Here *saṅkhāra* can be divided into two types: *kusala* and *akusala kamma*, wholesome and unwholesome *kamma*.

There are 12 types of unwholesome *cittas* (*akusala kamma*). There are in total 17 wholesome *cittas* (*kusala kamma*), namely eight *kāmāvacara kusala-cittas* or *mahākusala-cittas*, five *rūpāvacara-kusala-cittas* (linked with *rūpa jhāna*) and four *arūpāvacara-cittas* (linked with *arūpa-jhāna*). Because *Paṭicca-samuppāda* only deals with the round of rebirth, the *lokiya-kusala-cittas* (mundane wholesome consciousness) are counted and the *lokuttara-kusala-cittas* (supramundane wholesome consciousness) are not included. Thus, the *cetanās* that are associated with these 29 *cittas* — 12 *akusala cittas* and 17 *kusala cittas*—are called *saṅkhārā*.

What is Kamma?

Kamma is *cetanā*, a mental factor. The Buddha said, '*cetanāham bhikkhave, kammaṃ vadāmi*.' 'Oh monks, it is *cetanā*, that I call *kamma*'. *Cetanā* is called *kamma* because the nature of *cetanā* is to gather or to collect. It is an organizer as it can collect and organize other phenomena. There is energy after this gathering, thus the *cetanā* has the power to stimulate others. *Cetanā* is often translated as 'volition' in English. However, the right translation for *cetanā* is 'stimulation' because it has the ability to empower all other factors.

Because of this power, one performs mental action (*manokamma*), verbal action (*vacīkamma*) and bodily action (*kāyakamma*). These mental actions, verbal actions and bodily actions are called *kamma*. These actions do not happen by themselves, but by the stimulation of *cetanā*. Thus, *cetanā* is called *kamma*. Because it can create, it is called *saṅkhāra* or formations. Because it leads to the next life, it is called *bhava*.

People perform activities like thinking with the mind, speaking with the mouth and doing action with the body. All these different actions are motivated and stimulated

by *cetanās*. These *cetanās* associate with good or evil, wholesome or unwholesome states. Dependent on the obvious actions, good and bad results take place.

When *cetanā* is associated with a wholesome state or root, *alobha*, *adosa*, *amoha* (anti-craving, anti-hatred, anti-delusion), it is *kusala kamma*. When *cetanā* associates with evil states, *lobha*, *dosa*, *moha* (craving, hatred, delusion), it is *akusala kamma*. *Cetanā* itself is a colorless organizer; it becomes good or evil because of the association with a *kusala* or an *akusala* root. Both *kusala* and *akusala kamma* can create mind and matter, and thus they are called *saṅkhāra*, productive kamma.

The different terms for Viññāṇa

According to its power, *saṅkhāra* conditions *viññāṇa*, consciousness. *Viññāṇa* has different names. The Buddha said in few discourses: “*yaṃ cittaṃ taṃ mano, yaṃ mano taṃ viññāṇaṃ*”.¹⁶This means 'What is *citta*, is *mana*. What is *mana* is *viññāṇa*.' The Buddha said that *citta*, *mana* and *viññāṇa* refer to the same phenomenon, thus they are the synonymous terms¹⁷, meaning consciousness or awareness.

The word *viññāṇa* consists of “*vi*” and “*ñāṇa*”. “*Vi*” means ‘not similar’ or ‘special’, while “*ñāṇa*” means ‘knowing’ or ‘awareness’. Therefore, it is *ñāṇa* that knows in different ways. However, *viññāṇa* is different from the knowing of *saññā* (perception) and *paññā* (wisdom). *Ñāṇa* is bare awareness or just awareness of the object. In the expression: “*ārammaṇaṃ vijānāti*”, *vijānāti* means knowing in a special way. One knows the object in a special way. Therefore, this type of special knowing that is not the same as *paññā* or *saññā* is called *viññāṇa*.

In general, the word ‘*viññāṇa*’ means 89 *cittas*. However, according to the context this can be different. In *viññāṇakkhandha*, the consciousness aggregate, *viññāṇa* pertains to all 89 or 121 *cittas*. But in *Paṭicca-samuppāda*, in the expression ‘*Saṅkhārapaccayā viññāṇaṃ*’, *viññāṇa* refers only to the 32 mundane resultant consciousnesses, *lokiya vipāka cittas*. This is because in this relation, *viññāṇa* is the product of *saṅkhāra*; ‘*saṅkhārapaccayā*’, and because *Paṭicca-samuppāda* deals with the round of rebirths only, not supramundane state.

Accumulation of Kamma (Upacitakamma)

Venerable Buddhaghosa had written this phrase in the *Visuddhimagga*, “*upacitakammābhāve vipākābhāvato*”¹⁸. When there is no accumulated kamma there

¹⁶Vibhaṅgapāḷi, 151.

Iti cittaṃ manoti yaṃ cittaṃ taṃ mano, yaṃ mano taṃ cittaṃ. (Pārājikapāḷi, 93) *Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasam hadayaṃ paṇḍaram mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ vuccati “ saṅkhārapaccayā viññāṇaṃ.”*

Paṭisambhidāmaggapāḷi, 190.

Yaṃ cittaṃ mano mānasam hadayaṃ paṇḍaram mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu.

¹⁷Synonymous with *citta*, *mana* and *viññāṇa* is also *ceta* (or *ceto*). The words *ceta* or *ceto* are only used in combination with other words.

¹⁸Visuddhimagga, 2.178.

Tattha siyā “kathaṃ panetaṃ jānitabbaṃ idaṃ vuttappakāraṃ viññāṇaṃ saṅkhārapaccayā hoti”ti? Upacitakammābhāve vipākābhāvato. Vipākaṃ hetam, vipākañca na upacitakammābhāve uppajati.

is no result.¹⁹ *Upacitakamma* means the type of *kamma* that has the ability to bear fruit. However, there are some *kammās* which have no ability to give result. For instance, when a tree bears fruits, there will also be some unripe fruit on the ground and those seeds in them will not have ripened and will not become new trees. In the same way, if *kamma* is immature then it is considered as *upacitakamma* because it cannot give result. Only matured *kamma* can give result. In “*kamma-paccaya*” (*kamma* condition) in *Paṭṭhāna*, all *cetanās* are *kamma* according to *sahajāta-kamma* condition. All these *cetanās* have the ability to urge or to motivate the other mental factors. In other words, *cetanā* leads and the other mental factors follow.

In our daily life, we perform wholesome or unwholesome mental actions, verbal actions and physical actions, and all these actions are stimulated by *cetanā*. This *cetanā* accumulates day by day within us, growing bigger and bigger, and stronger and stronger. It gradually becomes mature and ready to produce effect; like a seed ready to produce a new tree, waiting for the favourable conditions. In human life, *cetanā* is waiting for the right year to ripen.

In the mental process, the stimulator *cetanā*, after successfully causing energy in the mind, exists for a while and then it ceases. Actually, the life span of a mind is very short. There are three brief moments (*khaṇa*), namely 1) the moment of arising (*uppāda-khaṇa*); 2) the moment of ceasing (*bhaṅga-khaṇa*); 3) the time between arising and ceasing (*thiti-khaṇa*). At the arising moment of mind, the mind has very much energy. That is why at that moment the mind can cause *cittaja-rūpa* (mind-produced matter) to arise.

Cetanā associates with mind and appears whenever mind arises. *Cetanā* exists in each mind as it is a universal *cetasika* (mental factor). Some *cetanās* are associated with resultant consciousness (*vipākacitta*) or with functional consciousness (*kriyacitta*). These *cetanās* do not accumulate *kamma*. Only the *cetanā* that associates with a wholesome mind or an unwholesome mind has the power to produce result. This force accumulates in the mind in the form of *kamma*. Thus, *kamma* is accumulated and eventually will produce a result.

The location of accumulated Kamma

Some people inquire the location of the accumulated *kamma* whether it is in the brain, heart or somewhere else. If *kamma* remains in the brain, it would imply that when the brain is destroyed, the *kamma* is also destroyed. For instance, when there is Alzheimer's disease, the brain shrinks and the *kamma* would shrink too. If *kamma* remains in the heart, it would imply that when the heart is transplanted, the *kamma* would also change owner. Or, if it is somewhere in the body it would imply, that when the body is cremated, the *kamma* would also be cremated. Actually, these are not the places where *Kamma* resides.

Yadi uppajjeyya sabbesaṃ sabbavipākāni uppajjeyyūṃ, na ca uppajjantīti jānitabbametam saṅkhārapaccayā idaṃ viññāṇaṃ hotīti.

¹⁹ PTS's Pāli-English Dictionary, 140.

Upacita, [pp. of *pacināti*] -- 1. heaped up, accumulated, collected, produced (usually of *puñña* merit, & *kamma*, *karma*)

In actual fact, *kamma* resides in the mental process. The mental process never ceases; it is a non-stop process. When the former mind moment disappears, the next one comes into being, without interval. The energy of *kamma* remains and accumulates in the *citta-santati* (continuity of mind). Mind arises non-stop, with two exceptions. It temporarily stops at the attainment of cessation (*nirodha-samāpatti*) and in the *asaññasatta* plane. Besides these two exceptions, the mind does not stop and is always 'online' or active.

Due to the force of the first *cetanā* and with the cessation of that mind as a condition, the next mind with *cetanā* comes into being, and then the energy goes to the following consciousness or mind. This goes on and on, and in this way the kammic power flows continuously as long as the person wanders in *saṃsāra*. It remains within him, in his mental process. Therefore, the accumulated *kamma* stays within its continuity of mind, and the power of potentiality and possibility can grow to create the start of a new life. That is why the Buddha said “*saṅkhārapaccayā viññāṇaṃ*”.

Different Kammās have different abilities

There are different *kammās* which have been accumulated. In the past life, we accumulated many *kammās* and in this life too. These *kammās* arise in the continuity of consciousness and do not disappear. However, due to different powers of *kamma*, they have different effects.

Kamma can be categorised according to its ability to give result. There is *ditṭhadhamma-vedanīya kamma*. This *kamma* can only give result in this life and does not remain in the next life. If it gives result, it is only in this life. When this life has ended, this kind of *kamma* expires. At that time, it is called *ahosi kamma*. *Ahosi kamma* means that it is only a state of existence, but it cannot give effect.

Next, *upapajja-vedanīya kamma* is the *kamma* that has the ability to give result in the next life (that is the second life) when this life has ended. However, if another (bad) *kamma* gives result earlier, then it cannot bring forth a result anymore. It can be compared with the many balls in a lottery game. Each ball has a number written on it. From the rotating lottery machine, one ball will roll out of a hole. No one will know which ball will come out. In the same way, one will not know what *kamma* among the many *kammās* will take place in the second life. If one type of *kamma* appears, the remaining *upapajja-vedanīya kammās* will not have an opportunity to occur. The *kamma* that appears produces its result as the *viññāṇa (vipāka)* in the second life. The remaining *kammās* become expired.

The next one is *aparāpariya-vedanīya kamma*. This life is counted as the first. The next immediate future life is counted as the second. This *kamma* happens only starting from the third life, and it will not expire as long as *saṃsāra* exists. This *kamma* expires only when one becomes an arahant and the final life ends. "*Apara*" means 'the next one' and "*pariyāya*" means 'to take a turn'. This *kamma* does not take its turn in this life or the second life; it takes its turn at a suitable time when the conditions are right.

In summary, according to time, *ditṭhadhamma-vedanīya kamma* will expire when this life ends and then it will become *ahosi kamma*. *Upapajja-vedanīya kamma*

also will become *ahosi kamma* when the second life has expired. As for *aparāpariya-vedanīya kamma*, when one becomes arahant, simultaneously with the last mind (*parinibbāna-cuti-citta*) - that means the end of all existences -, this *kamma* expires forever. Thus, these *kammas* are categorized according to the time frames by which they can give result.

Two moments that Kamma gives result

Kamma will produce *viññāṇa* at the proper time. There are two times, i.e. *paṭisandhi* and *pavatti*, that *kamma* gives result. First, at the beginning of life called rebirth-linking moment (*paṭisandhi-kāla*), *paṭisandhi* happens at the very beginning of a life. Secondly, from this rebirth-linking moment until the end of life, *kamma* gives result that lasts the whole life; this is called *pavatti*. At these two times, *kamma* which is *saṅkhāra* can cause the resultant consciousness (*viññāṇa*).

Similarities and differences between Paṭicca-samuppāda and Paṭṭhāna

Though both *Paṭṭhāna* and *Paṭicca-samuppāda* describe the principle of conditionality, cause and effect, there is a difference in the way cause and effect are mentioned.

In *Paṭicca-samuppāda*, the Buddha says “*saṅkhārapaccayā viññāṇaṃ*”, *kamma* causes resultant consciousness to arise; here, only cause and effect are mentioned.

In *Paṭṭhāna*, however, the Buddha explained the condition of strong dependence (*upanissaya-paccaya*) by “*kusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo*”²⁰ and “*akusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo*”.²¹ This means that *kusala kamma* and *akusala kamma* cause resultant consciousness (*vipāka*) to arise by *upanissaya-paccaya* (strong dependence condition). The power of this cause is called *upanissaya-satti*. This conditioning force (*satti*) of *kamma* causes *vipāka citta* to arise.

Therefore, the main difference between *Paṭicca-samuppāda* and *Paṭṭhāna* is that only the causal *dhamma* and the effect *dhamma* are stated in *Paṭicca-samuppāda*, like in “*saṅkhārapaccayā viññāṇaṃ*” and “*bhavapaccayā jāti*”. In *Paṭṭhāna*, the Buddha describes not only the cause and effect but also the power of the cause that is called *satti* (conditioning force). Here, through the *upanissaya-satti*, *kusala-kamma* and *akusala-kamma* can give effect.

In *kamma-paccaya* (*kamma* condition) of the *Paṭṭhāna*, there is this sentence “*Kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma-paccayena paccayo*”, “wholesome and unwholesome actions are related to their resultant aggregates and *kamma*-born matter by the conditioning force of *kamma*.” Here, the *kusala* and *akusala kamma* do not give support only to *viññāṇa* which is *vipāka*, but they also give support to “*kaṭattā ca rūpānaṃ*” (*kamma*-born matter).

²⁰ Paṭṭhānapāli, 1.148.

²¹ Paṭṭhānapāli, 1.451.

At the link “*saṅkhārapaccayā viññāṇaṃ*”, as *viññāṇa* is more important, *rūpa* or matter is not mentioned. However, in the link “*viññāṇa paccayā nāmarūpaṃ*”- “consciousness conditions mind and matter to arise”, *rūpa* is included. Therefore, simultaneously with the arising of *viññāṇa*, *nāma-rūpa* arises.

Pertaining to *kamma* producing results, *kamma* (or *saṅkhāra*) produces consciousness (*viññāṇa*), and consciousness produces *nāma-rūpa*. In *Paṭṭhāna*, *kamma* produces consciousness simultaneously with *kamma*-born matters. In *Paṭicca-samuppāda*, *viññāṇa* is the leading condition, but actually, *viññāṇa* and *nāma-rūpa* arise together. Here, the main point is, without the appearance of *viññāṇa*, the others are not possible.

How kamma creates the next existence

Kamma-born matter

Kusala or *akusala kamma* produces *vipākanāma-khandha* and *kaṭattā-rūpa* together. *Vipāka* means resultant consciousness and associated mental states; *viññāṇa* and *nāma*, or *citta* and *cetasika*. Regarding *kaṭattā-rūpa*, some *kamma*-born matters are produced according to types of being and places. For human beings, there are *kamma*-born matters in three groups: heart base, matter of sex and body (*hadayavatthu*, *bhava*, *kāya*). Together with the four great elements (*mahābhūta*), 30 material properties born of *kamma* are produced in total.

Near-death situation in the previous life

All the good and bad deeds that one has performed during one's life, accumulated the *kamma* that has become like a shadow covering one's mind. At the moment of near death, the *kamma* that is accumulated by the actions in one's life, infuses one's mind. When approaching death, one can encounter three types of appearances of the accumulation:

- 1) *Kamma*: The action in one's life,
- 2) *Kamma-nimitta*: The sight or the sign of the surroundings when one did a good deed or a bad deed
- 3) *Gati-nimitta*: The sign of the future life.

The accumulated *kamma* gets a chance to mature and produce its effect into a new life. In the near-death moment, one feels the results of his or her *kamma* and one memorizes an action. This action is relived, as if doing it again. It is as if one is dreaming of the *kamma* of the past. This *kamma* of the past becomes the present *kamma*, because one's mind gets absorbed in it. This present *kamma* conditions the next life. Or, while one is experiencing that *kamma*, one sees *kamma-nimitta*. In this dream-like situation, one sees the *kamma-nimitta* that is circumstances, surroundings or the object that accompanied the action. For example, when reliving a past moment of offering *dāna*, one might see the flowers one was offering or the persons one was offering to; he or she might see a weapon in the case of killing. These are the examples of *kamma-nimitta*.

The third situation that can happen in some people is *gati-nimitta*. It is previewing one's destination, the situation in the next life. For example, one sees the mother or father in the next life or a beautiful garden or house. Or, one sees fire which is a symbol of a future woeful state, or a group of animals, or water when the future life is as a fish. Therefore, through the power of *kamma* condition, the next life will be according to the object one sees. For the next life, the feeling and mental state of the *kamma* situation are especially important, and these reinforces this *kamma* situation.

The story of Dhammika Upāsaka (illustration of gati-nimitta)

There is a story of *Dhammika Upāsaka*²². Dhammika was a rich man from Sāvattī. He was suffering from an illness, and therefore he requested his family to invite monks on the day of his death. He wished to listen to the *Dhamma* and the monks recited the *Satipaṭṭhāna-sutta* for him. When he was listening to this discourse, the deities from six heavenly realms came down and arrived at the entrance of the house. They called out loudly: "Please come to our realm!" Dhammika, who was listening to the chanting of the monks, cried out, "Please wait! Please wait!"

In his mind, he really saw the deities and heard them calling him. He thought their sound was disturbing him from listening to the Dhamma talk, and so he requested those deities to stop calling him. When the monks heard him saying, "Please wait", they thought "Maybe we are asked to stop", so they stopped the chanting. At that moment, Dhammika fainted.

After the monks had left, he regained his consciousness. His family was crying at that time. He enquired why they were crying. They told him that the monks had left because he requested them to wait. He explained to his family. "I did not say so to the venerables. Did you not see the heavenly beings over there that have come to call me?" As no one saw them at all, they thought their father was talking nonsense. "You're confused", they said.

"I am not confused, I see them clearly", he answered. He asked which heaven place was the most delightful. The children replied Tusita heaven. Then he asked for a garland and threw it on the chariot from Tusita and it hanged there. His children could not see the chariot but could only see the garland hanging in the sky. "I will go there. If you wish to be born near me, you do good deeds as what I have done", he said. In his next life, he was born in the Tusita deity world, where all *Bodhisattas* live. Tusita is a very good and peaceful world.

The story of Citta, the devotee

Citta was a rich merchant from Macchikāsaṇḍa in Avanti, a province in India. He was an *anāgāmi* and after his death, he would not return to the *kāma* world. While he was on his deathbed, deities from different directions came to see him. The deities advised Citta: "You are a good person, whatever you wish for is possible. So, you should pray to be a universal monarch (*cakkavattī*) in your next life." Citta replied to

²² Dhammapada-aṭṭhakathā, 1.83. (Dhammikaupāsakavatthu)

the devas: "That is also impermanent and not stable. It is not forever remaining." His family members who surrounded him consoled him; "Don't be afraid of death, be mindful, are you talking to yourself? To whom are you talking?" Citta replied to them, "I am not afraid of death, I am answering the deities who advised me to pray to be a universal monarch in the next life", Citta explained. Then, his family requested him: "Respected gentleman, please admonish us how to live our life."

He admonished them: "You must keep serious belief in the Buddha, the *Dhamma* and the *Saṅgha*. With knowledge, you must observe forever the five precepts (*pañca-sīla*) that are cherished by noble persons." After that, Citta passed away. He was reborn as a Brahmā in the Suddhāvāsa plane. This is pure land, a realm where only non-returners (*anāgāmi*) and also arahants can be found there.

In this story, he did not see *gati-nimitta*. Just before dying, he saw deities and heard their conversation. These deities were not *gati-nimitta*. Because Citta was an *anāgāmi*, a non-returner, *gati-nimitta* does not appear at all in the death process. It was *kamma-nimitta*; what happened is that the object of meditation (*pañca sīla, paññatti*), appeared to him when passing away and he was reborn in Brahmā world.

In the *Abhidhammattha Saṅgha*, it is said: "*Rūpāvacarapaṭisandhiyā pana paññatti-bhūtaṃ kammanimittam' evālamanaṃ hoti*"²³. In rebirth in the fine-material realm (*rūpāvacara*), only the *kamma-nimitta* which is a concept becomes the object. Here, his five precepts (*pañca-sīla*) are *paññatti* (concept). Therefore, in Citta, the gentleman, while admonishing his family, his mind took the five precepts as an object of contemplation and he was reborn in the Brahma world.

Dying smilingly or non-smilingly

Last year, a woman who was working as a nurse in America came to see me. She was a nurse taking care of sick and dying persons, consequently she saw many people facing death. Some fought with something and passed away, some struggled and died, whereas some had fearful eyes seeing horrible things and passed away. But there are others who smilingly passed away. So, she saw how people died in various ways. She came to me to ask why those people encountered death in these different ways.

According to the Buddha's teaching, when one sees *kamma*, *kamma-nimitta* or *gati-nimitta*, the person's face and manners change accordingly. If one sees happy things, one will be smiling. If one sees fearful things, there will be no smile, but anxiety and struggling. The fearful objects represent bad *nimitta*. After seeing a good sign or object, one will smile, and that means that this person will definitely be reborn in a good realm. At the time of death, the *kamma* earlier done will overwhelm one's mind like a shadow. Every person has his or her own shadow, as a result people die in different ways.

²³*Abhidhammatthasaṅgha*, chapter V, paragraph v. *Cutiṭṭhānandhikkamo*, paragraph 13, p. 301/302, Narada Mahāthera.

Avijjā, Taṇhā and Kamma work together

While being overwhelmed by a sign or an object, the last consciousness arises. It holds on to this object, the mind cannot depart from this object. Because of *avijjā* (ignorance), craving (*taṇhā*) can make the mind delight in the object. *Avijjā* makes one unable to see the fault of the object, it covers it up, so that one cannot see its real nature and the craving can incline the mind to the object. While craving inclines the mind to the object, *kamma* organizes and causes one reborn in next life. In these circumstances, this life ends, and the next life begins. Thus, these three i.e. *avijjā*, *taṇhā* and *kamma* are working together.

There is no being or soul which reaches the next life. Only cause and effect take place. Due to the power of *kamma*, when the series of minds in this life finishes, without a gap, *vipāka citta* or *viññāṇa* arises at the next life. Thus, *vipāka citta* is dependent on the *kamma* that produced the object before death. “*Kammaṃ khettaṃ*”, the Buddha said: “*kamma* is the field”.

Craving helps the seed to grow, hence it is said “*taṇhā sneho*”. In a life, the seed-like *viññāṇa* grows on the earth-like *kamma*, and when water-like *taṇhā* is poured, the seed develops into a sapling. That means that the next life has appeared. However, there are some different views regarding this matter.

Through the *kamma* accumulation, the Buddha explains the existence of all beings in the world as in the two links “*saṅkhārapaccayā viññāṇaṃ*” and “*bhavapaccayā jāti*” of Dependent Origination. In *Paṭṭhāna*, *kamma* condition explains the existence of beings: “*Kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kammaṃ paccayo*”²⁴ – the wholesome and unwholesome actions are related to resultant aggregates through the *kamma* condition.

Kilesa and *kamma* combine and work together to create the new life. *Avijjā* makes one unaware of the truth and covers it up so that one is unable to see the fault of the object. Then craving or *taṇhā* inclines and follows the object. *Kamma* gathers energy and the next life starts. In between, there is no intermediate life. Thus, in the *Bhava-sutta*, the Buddha says, “*Kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho*”.²⁵

Views on soul and rebirth

There are other views about soul and the time of rebirth. Some think that after passing away, consciousness or a soul stays for seven days on top of the house. Tibetan people believe in the Bardo time of 49 days. Japanese refer to this as the spirit. Every group of people has some belief of *atta*, soul, self or consciousness that stays after death. Myanmar people call it “*leik pya*”. The *atta* or self looks for the next place of rebirth. If it cannot find one yet, it will temporarily stay in a place called *antarābhava*, an intermediate life between two lives.

²⁴ Paṭṭhānapāli.1.7.

²⁵ Aṅguttaranikāya, Tikanipātapāli, 1.225.(Paṭhamabhavasutta)

Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ paṇītāya dhātuyā viññāṇaṃ patiṭṭhitam evaṃ āyatim punabbhavābhiniḍḍatti hoti. Evaṃ kho, ānanda, bhavo hoti.

However, according to the Buddha's teachings, even before death, the next destination is already decided. At the dying moment in the past life, *kamma* has decided the destination of rebirth. A being will certainly reach the next rebirth plane immediately. There is no intermediate life between a previous life and a next life. Due to craving and clinging, one arrives at the realm unseen by oneself.

Kamma organizes and creates the next life, and as a result, sentient beings arrive at one of the 31 realms. The nearest realm to the human world is the *petā* world. In the *petā* world, there is no place to stay or food to eat. But it is not so bad because one can live there comfortably when receiving one's share of merits. There are two worlds worse than it, the hell and the animal realm. The beings in these realms have to suffer as long as their unwholesome *kamma* is not finished.

Advice

In summary, the Buddha taught: "*saṅkhārapaccayā viññāṇaṃ*". *Kamma* creates resultant consciousness (*vipāka citta*), thus it causes *paṭisandhi-citta* to arise. According to *Paṭṭhāna*, *kusala* and *akusala kamma* give result through the conditioning forces of *kamma-paccayā* and *upanissaya-paccayā*. Through this power, the resultant *viññāṇa* is created. The Buddha saw the mechanisms of cause and effect. One knows now, by oneself, that if one performs a bad action, one will experience bad results. Thus, one has to avoid bad actions and make efforts to do good actions. May you understand with wisdom the law of *kamma* and make an effort to perform meritorious deeds in order to enjoy good results.

Part 4: Saṅkhārapaccayā viññāṇaṃ

Two links containing Kamma in Paṭicca-samuppāda

In *Paṭicca-samuppāda*, the Buddha mentioned *kamma* as *saṅkhāra* and *bhava* in two links, namely 1) “*saṅkhārapaccayā viññāṇaṃ*” and 2) “*bhavapaccayā jāti*”. In *kamma-paccaya* in the *Paccayaniddesa Paṭṭhāna*, the Buddha said: “*kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammappaccayena paccayo*”.

What is the difference between *Paṭicca-samuppāda* and *Paṭṭhāna*? In “*saṅkhārapaccayā viññāṇaṃ*”, it is said that *paṭisandhi viññāṇa* and *vipāka citta* arise because of *kamma*, which acts as a cause. Here, the Buddha mentioned only this fact as the main factor. The *rūpa* that arises due to *kamma* is not explained by this link. It is explained in the next link of *Paṭicca-samuppāda*: “*viññāṇa-paccayā nāmarūpaṃ*”. Thus, in *Paṭicca-samuppāda*, the effect of *kamma* is described by means of second and third links: “*saṅkhārapaccayā viññāṇaṃ*” and “*viññāṇa-paccayā nāmarūpaṃ*”.

The Buddha wanted to show that *paṭisandhi-citta* or *vipāka citta* is the effect of *kamma*. Thus, he put consciousness in the first place by stating the second link “*saṅkhārapaccayā viññāṇaṃ*”. Because *kammaja-rūpa* appeared only after *viññāṇa* has appeared, the Buddha put it as “*rūpa*” in third link “*viññāṇapaccayā nāmarūpaṃ*”. Thus, *rūpa* or matter is mentioned in the third link.

The sentence “*kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ*” is from *Paṭṭhāna*. The meaning of “*Kusalākusalaṃ kammaṃ*” is the same as “*saṅkhārapaccayā*” in *Paṭicca-samuppāda*. “*Vipākānaṃ khandhānaṃ*” is similar to “*viññāṇaṃ*”. “*Vipākānaṃ khandhānaṃ*” refers to the *vipāka citta*, which is the result of *kusala kamma* and *akusala kamma*. “*Kaṭattā ca rūpānaṃ*” is similar to “*rūpa*” as mentioned in “*viññāṇapaccayā nāmarūpaṃ*”; it refers to the *rūpa* (matter) caused by *kamma*. Here, the Buddha grouped together the two results of *kamma* as “*vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ*”. So, *kamma* gives two types of result.

The first result is the resultant mind called *vipāka* that has similar form to itself. The second result is *kammaja-rūpa* or *kaṭattārūpa*, which is different in nature. Thus, *kamma* gives rise to mental as well as material phenomena.

Let us analyse *kamma* according to plane. At the *asaññasatta plane*, *kamma* will give result to only one type of result — *kaṭattārūpa* that is *jīvanavaka-kalāpa kammaja-rūpa* (vital-nonad *kamma*-born matter). Mental phenomena will not be created. The reason is that this plane has not any mental phenomena. As for the *arūpa plane*, according to “*saṅkhārapaccayā viññāṇaṃ*”, *kamma* will not cause any material phenomena to arise. Besides the four *arūpa* planes and *asaññasatta plane*, there are the remaining *pañcavokāra*; these are 26 planes that all have the five aggregates (*khandha*). There, both *vipāka-citta* and *kammaja-rūpa* are created.

Kamma that produces mind and matter

Cetanā, which is *kamma*, will cause two types of result. The first is a mental phenomenon and is called *vipāka* (resultant *dhamma*). The second is a material phenomenon and is called *kaṭattārūpa* or *kammaja-rūpa* because it is *rūpa* caused by *kamma*. Are there any other causes by differentiating these two forms? There is still another cause.

Kamma, which is *cetanā*, creates mental phenomena. *Kamma* causes resultant *citta*, which is of the same nature as mental phenomena, thus the latter is called “*vipāka*”, the result of *kamma*. Even though material phenomena are also the result of *kamma*, these are not called “*vipāka*”. To understand this, let us look at the simile of a tree. The fruit is called *phala* and grows from a seed. When a seed is planted, a root will come out from the seed. Then a sapling, branch, leaves, flowers and fruits will come out. Only the nature of fruit is similar to that seed. That is why it is called *phala*, meaning result. The things that are not similar to the seed have different names.

In the same way, the *cetanā*, which is called *kamma*, will produce a mental phenomenon that is similar in nature. This mental phenomenon is called *vipāka*. In the book, this naming method is called *ruḥi*. Let us look at another simile. *Paṅkaja* means born in mud, ‘*paṅka*’ means mud and ‘*ja*’ means born. There are many plants born in mud, like waterleaves and lotus. However, only the lotus is called *paṅkaja*. *Paṅkaja* does not refer to the other plants in the pond; only the lotus is known as *paṅkaja*.

In the same way, *vipāka* means effect or result. However, the *rūpa* caused by *kamma* is not called *vipāka*. Only *vipāka citta* and *cetasika* that are of the same nature as *kamma* are called *vipāka*. Thus, the name for matter caused by *kamma* has to be identified. It is called “*kammaja-rūpa*”, “*kaṭattārūpa*” or “*kammasamuṭṭhāna rūpa*”. In *Paṭṭhāna*, this matter is called *kaṭattārūpa*, because it is matter arisen due to *kamma*.

Two ways of explanation

There is similarity in the systems of conditionality, or cause and effect, as stated in *Paṭṭhāna* and in *Paṭicca-samuppāda*. However, there is difference in the way providing an explanation for phenomena to arise. *Paṭicca-samuppāda* only explains cause and effect but it does not explain the conditioning force. It explains only “this is the cause” and “that is the effect”, it explains like this — “because there is a cause, there will be an effect”.

However, *Paṭṭhāna* explains more than *Paṭicca-samuppāda*. It explains that an effect arises because of a cause and that this cause has a certain conditioning force (*satti*). It not only shows the phenomena (*dhamma*) involved, but also illustrates the power of the dhamma (*dhamma-satti*).

That might not lead one to differentiate between *dhamma* and *dhamma-satti*. However, one can differentiate them in normal conversation, like differentiating between a person and that person’s ability. Even though there is no difference between *dhamma* and *dhamma’s satti*, one can differentiate them during speaking. For example, regarding the meaning of *abhedabhedūpacā*, *abheda* means there is no

difference, whereas *bheda* means something like difference. Thus, *abhedabhedūpacā* means there is no difference but in the wording, it looks as if there is difference. Similarly, it is possible to differentiate *satti* and *sattimanta* by speech. In this way, there is difference between *dhamma* and *dhamma-satti*.

Let us look at the connection between “*saṅkhārapaccayā viññāṇaṃ*” and “*viññāṇapaccayā nāmarūpaṃ*”. In *Paṭṭhāna*, “*kusalākusalaṃ kammaṃ*” means meritorious and demeritorious action. “*Vipākānaṃ khandhānaṃ*” means *vipākanāma-khandhā*. “*Kaṭattā ca rūpānaṃ*” means *kammaja-rūpa*, which is also called *kaṭattārūpa*.”

Kamma is a very important doctrine in the teachings of the Buddha. There were many different views before and after the enlightenment of the Buddha. At the time the Buddha attained enlightenment, a religious teacher was a preacher on the different major religions. He also preached on *kamma*, but his theory of *kamma* was based on *atta* and *jīva*. He said there was an *atta* that could experience various things. By a normal person’s viewpoint, there is a doer and an experiencer. “I do, I experience”. There is much “I” when enquired. This perception of “I” is “*atta*” or “*jīva*”. One of the five *khandhas* is appointed as “*atta*”, as the “I”.

To the question “Does this ‘I’ exist?”, the Buddha answered, “No. Only five *khandhas* really exist.” Because there are only the five *khandhas*, there is no need to search for a doer. These phenomena only appear because of causes. It is not true when claiming this cause as ‘I’. There is no “I”. Why? Because all phenomena happen according to their nature, so there is no need to identify with ‘I’. Because nothing is to be perceived as ‘I’, there is no ‘I’ that can experience.

Non-existence of doer and experiencer

Due to the profundity of *Dhamma*, most people cannot obtain the knowledge that can penetrate into *Dhamma*, they think “I do”, or “I feel”. One speaks like this, and also believes such a doer or experiencer exists. One believes, “I do good deeds in this life, and the next life I will experience it. Because I do this, thus I feel. Other people do deeds that they also will feel later.” If one does bad deeds in this life, one will experience bad results in the next life. One is clinging to such wrong view when one believes that beings really exist, one believes one is a doer and an experiencer.

What is this doer according to the Buddha’s teaching? In reality, the doer does not exist. There are only natural and causal phenomena that arise and that are believed to be the “doer”. In the *Visuddhimagga* it is said, “*kammasa kāraṇa natthi*” — “there is no individual that makes an action”. In *Paṭicca-samuppāda*, we can read “*saṅkhārapaccayā viññāṇaṃ*”. Here, a “being” is not mentioned. Only because of *kamma* (that is *saṅkhāra*), results arise. There is no doer that performs an action. In *Paṭṭhāna* also, *kusalākusalaṃ kammaṃ*: — wholesome and wholesome deeds; *vipākānaṃ khandhānaṃ*: — resultant effect of *vipākacitta* and *cetasika*; *kaṭattā ca rūpānaṃ*: — *kammaja-rūpa*, *kamma-born rūpa*, matter that is caused by *kamma*; *kammapaccayena*: — owing to *kamma-paccaya-satti*; *paccayo upakāraṇo*” — supporting. The meaning is: “wholesome and unwholesome deeds relate to the effect

of resultant *citta* and *cetasika* and *kamma*-born matter through the power of *kamma*. The existence of a doer is not shown by this sentence. This is very significant.

“*Kammassa kāraṅko natthi*” — There is no individual that does the action. Only the causes exist. When causal phenomena arise, one thinks there is a doer. In reality, there is no doer, there is only the natural causal phenomenon arising, which subsequently is noted as ‘doer’, and then as ‘individual’.

“*Vipākassa ca vedako*” — The experiencer of the result of *kamma* does not exist because only resultant phenomena arise. Because there are causal phenomena, there are also resultant phenomena. However, one thinks wrongly when believing that the causal phenomenon is a doer and the resultant phenomenon is the experiencer.

Due to such wrong view, one keeps circling in the round of rebirths. One does not encounter the truth. Because of covering up by *avijjā*, one cannot see the truth, thus the escape from *saṃsāra* cannot be found. What is the right view? How to see it? “*Suddhadhammā pavattanti*” — only *sabhāva* (natural) phenomena take place. Wholesome and unwholesome *dharmas* also happen. Because of wholesome or unwholesome actions, *vipāka* or the results are produced. The *kaṭattārūpa* is produced too. These are, because there is a cause; the result comes out from the cause. “*Suddhadhammā pavattanti evetaṃ sammadassanaṃ.*” — Only *sabhāva* or natural phenomena happen. Only this is the right view.²⁶

According to the Buddha’s teaching, there is *kamma* but there is no ‘doer’ of *kamma*, or an ‘individual’. Only natural phenomena arise. Due to related conditions and causes, the effects or resultant phenomena exist.

According to “*avijjāpaccayā saṅkhārā*”, due to *avijjā*, *kamma* arises. Therefore, it is not true that *kamma* arises due to the work of a ‘doer’ or ‘individual’.

Only when one really understands this natural truth, one will obtain right view. When one cannot penetrate into the real truth, one cannot escape from *saṃsāra*. Therefore, the Buddha explained these two important facts: cause and effect. Wholesome and unwholesome actions (*kusala* and *akusala kamma*) produce the mental resultant phenomena called *vipākanāmakkhandhā* and the material resultant phenomena called *kaṭattārūpa*. The defilements *avijjā* and *taṇhā* give support to the production of resultant phenomena.

Avijjā gives darkness and covers up to prevent from seeing the truth. While it is covering the truth, *taṇhā* (craving) enters and stays in the mind. With craving as the base, *kamma* creates the next life.

Viññāṇa is the start of one life

Regarding new life, the Buddha said “*saṅkhārapaccayā viññāṇaṃ*”. It explains that *paṭisandhi viññāṇa* causes resultant consciousness to arise. The first *citta* to arise is *paṭisandhi-citta*. Here, “*paṭi*” means again and “*sandhi*” means reconnect. Thus, *paṭisandhi* means connecting between two lives. Simultaneously with the passing

²⁶Visuddhimagga, 2.23.

Kammassa kāraṅko natthi, vipākassa ca vedako;
Suddhadhammā pavattanti, evetaṃ sammadassanaṃ.

away of the *cuti-citta* (death consciousness) in the previous existence, *paṭisandhi-citta* arises. There is no disconnection between the previous and the new life as the *paṭisandhi-citta* connects so that there is no gap between the two lives. With the ceasing of *cuti-citta*, the *paṭisandhi-citta* arises immediately after it.

In *Paṭṭhāna*, the conditioning forces that enable *paṭisandhi-citta* to arise immediately after the ceasing of *cuti-citta* are *anantara-paccaya*, *samanantara-paccaya*, *upanissaya-paccaya*, *natthi-paccaya* and *vigata-paccaya*. These *paccayas* give support to the arising of the subsequent *citta*, after the ceasing of the earlier *citta*.

The meaning of giving support

The meaning of *paccaya* or condition is giving support for another phenomenon to arise. It gives support for other phenomena to arise and stay. For example, a flower pot gives support to a flower so that it can grow and become beautiful. Similarly, conditions give support by connecting cause and effect, that is why the Buddha calls condition as *paccaya*. In brief, *paccaya* gives support to these two states — arising and staying.

The nature of Kamma

Kamma will give its result at two different times. The first time is at the start of a life and this is *paṭisandhi*. The second time is *pavatti*, which means the period between the moment just after the start of life and before *cuti-citta* (death consciousness). In this period, resultant *vipāka citta* will happen. What *kamma* creates these *vipāka citta*s? At *maraṇāsannajavana* - near the moment of death -, strong *kamma* obtains the opportunity to take the object that will create the resultant *vipāka citta*. This *kamma* concerns only the previous life.

Kamma, Citta, Utu, Āhāra

In the past life, the mental phenomena and the material phenomena (*rūpa*) arose due to *kamma*, and these phenomena can continue unceasingly in this life. *Kamma*-born *rūpa* is connected with *utuja-rūpa* (temperature-born matter), *cittaja-rūpa* (consciousness-born matter) and *āhāraja-rūpa* (nutriment-born matter). Even though *kamma* cannot be made again, it can continue because of the support of the other phenomena.

Let us look at the metaphor of a seed. After planting a seed in the earth, its roots will go deep, and sprouts will grow out of it. At the same time, the seed decays. The seed which has been planted earlier has gone. Actually, the earth, water, wind and heat maintain this plant that has roots and sprouts and continues to exist. In the same way, after the seed-like *kamma* has been planted, *paṭisandhi-citta* will appear together with *kammaja-rūpa* that arises simultaneously with it.

In a life, the temperature-born *rūpa*, nutriment-born *rūpa* and consciousness-born *rūpa* support the *kammaja-rūpa*, help the *kamma* to go on. That is why the *rūpas* caused by *kamma* can have the age of 50, 60, 70, 80 and 100 years. If the power of *kamma* is good, and if the power of the weather (*utu*) and nutriment (*āhāra*) are also

good, the *kammaja-rūpa* and *vipāka citta* that are produced by *kamma* have a long life-span. That means having a long life span such as 120 years depends not only on the force of *kamma*, but also on the supporting powers of *utu* and *āhāra*. If the *kamma* is poor and so also the supporting power of the weather and nutriment is poor too, then this person will not have a long life.

Life span of two Buddhas

We can make comparisons of the life span of Kassapa Buddha and Gotama Buddha. Kassapa Buddha became enlightened when the life span of people was very long, consequently he lived up to 20,000 years. As for Gotama Buddha, he became enlightened at the time when people only had a life span of 100, thus he only lived up to the age of 80. Actually, *kamma* is not to be blamed here; the *kammās* necessary to become a Buddha as trained by Buddha Kassapa and by Buddha Gotama are similar.

All the Buddhas have to fulfil 10 *pāramīs*, or 30 *pāramīs* in detail, and have to perform five great sacrifices²⁷ to become a Buddha. So, the Buddha gained enlightenment after training the same *kamma*. It cannot be said that Kassapa Buddha had better *kamma*, or Gotama Buddha had inferior *kamma*.

The cause of differences in life span is pointed out in the commentaries (*Aṭṭhakathā*) as “*utunā bhojanena āyu hāyatipi vaḍḍhatipi.*”²⁸ As just said before, there is a need for maintenance and control. After the *kamma* has finished its job, it will expire. Like after the seed is planted, it will perform its task. After it expires, the seed is no more there. The weather (*utu*) and nutriment (*āhāra*) carry the duty of maintenance and support of the seed.

In the same way, the weather condition or *utu* at the time of enlightenment of *Kassapa Buddha* was good. Thus, the food and nutriment that depended on that good weather were also good. Kassapa Buddha partook such good nutriment, as a result his body could stay up to 20,000 years. Thus, this long life span was possible because weather and nutriment were good. When reaching the time of Gotama Buddha, the *utu* or weather became inferior. The vegetables and fruits planted in that inferior weather could not produce good nutriment. Even though the *kamma* of Gotama Buddha was good, its supporting powers of *utu* and *āhāra* were inferior so they could not support his life to over 100 years. In this way, the working of *kamma* and its limitation of its working should be understood.

²⁷*Buddhavaṃsa-aṭṭhakathā*, 18.

Imā dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti samattimsa pāramiyo pūretvā aṅgapariccāgaṃ jīvitapariccāgaṃ dhanarajjaputtadārapariccāgantī ime pañca mahāpariccāge pariccajivā.

The great sacrifices (*Mahāpariccāga*) are the offerings of 1) body parts, 2) life, 3) wealth, 4) kingship, 5) wife and children.

²⁸*Mahāvaggaṭṭhakathā*, 2.7.

Utubhojanavasena hi āyu hāyatipi vaḍḍhatipi

The other supports for Paṭisandhi Citta to arise

Kamma has thrown us into a new existence. As mentioned before, “*kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṇhā sneho*” — these forces, i.e. *kamma*, consciousness and craving, work together, and by their working together, *kamma* creates *paṭisandhi-citta* that is *vipāka* or resultant consciousness. However, this *paṭisandhi-citta* still needs others’ support for it to work.

The objects that act as a support for *kamma* are *kamma*, *kamma-nimitta* and *gati-nimitta*. Depending on these objects, *paṭisandhi-citta* can arise. If there is no object to depend on, the mind cannot arise. According to this “*ārammaṇa vijānana-lakkhaṇa*”, the nature of *kamma* is to know the object. In actual fact, it is impossible for the mind to be without an object; as such the mind can arise only by depending on an object.

Kamma creates this *paṭisandhi-citta*. By holding on to an object that is compared to a rope, the *paṭisandhi-citta* can arise. If the mind is in the planes of the five-aggregates, the mind not only requires an object but also requires a base or *vatthu*. The object and base are like something is needed to hang from the top, and something as a base on the ground. Just as someone is hanging on the rope-like object, one still needs a base or ground, so also when these two i.e. object and base exist, one can have some energy to stand.

Not all planes have this base support. The *arūpa* planes have no base support because these are immaterial planes or planes without material phenomena.

Force of Paṭṭhāna

For the *paṭisandhi-citta* to arise, an object as a condition, besides *kamma*, is needed. The object condition is called “*ārammaṇa-paccaya*” in the *Paṭṭhāna*. The cessation of *cuti-citta* gives support for the *paṭisandhi-citta* to arise. Because this *paṭisandhi-citta* arises immediately after *cuti-citta*, the conditions are *anantara-paccaya* and *samanantara-paccaya*. Only with the total cessation of *cuti-citta*, *paṭisandhi-citta* has a chance to arise. Thus, *natthi-paccaya* and *vigata-paccaya* give support to *paṭisandhi-citta*. Therefore, the earlier mind gives support for the later mind to arise.

The four ways to look at the arising of paṭisandhi

Thus, when we study *Paṭṭhāna*, we have to study from four points of view. Then we can see how conditioning forces give support to a phenomenon to arise. Below are the four points of view when we look at the arising of *paṭisandhi*.

1. The previous mind

The *cuti-citta* that has arisen and has fallen away, before the arising of *paṭisandhi-citta*, gives the opportunity for the *paṭisandhi-citta* to arise. The conditions involved are *anantara-paccaya*, *samanantara-paccaya*, *natthi-paccaya* and *vigata-paccaya*.

2. Object

Even though the *paṭisandhi-citta* is caused by *kamma*, it cannot arise without an object. At the near death moment, and also at *maraṇāsannajavana*, the object that is caused by *kamma* will arise. The object is *kamma*(action), *kamma-nimitta* (sign of action) or *gati-nimitta* (sign of destiny). Only depending on this object, *paṭisandhi-citta* (rebirth-linking mind) can arise; therefore, there is conditioning force of object (*ārammaṇa-satti*).

3. Base

In the human world, *paṭisandhi-citta* cannot appear without a base. Depending on the *hadaya-vatthu* or heart-base as its base, *paṭisandhi-citta* comes to be.

According to this sentence “*okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo*”, at this rebirth moment, there are *paṭisandhi-citta* and *hadaya-vatthu*. Here, *nāma* is *paṭisandhi*, whereas *rūpa* is *hadaya-vatthu*; these two mutually support each other at the rebirth moment.

Kammaja-rūpa can be called *hadaya-vatthu* here. The *kamma* causes the arising of *paṭisandhi-citta* and *hadaya-vatthu*, and these two are created at the same time and mutually support each other. So, there are *sahajāta-paccaya* and *aññamañña-paccaya*. Because one gives support by its existence to the other, there is *atthi-paccaya*. Because there is giving support by non-disappearance, there is *avigata-paccaya*.

In short, the previous *citta* gives support to *paṭisandhi-citta*. So, both object and base will condition *paṭisandhi-citta*.

4. Internal condition

The *paṭisandhi-citta* does not stand by itself. *Paṭisandhi-citta* together with the *cetasikas* exists as a unit. For example, *upekkhāsantīraṇa citta* has 10 *cetasikas*. The unit has a total of eleven elements (1 *citta*, 10 *cetasikas*). Next, *paṭisandhi-citta* cannot happen by itself, it happens together with its associated *cetasikas*. Furthermore, *mahāvīpāka citta* (great resultant consciousness) associates with 33 *cetasikas*, thus this unit consists of 34 elements.

The elements in these units support each other mutually. These elements have *sahajāta-paccaya* because they are born together. Because of their mutual support, there is *aññamañña-paccaya*. Because one exists, the other can exist, so they support one another to survive. If one disappears, the remaining elements will also disappear.

According to “*saṅkhārapaccayā viññāṇa*”, *paṭisandhi-citta* arises due to *kamma*. It is correct to say that the main cause is *kamma* (here it is “*saṅkhāra*”), but it is not a sufficient condition for *paṭisandhi-citta* to arise. More conditions are necessary, and these can be found by studying the aforesaid four points of view or these four groups of conditions. They are described to support *paṭisandhi-citta*. To understand this nature, the word “*saṅkhata-asāṅkhata*” is used. *Saṅkhata* means things that are

created and dependent on a group of conditions. *Asañkhata* means a thing that is not created and not made by a group of conditions.

This *kamma* covers all sentient beings and worlds. There are 19 types of *paṭisandhi-citta* that link to new life.

Paṭisandhi Citta created by Akusala Kamma

The akusala citta will cause one *vipāka-citta* that is called *upekkhāsantīraṇa akusalavipāka-citta* or unwholesome resultant investigation consciousness associated with neutral feeling. However, at the moment of rebirth linking, its function is not the same as the work of *santīraṇa*, inquiring the object. As its function is to continue to the next life, it is called as *ahetuka-manoviññāṇa-dhātu*. It is called *mano-viññāṇa* because its force is stronger. This *ahetuka-manoviññāṇa* is the resultant mind that is produced by *akusala*.

There are 12 *akusalacittas*, i.e. eight greed-rooted minds, two hatred-rooted minds, and the two delusion-rooted minds which are *vicikicchā* (doubt) and *uddhacca* (restlessness). Of these 12 *akusala* minds, eight *kamma cetanās* of *lobhamūla cittas* (greed-rooted mind), two *dosa-mūla cittas* (hatred-rooted minds) and one *moha-mūla vicikicchāsampayutta* (delusion-rooted associated with doubt) can produce *paṭisandhi-citta*. *Kamma cetanā* that is linked with *uddhacca* (restlessness) cannot produce *paṭisandhi-citta*.

Why Uddhacca Cetanā does not give a result

There are two reasons why *cetanā* that is associated with *uddhacca* (restlessness) does not produce *paṭisandhi*. Firstly, according to one commentator, *uddhacca* is not included because it is not a *dhamma* that is abandoned by *sotāpatti-magga* (path of stream-entry). Among “*dassanena pahātabba*” - which means those *dharmas* that are abandoned by *sotāpatti-magga*, there is *vicikicchā*, but not *uddhacca*. Only with *arahatta-magga*, *uddhacca* is eradicated. This implies that it is not abandoned by *sotāpatti-magga* (the path of stream-enterer), *sakadāgāmi-magga* (the path of once-returner) and *anāgāmi-magga* (the path of non-returner). If *uddhacca cetanā* would result in *paṭisandhi-citta*, then the *sotāpanna*, *sakadāgāmī* and *anāgāmī* persons would fall into the four woeful worlds. This is the secondary reason given in the commentary.

However, the main reason is as such: *Vicikicchā* (doubt) and *uddhacca* (restlessness) are two types of *citta* that are not calm but are agitated in nature. They are “*pavattakasabhāva*”, meaning that these two *cetasikas* have the nature of rolling on top of the object. They are not stable and calm with the object. *Uddhacca* spreads on top of the object while *vicikicchā* is spreading and shaken on many types of objects. Because *uddhacca* (restlessness) is not tranquil, the *cetanā* that is linked with *uddhacca* also has less stability. Due to linking with unstable things, all associated phenomena become unstable. *Uddhacca* is in contrast to *samādhi* that can focus on an object.

In brief, *uddhacca* is not stable on an object and it cannot focus on an object, thus the *cetanā* that is linked with it, does not have full energy to create a new life.

Because of this lack of full power, it cannot give *paṭisandhi* result. Thus, *uddhacca* is not included in “*dassanena pahātabba*”; the *dhammas* that are abandoned by *sotāpatti-magga*. This explains why *uddhacca* cannot produce support for *paṭisandhi-citta*.

11 *akusala cetanās* except the one associated with restlessness (*uddhacca*) will produce *paṭisandhi-citta* that leads to rebirth in the four woeful states, i.e. in hell, animal world, *petā* and *asura*. The *paṭisandhi-citta* links life to the four woeful worlds. However, the experiences of suffering in these woeful worlds are not the same.

Paṭisandhi is the same but suffering is not the same

Paṭisandhi-cittas are of the same type of mind, but beings born in hell experience stronger suffering. Animals experience less suffering than hell-beings, whereas *petas* (departed ones, ghosts) experience less suffering than animals. The worst suffering is in hell. To the question “Why is the level of suffering different while the *paṭisandhi* is of the same type”, the answer is that there are other conditions.

In fact, *kamma* has strong or weak power when it is carrying out its duty. Regarding *kamma*, no one except a Buddha could know how *kamma* produces *paṭisandhi*. People can ask such questions, “Does this *kamma* produce *akusala-vipāka santīraṇa citta* in hell? Does *kamma* produce that consciousness in the animal world? Does it make a being reborn as a *petā*?” No one, except the Buddha, could know the differences in the power of *kamma*.

Only known by the Buddha

It is said “*sabbatthagāminiṃ paṭipadaṃ*”. Only the Buddha had this special power of *tathāgatabala*, and not other people. Among these powers, there is this knowledge — “*sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti*”²⁹ The Buddha could know thoroughly which *kamma* would lead beings to what rebirth.

Let us take the example of a hundred people giving donations and offerings. When looking at the situation of the dying consciousness of a certain person, the Buddha would say, “This person will be reborn in the human world, that person will be reborn in the *Tāvātimsa deva* world, that person will be a deity in the *Tusita* world.” The Buddha knew this by looking at the moment the donation was done. Even though people perform donations together, they do not have the same mind. As their minds are not similar thus there are different results.

Let us look at the case of yogis practising *Vipassanā*. There are a hundred yogis doing sitting meditation. They all try their very best to develop their *Vipassanā* knowledge. When looking at the insight knowledge (*Vipassanā-ñāṇa*) of those meditators, the Buddha would know: “This person will develop up to the insight knowledge of equanimity (*saṅkhārupekkhā ñāṇa*). That person will become a stream-enterer. The other person will become a once-returner. That person will become arahant.” Only the Buddha could give clear and definite answers because he knew the levels and degrees of mental development of those meditators, whereas normal persons are not able to know this clearly.

²⁹ Majjhimanikāya, 1.10. (Mūlapaṇṇāsapāli); Paṭisambhidāmaggapāli, 35

That is why it is said “*kammavipāko acinteyyo*”. *Kammavipāka*, the effect of *kamma*, is “*acinteyyo*” which means that it cannot be considered or speculated.” Because we lack such knowledge, the Buddha advises us “*na cintitabbo*” — not to think about *kamma*. “*Ummādassa vighātassa bhagī*”³⁰ — one will be a crazy one. It means if one goes on to think of something such as *kamma* that cannot be considered, the mind will become crazy. In fact, *kamma vipāka* is one of four *acinteyyas* (unthinkable). Some people are told not to think on *kamma*, but they do not understand why but they think others purposely forbid them. Some people might even say, “one can think whatever one likes.” Actually, doing something that cannot be realized is similar to carrying a burden.

There are two discourses on *Kamma*, the Shorter Exposition on Action (*Cūlakammavibhaṅga-sutta*) and the Great Exposition on Action (*Mahā-kammavibhaṅga-sutta*).³¹ When one studies these two, one knows *kamma* is multi-sided.

The Buddha could give decisions regarding *kamma*. Other people cannot do this. In general, *cetanā* is the same, but the power is not the same between one and another. That is why, the third power, of all ten powers (*dasabala*) of The Buddha is “*sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti*”.³² In reality, this *tathāgatabala* is the one power that is only obtained by the Buddha himself.

The second *tathāgatabala* is also related to *kamma*. It is said “*kammasamādānānaṃ thānaso hetuso vipākaṃ yathābhūtaṃ pajānāti*.” If there is anything that has to do with effect, the Buddha has separated it from the related cause. Only the Buddha himself could know this. Other persons cannot know it easily. That is why the Buddha stated “*saṅkhārapaccayā viññānaṃ*” — due to *cetanā*, *paṭisandhi* arises.

The *paṭisandhi* that causes rebirth in *apāya* (woeful states) is *ahetuka-manoviññāna-upekkhāsantīraṇa*. This *upekkhāsantīraṇa citta* at the *paṭisandhi* moment has the function to connect one life to another life. It arises due to the power of *kamma*. The object of *cuti-citta* (death consciousness) cannot change to another object as it is the same as *paṭisandhi-citta* that is at the beginning of life, thus it is fixed already. Actually, all *bhavaṅga-cittas* between *paṭisandhi-citta* and *cuti-citta* are the same type of mind because this type of mind has determined a life.

Kamma gives the power. The resultant phenomenon caused by it goes as far as its force. For instance, when a rocket launcher fires a rocket, a rocket will fly to the sky and then the rocket will fall down at a certain place. At first, it will fly, powered by its force. If its force is not finished, it will continue to go; but when the force expires, it will fall down.

In the same way, *kamma* creates a life. Because of the power of *kamma*, the whole life happens. However, just as a rocket is hit by another rocket, it will fall down even though the force of the first rocket is not finished, in the same way, when another

³⁰ Aṅuttaranikāya, 1.39. (Catukkanipātapāli, 7. Acinteyyasutta)

³¹ Majjhimanikāya, 3.25. (Uparipaññāsapāli)

³² Aṅuttaranikāya, 3.286. (Dasakanipātapāli, Mahāvagga, Adhivuttipadasutta)

kamma is stronger and disturbs the productive *kamma*, the productive *kamma* will reach an end.

The first *kamma* that happens at the very beginning of life is called *janaka-kamma* as it can create the resultant phenomena. The support to maintain the working of *janaka-kamma* is called *upaṭṭhambhaka-kamma*. The *kamma* that does not give support but can destroy *janaka-kamma* is called *upacchedaka-kamma*. Just like the destroyer rocket could destroy a flying rocket, so also *kamma* can be destroyed by another *kamma*. The reason is humans sometimes do good and sometimes bad deeds. If a *kamma* has enough force, *kamma* that has an opportunity will act to disturb the *janaka-kamma* that is already taking place.

For instance, a human has done good deeds or bad deeds in the past life. When wholesome *dhamma* has the opportunity to give its result, one will reborn as human. However, one has also some unwholesome *kamma* that has been performed in one's past life, it can disturb a human by causing disease in him, let him suffer injustice and accusations, or he has to face various other sufferings. It might cause his properties to be destroyed. *Akusala kamma* gives various sufferings in various forms. And, when its force is powerful, it could also terminate a life; one can even die in an accident.

In the same way, if *kusala* and *akusala* are taking place, *akusala kamma* can get a chance to occur first. Because of *akusala kamma*, a sentient being has become a dog already, for example. But a *kusala kamma* might send that being to be reborn as a dog in a rich man's house. This dog can stay with a human lifestyle, sit in an expensive car, even some dogs can also eat the dog food on a golden plate as his master loves him a lot. The dog food was special, even better than the human standard. This good life is the resultant of *kusala kamma*. Even though the *akusala kamma* has happened first by causing rebirth as a dog, the *kusala kamma* could follow later and gave protection for a better life. This example can be seen around us.

Sampatti and Vipatti

We have to consider not only the taking place of *kamma*, but also the situation in which *kamma* operates. These situations can be either achievements (*sampatti*), such as attainments and happiness, or situations of misfortune (*vipatti*). There are four *vipattis* included in the chanting that asks for permission (*okāsa*) (this is often chanted in Myanmar). People are afraid of the four *vipattis* and pray or chant to escape from them.

The first *vipatti* is *gati-vipatti*: low or inferior life. This means hell, animal life, *peta* and *asura* life. If one is reborn in such a life, the *kusala kamma* that has the potential of giving result cannot give result in that life. It cannot give the circumstances of a human lifestyle or enough food. The good circumstances of the human plane and human life, the *deva* plane and *deva* life are called *gati-sampatti*, one has a good life and reasonable good food. Thus, there are two types of *gati* — *sampatti* and *vipatti*. *Gati-sampatti* means a good and happy destination. *Gati-vipatti* means an inferior or bad destination.

The second *vipatti* is *upadhi-vipatti* (misfortunate appearance) where one has an ugly look or unpleasant appearance. On the other hand, *upadhi sampatti* means

having a handsome and beautiful look. Even an animal such as a dog can be beautiful. When people see a lovely dog, they say, “What a cute dog!” and then want to rear it; this is *upadhi-sampatti*. If a dog is inflicted with scabies thus having bad look, people will throw a stone at it; this is *upadhi-vipatti*.

It is the same with human life. If *upadhi-vipatti* happens, even the king’s son cannot become a king. In the former times, there was a king’s son on the island of Sri Lanka. When he was young, he liked to see cock-fighting. One day, when the cocks were fighting with each other, one eye of the prince was pierced by the cock’s hook and he became half-blind. When he grew up, his mother, the queen, approached the king and asked him to let her son to be the king. The king answered: “The prince lacks full faculties. So, he cannot become a king. If I were to give him sovereignty, he would become the one-eye-blind king. Therefore, I cannot give him the kingship of the whole Sri Lankan island. But he can become a king of a small island.” If one of his eyes had not been destroyed, the *upadhi-vipatti* would not have occurred and he would have become a king of a big island. Even though *kusala kamma* gave a result for him as being reborn as a king’s son, his one eye was destroyed, and as a result he could not fully enjoy the good results of the wholesome actions (*kusala kamma*).

In summary, even if *kusala kamma* is good, when it faces *vipatti*, it cannot do its work. Likewise, even if *akusala-kamma* is strong and operating in an influential way, when it faces *sampatti*, it cannot do its work and cannot give much suffering. Only if *kusala kamma* concurs with *sampatti*, it can give a full result. In conclusion, if these *kammas*, either *akusala* or *kusala*, meet their opposition, they cannot give a full result. Thus, the nature of *sampatti* or *vipatti* can be better understood when explained together with *kamma*.

In ancient times when slavery still existed, one might have been born as a son or daughter of a slave. Even though born in a poor and low caste, with a beautiful look that person could get good ranks and a better life. On the other hand, even though a person is rich, if he has bad looks, he might not obtain social recognition.

In Sri Lanka, there was a wife of a minister who had quite a bad look. If she went to a festival, people often thought she was a housemaid. No one thought she was an important person. Because of *upadhi-vipatti*, no one considered she might be a minister’s wife.

In the case of the *Bodhisatta* King Kusa, when touring his country, he put his young brother in front of him because his looks were so bad. Thus, people thought his position was similar to an elephant tamer or a horse tamer. This is called *upadhi-vipatti*.

As for Bhīmasena General, he was short and fat but very skilful in throwing the catapult. He went to ask for a job as bowman for the king, but the king did not like his look. He became the King’s archer, but whenever people saw him, they would laugh at him. A good-looking one was always put in front of him and if there was any work, he had to do it in the background. Actually, *upadhi-sampatti* and *upadhi-vipatti* have an important influence on getting a certain rank, and that this is influenced by *kamma*.

The next *vipatti* is *kāla-vipatti* (misfortune of time) and *kāla-sampatti* (achievement of time). A period of time in which people have good characters and habits is called *kāla-sampatti*, whereas the time when people have bad characters and habits is called *kāla-vipatti*. If *kāla-vipatti* happens, only *akusala kamma* comes as a

result. In times of war, such as the Second World War, the environment and the practices were bad and no one could live in peace and gain happiness; therefore the Second World War can be considered as *kāla-vipatti*. When *kāla-sampatti* happens, the business improves and knowledge develops, and also all things come to a growth.

So, *kamma* also depends on *sampatti* and *vipatti* for its results. If there is only *kamma* at work, prosperity cannot be obtained. That means *kamma* also requires lots of supporting conditions.

In the discourse of the Cup of Salt (*Loṇakapalla-sutta*)³³, the Buddha explains on the working of *kamma*, and here the Buddha compared *Kamma* with salt. If a lump of salt is put in a glass of water, the water cannot be drunk because it is too salty as there is a little water in that glass. However, if this lump of salt is put in a pond or river, the water will not become salty because of the large amount of water.

In this discourse, there are two persons who performed the same unwholesome deed. Even though they did the same bad deed, the results were very different. One did not totally experience bad results, but the other experienced strong bad results and was reborn in hell. The reason is that they did not have the same conditions. One person had the power of morality, concentration and wisdom (*bhāvita-sīla, bhāvita-citta, bhāvita-paññā*), whereas the other person did not have these qualities at all. Thus, when *akusala kamma* gave its results, that person with low or no qualities had to experience the full bad results. The one with the high qualities, however, did not experience those bad results as it had disappeared. This is the truth.

In this modern time, there are indeed such similar cases. When a rich person breaks the law, his bad deeds might be eradicated easily. However, when a poor person breaks the law, he has to bear the whole punishment. The main reason is that the situations are different for those two persons. *Kamma* also has such a nature. For the person who has rank and power, the punishment can disappear by itself. The person without rank and power has to bear the punishment more.³⁴

By understanding the Discourse about the Cup of Salt, one does not need to be scared of *kamma*, but just needs to do good deeds so that the bad *kamma* results become lesser or smaller. If one does many bad deeds, then one has to bear many bad results. Just as if there is too much salt, the water will definitely be very salty; if there is more water, the saltiness is lesser. Likewise, one has to develop more good qualities to reduce the bad effect of *kamma*. It is natural that both good and bad *kamma* exist in oneself.

³³ Aṅguttaranikāya, 1.25.

³⁴ Ibid.

This simile is also mentioned in the *Loṇakapalla-sutta*.

“There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar... for a dollar... for one hundred dollars. And what sort of person is not thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar... for a dollar... for one hundred dollars.” {“Simile of Salt”, Translated by Thanissaro Bhikkhu,

<http://www.accesstoinight.org/tipitaka/an/an03/an03.099.than.html#salt>}

In the Discourse of Intention (*Sañcetanika-sutta*), the Buddha says “*sañcetanikānaṃ kammānaṃ kaṭattānaṃ upacitānaṃ*”,³⁵ the volitional kamma that has been done and accumulated. *Cetanā* is a stimulation, motivation or normally translated as volition. With stimulation of *cetanā* to do an action, *kamma* that has been done, with accumulated force is ready to give the result. Thus, it is not possible for *kamma* not to experience its result and disappear just like that. *Upacita* means accumulated; it is not possible for this *kamma* to be destroyed without a person experiencing its result.

The effects of *kamma* that is called *ditṭha-dhamma* will be experienced in this life. *Upapajja kamma* will happen in the second life. *Aparapariyāya* will happen in all lives, beginning from the third life till the end of *saṃsāra*. Therefore, this *kamma* will not be destroyed. It always exists, here we call it as ‘online’. *Ditṭha-dhamma* will expire when its time is finished.

Here, the *Sañcetanika-sutta* gives many of these aspects of *kamma*. In there, the Buddha explained, “I do not speak of the making an end to suffering through not experiencing the volitional kamma that has been done and accumulated.”³⁶ That means one does not put an end to suffering simply by avoiding the experience of kammic result, but one does put the end to suffering through removing the underlying causes of suffering (*avijjā, taṇhā, upādāna*) from the mind.

In the *Nidāna-sutta*, the Buddha clarified that if one does an action based on greed, hatred or delusion, and this action or *kamma* gives the result, the effect of that *kamma* will arise.³⁷ One can experience it in this life, the second life or until the end of *saṃsāra*.

Conclusion

All should study the Buddha’s teachings regarding *kamma* with the connection of *Paṭicca-samuppāda* and *Paṭṭhāna*. All should try to avoid bad *kamma* and try to do good *kamma*. One should not regret bad deeds done before. Because there is a way to let *kamma* expire and this is called *kammakkhaya* (exhaustion of *kamma*). It can be done by doing lots of good *kamma* so that it can eradicate bad *kamma*. With making an end to the defilements (*kilesa*), one can be liberated from *kamma*. As such, one should personally cease the defilements. At the end, when all defilements are terminated, may one be liberated from all *kammas*.

³⁵ Aṅguttaranikāya-3,50. (Dasakanipātapāḷi, Paṭhamasañcetanikasutta)

“*Nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi*

³⁶Aṅguttaranikāya, 3.497. (Dasakanipātapāḷi, Paṭhamasañcetanikasutta)

Na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyāṃ vadāmi

Aṅguttaranikāya, 3.497. (Dasakanipātapāḷi, Paṭhamasañcetanikasutta)

According to the commentary also, what the Buddha is trying to say here is that as long as *saṃsāra* continues to go on and there is *kamma* that has been acquired and is capable of producing effect, there is no place in the world where one can stand whereby one can be freed from that evil *kamma*. (*Iminā idam dasseti “saṃsārappavatte paṭiladdhaviṭṭhārahakamme na vijjati so jagatippadeso, yattha ṭhito mucceyya pāpakammā”ti.*)

³⁷Aṅguttaranikāya, 1.13. (Nidānasutta)

Part 5: Saṅkhārapaccayā viññāṇaṃ [cont] and Viññāṇapaccayā nāmarūpaṃ

This chapter is the continuance of “*Saṅkhārapaccayā viññāṇaṃ*”. *Kamma* produces resultant *citta* (*vipākacitta*) at the moment of *paṭisandhi* and during *pavatti*. According to “*kamma-vipāko acinteyyo*”, the resultant of *kamma* is very difficult to understand, it is almost inconceivable.

Here, *kamma* is presented as the main condition but there are other conditions as well. Though it is more understandable to state *kamma* as the main condition, one has to consider many other possible conditions.

Eleven *akusala cetanās* (*uddhacca cetanā* is excluded) will give the result to resultant *dhammas* during *paṭisandhi* time. Thus, it causes new life and giving rebirth only in four woeful states that are hell, animal, *peta* and *asura*.

At the beginning of a new life, the *upekkhā-santīraṇa citta* (investigating consciousness with neutral feeling) that is *paṭisandhi-citta* is created by *kamma*. It is very weak as it does not have a good base; it does not have strong force that can give a firm foundation, such as the wholesome roots of *alobha* (non-greed), *adosa* (non-hatred), and *amoha* (non-delusion). Thus, this consciousness is called *ahetuka-citta* (rootless consciousness).

Paṭisandhi citta of humans

One obtains a human rebirth owing to meritorious deeds done in the past life. The good deeds like an offering, observing morality and practising meditation are *kāmāvacara-kusala* (wholesome actions in the sensual world) that can be divided into eight types. The *kāmāvacarakusala cetanās* will give nine types of *vipāka citta* at the *paṭisandhi* time. These are one *upekkhā-santīraṇa citta* that is rootless, i.e. without *alobha*, *adosa* and *amoha*. The others are eight *mahāvīpāka cittas*. These nine are the type of *paṭisandhi-citta* that create human rebirth.

Among these nine *cittas*, the beings that are reborn with *upekkhā-santīraṇa citta* are beings with defects. They are born blind, deaf or with other handicaps. Even though *upekkhā-santīraṇa citta* is the result of meritorious deeds, produced by *mahākusala citta*, it is produced by very weak *kamma*. So, this kind of *paṭisandhi-citta* produced by such *kamma* does not have a strong force. Thus, even when one has obtained a human rebirth, there is a defect from the very start of rebirth.

Of the other eight *mahāvīpāka cittas*, four are associated with knowledge; they are called four *ñāṇa-sampayuttas* (associated with knowledge). The other four are dissociated from knowledge, these are called *ñāṇa-vippayuttas*.

Sometimes, a wholesome deed is not surrounded by *akusala* ‘at the front and back’. “Not surrounded by *akusala*” means there is no *akusala citta* regarding the *kusala* that one has done. It does not mean one performs both *kusala* and *akusala*

actions at the same time. For example, when one prepares something to donate and then does the donation, *kusala citta* arises. After doing the donation, *kusala citta* about the donation also arises. In this case, *akusala* does not arise, this is the meaning of “not surrounded by *akusala* at the front and back”.

Sometimes, while preparing the donation, wrong thinking that is *akusala citta* can arise. When doing the donation, however, the mind is *kusala*. After the donation, *akusala citta* can happen such as regretting the good deeds. Or before doing donation, one’s mind is not happy. These unwholesome minds lead to the situation “surrounded by *akusala* in the front and back”. Thus, this situation makes *kusala citta* weak and soft, and this weak type is called “*omaka*”.

When not surrounded by *akusala* in front and back, the *kusala* deed is surrounded by *kusala* in the front and back. Then, only wholesome minds occur with regard to this good deed. It is the *kusala* type that has happened with knowledge and with a strong force. This is called *tihetuka-ukkaṭṭha-kusala* (three-rooted superior wholesome). In summary, *kusala citta* associated with knowledge can be of two types: a) surrounded by *akusala*, b) not surrounded by *akusala*.

Paṭisandhi dissociated from knowledge has only the two roots of *alobha* (non-greed) and *adosa* (non-hatred), it is called *dvihetuka* or *ñāṇa-vippayutta kusala*. Those with knowledge, with *amoha*, are called *tihetuka* or *ñāṇa-sampayutta kusala*, because there are three roots, i.e. *alobha*, *adosa*, *amoha*. Actually, there cannot be *amoha* without *alobha* and *adosa*.

The earlier mentioned types of *kusala* will give different types of resultant *paṭisandhi-citta* at the moment of rebirth. *Tihetuka* consciousness is with knowledge and will give *tihetuka paṭisandhi*. *Dvihetuka kusala* that is without knowledge will give *dvihetuka-paṭisandhi*. The *kamma* will give a result similar to itself; this law is called *kamma-niyāma*.

Another way to explain the meaning of *kamma-niyāma* is that one will get a similar result as the action one has done. Here, *kamma* will produce related kammic result. According to the quality of *kusala kamma* that produces human rebirth, there are humans with wisdom and others are to be humans without wisdom. Therefore, even though beings are born as humans, their *paṭisandhi-cittas* are not the same. Among these humans, either with knowledge or without knowledge, some have rebirths with *somanassa* (happy feeling). Such a person is always happy. We can meet such persons, they are called happy born because their *paṭisandhi-cittas* are of a happy kind. This is called a happy rebirth. There are some people that have a rebirth with *upekkhā* (neutral feeling), that is without *somanassa*. They always look serious; there is a lack of smiles. So, the rebirth can be differentiated regarding different feelings, and also with knowledge or without knowledge.

The Rebirth-linking Mind of the Buddha

The *paṭisandhi-citta* (rebirth-linking consciousness) of the Buddha himself is one out of eight *mahāvipāka cittas*, so also as with most people. The *paṭisandhi-citta* of the Buddha is the *paṭhama-mahāvipāka citta* that is actually *somanassasahagata*

ñāṇasampayutta asaṅkhārika citta — a great resultant consciousness accompanied by pleasure, connected with knowledge and unprompted.

However, there are different views regarding this *paṭisandhi-citta* of the Buddha. There were some teachers in Sri Lanka, experts in *Abhidhamma*, and they said that the *paṭisandhi-citta* of the Buddha was not accompanied by pleasure (*somanassa*). They said that the Buddha was equanimous in all matters, thus, his *paṭisandhi-citta* would be accompanied with neutral feeling.

However, most people accept that it was associated with pleasant feeling. He was praised as “*piyamukha*”; the Buddha always had a smiling face. He used to smile before speaking. Another praise was “*sukhasambhāsa*”; conversation with the Buddha was very delightful. Next is “*mihita-pubbaṅgama*”, he was someone who used to smile before talking. Thus, he had *somanassa paṭisandhi*; his rebirth was with pleasure. So, the Buddha had *somanassa-sahagata ñāṇasampayutta asaṅkhāra citta* as his *paṭisandhi-citta*. This is a rebirth-linking consciousness with full power.

Are all three-rooted beings able to attain enlightenment?

All human beings are reborn with their own *paṭisandhi-cittas*. The person that has rebirth-linking consciousness dissociated from knowledge has weak intelligence. The person that has rebirth-linking consciousness associated with knowledge has quick and high intelligence and is clever.

That is why the persons born with knowledge are bright and have a high IQ. The persons with low intelligence have to consider a matter for some time before answering. They cannot give an answer fast and straightaway. The ones with rebirth-linking consciousness associated with knowledge can understand very well and are able to give quick and correct answers.

In Myanmar, in the past, there were some people doing meditation. They thought, “Only three-rooted people can get the noble *Dhamma*.” They meant that the people with rebirth linking consciousness associated with knowledge can realize the *Dhamma* in their present lifetime. The people born with rebirth-linking consciousness disconnected from knowledge would not be able to realize the *dhamma* i.e. cannot be enlightened in this life. This does not mean that their meditation is a waste of effort and time. It only means they will reach certain limits.

Some used to wonder, “We are not *tihetuka* (three-rooted rebirth), we may be *dvihetuka* (two-rooted rebirth). Only three-rooted rebirth persons can become enlightened. So, am I three-rooted or two-rooted?”

In the *Akkhaṇa-sutta*, there is the way to check one is of three-rooted rebirth or two-rooted rebirth. If one has the ability to differentiate good speech from bad speech during a conversation, then one can be considered as *tihetuka*.³⁸ *Dvihetuka* persons cannot clearly differentiate between good and bad speech when speaking with others. They also do not easily know the meaning of speech. *Tihetuka* persons know clearly the meaning of speech. If a *tihetuka* person makes an effort to meditation in this

³⁸ Aṅguttaranikāya-3.60. (Aṭṭhakanipātapāḷi, Akkhaṇasutta)

So ca hoti duppañño jaḷo eḷamūgo appaṭibalo subhāsītadubbhāsītassa atthamaññātum.

lifetime, he can get some achievement. This is called *upanissaya-sampatti*. It does not mean that all *tihetuka* persons will realize the noble *Dhamma* or enlightenment as they also have to fulfil other conditions. For instance, if they do not meditate at all, they cannot attain *Nibbāna*. Also, the person without desire (*acchandika*) cannot achieve enlightenment, nor can the person who doesn't exert himself, no matter how good the *paṭisandhi-citta* is. If one does not try hard or one is lazy, one cannot realize enlightenment in this lifetime.

If one wants to be a *sotāpanna*, one needs two types of external conditions and two types of internal conditions. Only with these conditions, one can achieve enlightenment. The external conditions are *sappurisupanissaya* and *saddhammasavanaṃ*. *Sappurisupanissaya* means meeting with the wise. It implies approaching and associating with wise people. Let us look at the case of Venerable Sāriputta. If he would not have met Venerable Assaji, he would not have had the opportunity to hear the *Dhamma*. No matter how good his conditions (*upanissaya*) were, he only met the ascetic Sañjaya. And, at the time, he was still far from *Dhamma*. Later, he briefly met with Venerable Assaji. It was a short meeting, but the condition of meeting a wise one, *sappurisupanissaya*, was fulfilled. Not only that, Venerable Assaji, explained the *Dhamma* to him, it was a brief statement on the Four Noble Truths. Thus, the other condition, *saddhammasavanaṃ* (hearing the true *Dhamma*) was fulfilled too. So, by meeting Venerable Assaji, two types of external condition were fulfilled for Venerable Sāriputta.

Next, one of the two internal conditions is *yoniso-manasikāra* — wise attention. It means wise consideration when hearing the *Dhamma*. Some used to say this is *manodvārāvajjana*. Or it might mean *āvajjana* (adverting). If one carefully studies the Buddhist treatises, one would know *yoniso-manasikāra* does not mean only normal *āvajjana*. It includes mindfulness (*satī*), wisdom (*paññā*) and effort (*vīriya*). It is a combination of many factors.

In the *Vibhaṅga* Pāḷi, *yoniso-manasikāra* is taken up to *saccānulomika-ñāṇa*. *Yoniso-manasikarā* means the ability to investigate wisely. Sometimes it means insight knowledge (*vipassanā ñāṇa*). Here, the meaning of *yoniso-manasikāra* is wise attention, wise investigation, or the ability to consider in different contexts. For instance, the future Venerable Sāriputta who was the ascetic Upatissa at that time had wise attention when listening to the *Dhamma* from Venerable Assaji.

Besides that, one needs an ability to consider *Dhamma*. When listening to *Dhamma*, one needs to apply attention or to meditate on one's aggregates. This is called *dhammānudhammapaṭipatti*. Here, *Dhamma* means the highest level of *lokuttara-dhamma*. *Anudhamma* means the practice of *sīla*, *samādhi* and *paññā* in accordance with the highest level of *lokuttara-dhamma*. This practice, called *anuloma*, in accordance with *lokuttara dhamma* to obtain the Noble *Dhamma*, is one of the conditions. Therefore, *yoniso-manasikāra* and *dhammānudhammapaṭipatti* are two internal conditions.

Only when these internal and external conditions meet together, one can achieve the noble *Dhamma*. If one of the internal or external conditions is lacking, one cannot realize the noble *Dhamma*. One cannot realize the noble *Dhamma* or

enlightenment because a disturbance has blocked the way to enlightenment. A big disturbance can also destroy a good condition, this happened to Ajātasattu.

The fault that cannot be repaired

Ajātasattu King had *upanissaya-sampatti*, the condition to become enlightened. He was a person with *tihetuka paṭisandhi*, so he had high intelligence. However, because he associated with an evil friend, Devadatta, and listened to his words, Ajātasattu killed his own father. He committed *pitughātaka kamma*, the big fault of killing the father. This is a fault that cannot be cured at all. His good condition was totally blocked, and he lost all opportunities to obtain the Noble *Dhamma*. This fault that cannot be cured is called “*atekiccha*”.

Killing one's own father is one of the five heinous crimes (*pañcānantarika-kamma*); these evil crimes are too difficult to cure, thus the good foundation is destroyed, totally lost, and thereby one will miss the chance to attain enlightenment.

Similar result

A *kamma*, e.g. results in *paṭisandhi* to be born as human. Among the eight *mahāvīpāka cittas*, the four best ones are the *vipākaññāṣampayutta cittas*. If one is reborn with knowledge, one will have good internal and external conditions. When these two internal and external conditions are combined harmoniously, one can achieve enlightenment. However, many other conditions are required to be fulfilled in order to realize enlightenment, not only just one condition for becoming a noble one.

Similar to humans, the deities in the six heavenly realms are born with one of the eight *mahāvīpāka cittas*. In addition, brahmas had practised Samatha in the past life and gained *jhāna*. According to the meritorious deed of *jhāna*, they are born in a certain realm. The *jhāna* will give similar results: “*Janeti sadisaṃ pākam*”³⁹ — *kamma* will give similar results according to the wholesome deeds one has done. This wholesome deed refers to the good deed of *jhāna*. However, *kāmāvacara kusala* will not lead to a similar result. The meaning is that the *tihetuka kusala* can give *dvihetuka paṭisandhi* if it is weak. The *dvihetuka paṭisandhi* can also give *ahetuka paṭisandhi* result. Thus, *kāmāvacara kusala* will not give similar results.

However, the *rūpāvacara kusalakamma* is not like this; it will give result according to the ability of *kusala* that one has performed. It means that the *paṭhama jhāna* (first *jhāna*) will give *paṭhama-vipāka* (first resultant consciousness).

In the end, at the highest level, the person who obtains *nevasaññānāsaññāyatana-jhāna kusala* will get *nevasaññānāsaññāyatana vipāka*. It implies *kamma* will only give a similar result as shown by “*janeti sadisaṃ pākam*” in the *Abhidhammattha-saṅgaha*.

In the human world, if one kills another human, one will be killed in this life. This type is called “*kammasarikkhaka*” — result similar to *kamma*. There is another type

³⁹ Abhidhammatthasaṅgaha, 37.

according to “*janeti sadisaṃ pākaṃ*” — *kamma* gives similar result; here only *jhāna kusalas* will give similar results.

In conclusion, the starting moment of life as a human is *paṭisandhi-citta*. So, by denoting *viññāṇa* as *paṭisandhi-citta*, the Buddha preached “*saṅkhārapaccayā viññāṇaṃ*” in the *Paṭicca-samuppāda*.

Viññāṇapaccayā nāmarūpaṃ

The “*nāma*” arises together with *paṭisandhi-citta*. In the human life and the human realm, the *paṭisandhi-citta* arises not alone; *cetasikas* that are linked with that *citta* will arise too. The power of *citta* is the movement of mind. When the *citta* arises, its *cetasikas* will arise simultaneously.

When one of the eight *mahāvipāka cittas* arises, commonly 33 types of *cetasikas* will arise at the same time. Let us consider *paṭhama mahāvipāka citta* (the first great resultant consciousness) that is *somanassasahagata-ñānasampayutta-asaṅkhārika citta* (consciousness accompanied by pleasure, associated with knowledge, unprompted). A person born with this kind of *citta* would have 33 *cetasikas* appearing at the same time. This *viññāṇa* refers to *paṭisandhi-citta* (rebirth-linking consciousness). *Nāma* refers to the *cetasikas* that associate with it and appear at the same moment. Thus, in the *Paṭicca-samuppāda*, the Buddha expounded “*viññāṇapaccayā nāmarūpaṃ*”, depending on rebirth-linking consciousness, *cetasikas* with matter arise.

When this *paṭisandhi-citta* appears, its associated *cetasikas* also appear at the same time. When *kamma* creates the result, the *citta* and *cetasikas* are mixed and they are called as “*nāma*”. The number of *cetasikas* that appear according to their associated *cittas*, are shown in the *Abhidhammattha-saṅgaha*.

Rūpa that appears together with Paṭisandhi Citta

Kamma can produce another thing, namely *kamma-born matter (kammaja-rūpa)*. At the moment of rebirth, a human starts with *mahāvipāka citta* and *cetasikas*. At the same time, *kammaja-rūpa* will be produced. Among the *kammaja-rūpas*, the one that is mostly produced at the start of life is the *kāya-pasāda*, the very first material group of 10. It is the most fundamental and most important inside the body.

Rūpa does not exist by itself as a single element. At least, there must be eight elements grouping together as a unit. This unit is called *aṭṭha-kalāpa* (a unit consisting of 8). It establishes first by grouping together. In that unit, there are four elements as the most primary elements. These are basically:

- (1) *Pathavī* (earth) element that acts as a foundation to all,
- (2) *āpo* (water) that has a cohesive nature and softens the earth element,
- (3) *tejo* (heat) that matures and ripens things, and
- (4) *vāyo* (wind) that supports others.

Depending on these Four Great Elements, there are four other elements called dependent or derived *rūpa*. They are

- (5) *rūpa* (visible form) that can be seen with the eyes,

- (6) *gandha* (smell) that can be smelled,
- (7) *rasa* (taste) that can be tasted by tongue,
- (8) *oja* (nutriment).

When grouping these elements, we get a unit of eight elements. These eight are called “*avinibbhoga*” (indivisible) because they are one unit of matter that cannot be divided further more. The body starts with this unit of eight elements and it is tiny, just like dust. This unit that consists of eight elements, cannot be destroyed or divided. If it were to be divided, it is perished. Thus, this unit is “indivisible” because it cannot be divided in any way.

As for living beings, *jīvitindriya* (life faculty) needs to be included in that unit. According to Buddhist texts, this life faculty is a result produced by *kamma*. This *jīvitindriya* exists in all living beings only. The *jīva* mentioned in biology is not same as the one in Buddhist teaching. Only if one can have *jīva*, living beings come to be.

When we put *jīvitindriya rūpa* into the earlier mentioned unit of 8, we have 9. These nine elements act as a foundation. Next, when combined with *kāyapasāda*, there will be a unit of 10 elements. This material unit called *kāyadasaka-kalāpa* arises together with *paṭisandhi-citta*. In fact, *kamma* creates these two kinds i.e. *paṭisandhi-citta* and *kāyapasāda*.

The next important one to *kāyapasāda* is called *vatthudasaka-kalāpa*, it is also called *hadaya-vatthu*. According to the words of the Buddha, the word “*hadaya*” is not used, but it is mentioned as *vatthudasaka-kalāpa*. It is the dependent base of the mind. It is one of the primary *rūpas*. Among the 10 material elements, it is one of them. Thus, there is *kāyapasāda* with 10 elements, and also *vatthudasaka* of 10 elements. To become human, one needs these 20 material elements.

Humans are classified into male and female. To have this sex difference, *bhavadasaka-kalāpa* is needed. To become a woman, a unit of 10 called *itthibhāvasaka-kalāpa* (female-decad) is needed. To become a man, *pumbhāvasaka-kalāpa* (male-decad) is needed. Now, these 10 are to be added to the earlier 20. Then there is a collection of 30 elements. *Kamma* produces this collection of 30 material elements as well as *citta* and *cetasika* at the starting moment of human life. This collection of material is called *kalala*, which is a very minute size of matter.

The size of kalala

Kalala is a group of matter and its size is very small. A simile is given in the Buddhist treatises. A needle-sharp point is put inside some oil, and then one shakes it again and again. The size of *kalala* is similar to the remaining little oil on the sharp point of the needle, it is so small that the normal or naked eyes cannot see it. Only with a microscope one can see it. The Buddha says “*mātāpettika-sambhavo*” — in the zygote made of ovum of mother and sperm of father.⁴⁰ The *kalala* does not mean the

⁴⁰ Dīghanikāya, 1.19. (Sīlakkhandhavaggapāḷi, 10. Subhasutta); Majjhimanikāya, 2.16. (Majjhimapannaṣapāḷi)

zygote only. Actually, *kalala* means *rūpa* i.e. group of matter (zygote) and also *nāma*. This *kalala* is very small. Inside this *kalala*, the *paṭisandhi-citta* of human appears. Human life starts with the *kalala*. Actually, *kamma* creates human, or to be more precise, *kamma* creates *paṭisandhi-citta*, its associated *cetasikas* and also a collection of 30 material elements. Basing in zygote, a human starts to grow. Just as the ground or earth gives support to a seed, the parents produce a child and give support to the children.

Normally, this *kalala* has to depend on the zygote and grows inside mother's womb? However, in this modern era, there are several other methods to create humans. One can move a zygote to elsewhere and nurture it first, and then implant to the mother's womb. As this *paṭisandhi-citta* already appeared in the seed-like *kalala*, it requires other suitable conditions to be able to grow up.

Four types of rebirth for beings

There are four types of rebirth methods for all beings. The Buddha has mentioned these in the *Mahāsīhanāda-sutta* in the *Majjhima-nikāya*.

1. *Aṇḍaja*: Rebirth in egg,
2. *Jalābuja*: Rebirth in the womb,
3. *Samśedaja*: Rebirth in moisture,
4. *Opapātika*: Spontaneous rebirth or instant rebirth. Suddenly the body manifests.

All beings are born by one of these methods. However, history recorded some human can be born inside egg. Commonly, a human rebirth is of *jalābuja*. *Gabbhaseyyaka* refers to the combination of *aṇḍaja* and *jalābuja*. It means dwelling inside mother's womb. The chicken is of *aṇḍaja* while humans and dogs are of *jalābuja*.

There are some people born through *samśedaja*, such as Padumadevī and Pokkharasāti Brahmin who were born inside a lotus. However, the first humans born in this world were by *opapātika* method. At that time, there were no father and mother, so they took a spontaneous rebirth, which means they appeared spontaneously.

Thus, beings in the whole world take these four types of rebirth. In brief, rebirth of hell-beings, deities and Brahmas are *opapātika*. For hell-beings, there is no conception or a time of growing in the mother's womb, they just appear suddenly in the hell.

How humans take rebirth

Humans generally take rebirth by the *jalābuja* method. By the power of *kamma*, a human appears. There are various modern methods to produce the *kalala*, which is made of ovum and sperm. Nowadays there are experiments to try to make humans, by human cloning. First, they take a cell from a human. Then they put the ovum in a

cell and fertilize it. Then they try a method for the zygote to stay alive. They tried it first in animals and later they applied it to human cloning.

Once, I went to Germany to teach *Abhidhamma*. One German woman came to ask a question about human cloning. “Regarding human cloning, how to answer according to the *Abhidhamma* method?” I answered, “It is possible for human conception to take place in a suitable situation.” As mentioned earlier, there are four methods for rebirth to take place. This is a general way. For becoming human, there needs to be “*mātā ca utunī*” — the mother must start to menstruate. “*Mātāpitāro sannipatitā*” — ovum and sperm must be met. “*Gantabba*” — there must be beings-to-be-reborn.⁴¹

There are various views or questions concerning this “*gantabba*”, such as what actually is this *gantabba*. It actually refers to beings that have passed away. When one goes for a journey, sometimes one cannot get a ticket, so one has to be on the waiting list. However, for those who are reborn in human world, there is no need to book a ticket or to be on waiting list. At any moment, there are many beings dying. At the final death moment, if there are the other two conditions as mentioned above, beings at the dying moment will appear here (human world) according to their *kamma*. No matter how far the next rebirth place is, they can be reborn there.

Let us look at broadcasting. From another country, it is broadcasted to the TV here. When this place has the equipment, immediately the pictures and sounds appear on the television. This is the same as the situation of rebirth. At the dying moment of the person, that is when there is *uppāda* (arising), *ṭhiti* (existence) and *bhaṅga* (ceasing) of *cuti-citta* (dying consciousness), after the ceasing time of dying consciousness, *paṭisandhi-citta* appears. A being will appear at a suitable place, such as an artificial place created by a cloning method. In brief, rebirth can take place at any place, as long as it is a suitable place for the *paṭisandhi-citta* to arise.

In a Jātaka story, Padumadevī Queen gave birth to five hundred sons. It is a strange thing for many to hear. People can accept the fact a fish can carry more than millions of eggs inside its belly, but all understand that it is not possible for a woman to give birth to 500 children simultaneously as it is impossible for humans to carry so many eggs. Actually, Padumadevī Queen gave birth to so many children in special way; the eldest son was born in the normal way after being pregnant for nine or ten months. The other 499 sons were born from drops of blood sparked off over the floor when giving birth. Here, the eldest one was born by *jalābuja* method, whereas the rest was born by the *saṃsedaja* method. Therefore, according to this story, human rebirth can take place depending on moisture as long as there are suitable conditions to become a human.

One can try various ways to make human clones, but it is impossible to create the same *kamma*. One can only create similar body material but that does not concern *kamma*.

⁴¹ Aṅguttaranikāya, 2.16.

Yato ca kho, bhikkhave, mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti. Evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hotī’ti (ma. ni. 1.408).

For instance, the lizard that hides inside the black earth will have a black colour, whereas the lizard that hides inside the red earth will have a red colour. This is the meaning of the influence of the environment. As for human cloning, they put the zygote inside the human cell. Then the zygote will grow to be similar with that human. This is the case of similarity of physical or material body. Sometimes, there is a case of strong influence of the mind to the human body.

Clone created by the mind

I heard about this story. There were a white-skinned husband and wife in the west. The wife gave birth to a black-skinned baby. The husband had doubt about this black baby boy and suspected his wife. They could not solve the problem and divorced. Later, the answer was found. In the bedroom of this white woman, there was a picture of a black-skinned person. She always saw this picture and her eyes were attracted to this picture. When she gave birth, she gave birth to a son with black skin. This can be considered as the clone created by the mind.

A story from my hometown

I experienced myself another similar case as it happened in my own hometown. There were villagers who were very honestly living in that hometown. They never even went to the capital. In that family, there were two children born to them. These children had silver hair and blue eyes, and they looked like Europeans. When I inquired about their looks, the following story was told to me.

At one time in Myanmar country, there was a project to test blood in the villages for the detection of Malaria. A French woman doctor with silver hair and blue eyes came to do blood testing. There was a young woman who did not dare to look at this French woman because she was very scared. When hearing the foreigner was coming, she ran and hid herself. The elders in the village did not allow this so they dragged the woman out and forced her to have her blood checked. When looking at the foreigner doctor, her eyes were attracted to her because of her fear. Later, the children to whom she gave birth had such a European look.

There is no need to take cells as mentioned earlier on. By the power of the eyes, cloning took place naturally. Her children once came to my monastery and became novices. These children still exist now but have disrobed already. This kind of strange things happens due to the power of the mind or its influence to matter.

Kamma and other factors to support the body

Even though *rūpa* is based on *kamma*, it continues depending on surrounding environment so it also can change to other forms. Depending on the support of weather and nutriment, the matter that is created by *kamma* continues to exist. However, the *kamma* that creates the matter is no longer existent. As said in the previous chapter, after putting the seed in the earth, this seed becomes integrated

inside the earth. The sapling that grows from this seed requires supportive help from earth, water, light and heat, as well as nutriment.

This is the same for human life. After the seed-like *kalala* has started, *kamma* continues to produce matter. However, *citta* (consciousness), *utu* (weather) and *āhāra* (nutriment) continue to protect all *rūpas* that are produced by *kamma*. They all work harmoniously and together to sustain the material body. *Citta*, *utu* and *āhāra* as the causes continue to support the material phenomena that at first are created by *kamma*. These four conditions i.e. *kamma*, *citta*, *utu* and *āhāra* mutually support each other. Thus, a new life can continue to exist.

Let us look at the human condition. The human body can be short, tall, thin or fat depending on *āhāra* (nutriment) and on the weather. When the Japanese invaded Myanmar in the Second World War, they were short humans and they carried the guns that had the length about eighteen inches. They were called the short Japanese. At that time, they were considered to be short humans.

Now, the Japanese people are not a short human race anymore because they have improved the quality of their food. In Myanmar, people used to eat unmilled rice in the past. When eating such rice, they obtained B vitamins naturally. These B1 and B2 vitamins gave nutriment to the body. In the past, the people in Shwebaw were tall because they ate unmilled rice. There are even records stating that Myanmar people were very tall and big, such as King U Aung Jeyya was said to be very tall and very strong.

Then, at later times, Myanmar people started to eat white rice. By polishing, the husk of the grain is gone and only the inner content of the rice remains. Because of eating only this white rice that has less nutriment, the people became shorter and thinner. Myanmar people became thinner, smaller and weaker. That is why the medicine called “Bhar Pak Lek” was invented. People were urged to eat brown rice.

Nowadays, it is changing again, because the diet is modified to include better and more nutritious food, some children are taller and bigger than their parents are. Thus, the body does not concern with *kamma* only; it has also to do with nutriment.

Can Kamma be modified

The main thing is mind or *nāma* that received support from *kamma*. *Kamma* is the main foundation and cannot be modified. The mind appears accordingly to the *paṭisandhi-citta* that it depends upon. Human mind has to become according to the *kamma* that has taken place.

If one associates with good people, one’s mind will become good as one will have more wholesome mental states such as kindness, compassion and wisdom. In this way, one can modify the mind to some extent. What one cannot modify is the very basic type of mind. If someone is born with *dvihetuka paṭisandhi*, a two-rooted rebirth mind without knowledge, there is no way to modify this to a *tihetuka* person, a person that has a *paṭisandhi-citta* connected with knowledge. However, he can learn certain things according to his merits. On the other hand, if a person that is born with knowledge makes effort according to his intelligence, he can get some achievement.

The *paṭisandhi-citta* that is created by *kamma* will continue for one's whole life. The first consciousness is called *paṭisandhi-citta* (rebirth-linking consciousness), the minds that continue during the life are called “*bhavaṅga*”, and the final one is called *cuti-citta* (death consciousness). These three have the same object. At the near death moment, depending on the object created by *kamma*, these types of consciousness happen.

Two kinds of mental processes

The process of human mind can be divided into two types — a passive mind process and an active mind process, or a “blue line” and a “red line”. At rebirth, the mind process is passive in nature, here it is called as a blue line. This blue line refers to *paṭisandhi-citta*, *bhavaṅga-citta* and *cuti-citta*. This mind process is passive and quiet as there is no connection with the object at the present lifetime. In fact, the mind goes on according to the process of *kamma* from the previous life and therefore there is no connection with the object of this present lifetime.

When any present object enters, this blue line is stopped, and the red line appears. Herein, *bhavaṅga-citta* is called *manodvāra* (mind door). In this present lifetime, the eye can have contact with sight, the ear with sound, the nose with smell, the tongues with taste, the body with a tangible object, or the mind with the mental object. The mind process starts when the objects appear in the present time. This mind process is called *vīthi-citta*. The blue line mentioned earlier is called *vīthi-vimutti-citta*; it is normally translated as “thought-free process”.

In brief, there are two kinds of mind process. One is a peaceful and passive type of mind process. The other one is an active type of mind process. It is active owing to its connection with present objects. When the active mind process takes place, the passive type of mind process is stopped. These two kinds of mind cannot happen at the same time. Only one kind of mind can occur at one time.

How Kamma produces some results during Pavatti

The *paṭisandhi-citta*, *bhavaṅga-citta* and *cuti-citta* are produced by *kamma*, thus they are the resultants of *kamma*. Besides rebirth and death moment, the *kamma* can also produce some results in the *pavatti* time, that is the period of time after *paṭisandhi-citta* and before death moment.

The eye consciousness, ear consciousness, nose consciousness, tongue consciousness and body consciousness are the result of *kamma*. They are mainly produced by *kamma*. That is why it is said, “*kammasa kaṭattā upacittā uppannaṃ hoti cakkhuvīññāṇaṃ*.”⁴² — “Eye consciousness is produced by *kamma* that had been done, accumulated by *kamma*, arisen by *kamma*.”

These consciousnesses appear not only by *kamma*. They do not only arise due to *kamma*. When a sense object and the sense base meet, sense consciousness arises. However, at other times, they do not appear. Where do these minds go in other times? Some people might think about this.

⁴² Visuddhimagga, 2.17.

Let us consider about the fire in a lighter. One can ask, “Where is the location of the fire, does the fire stay in the lighter?” Actually, there is no fire inside the lighter. When present conditions are conducive, the fire comes to be.

So, there must be a possibility for conditions to take place. There is an eye base that is produced by *kamma*. Then, a visible object (*rūpārammaṇa*) comes to this *cakkhu-pasāda*. In common language, it means the sight enters the eyes and comes into contact. Normally, one is not aware of this contact. It is similar to the sparking of fire. When two ends of a twin-wire, positive (+ve) and negative (-ve) poles come into contact, the (electric) sparks will instantly emerge. So also, whenever an external visible object comes into contact with the eye base, which means that the conditions of base and object come together, eye consciousness appears.

In some discourses, the Buddha said, “*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ*”.⁴³ The eye consciousness arises dependent on the meeting of the eye and the visible form. We cannot say the eye consciousness is in the eye ball all the time. But it can be said that eye consciousness appears or comes to be when conditions are there. The Buddha explained that the eye consciousness comes to be because it is the result of *kamma*. This kammic result only appears when the base and object come together. At other times, it does not appear. This is the nature of things. During *pavatti*, *kamma* gives results as *vipāka citta* at the moment of producing resultant effects.

In the eyes, which are produced by *kamma* as a base, the eye consciousness can arise when the conditions of the present object and base meet. This is separately called *sādhāraṇa-paccaya* and *asādhāraṇa-paccaya*. *Sādhāraṇa-paccaya* means the condition that is linked with many. *Asādhāraṇa-paccaya* is the condition that is not linked with many. Here, *kamma* is not related to many. *Kamma* for the existence of the eyes is only associated with the *kamma* that has to do with the eyes. So, *kamma* is *asādhāraṇa-paccaya*. This contact of door and object is one of the conditions. Other consciousnesses also come into existence when related doors and objects meet.

Regarding resultant consciousness that is produced by *kamma*, the resultant consciousness comes to be at the *pavatti* time by the power of meeting of the related base and the object.

Two types of eye-consciousness

When the eye-consciousness appears, it sometimes sees a good thing (a visible form) and sometimes it sees a bad thing. However, it is sometimes difficult to differentiate what is a good or a bad object. If people like the object, this pleasant object is called *iṭṭhārammaṇa*. If people do not like it, this unpleasant object is called *aniṭṭhārammaṇa*. If someone does not like something while others like it, then it is difficult to categorize it as an either pleasant or unpleasant object. For example, durian can be a pleasant object to someone, or an unpleasant object to others.

Whether an object is pleasant or unpleasant can be categorized according to general opinion. The things that people like or dislike should be noted as good or bad

⁴³ Majjhimanikāya,3.32. Uparipaṇṇāsapāli (5. Saḷāyatanavagga, 6. Chachakkasutta)

accordingly. When seeing a bad object with the eye, then it should be noted as an unpleasant object. When one sees an object with the eye and gets a happy feeling, then it should be noted as a pleasant object.

These are two kinds of *cakkhu-viññāṇa*, one belongs to unwholesome resultant (*akusala-vipāka*) and one belongs to wholesome resultant (*kusala-vipāka*). When seeing something bad, the eye consciousness that appears is the resultant of *akusala*. When seeing something good, the eye consciousness that appears is the resultant of *kusala*.

Similarly, when hearing with the ear, one will hear a good or a bad sound. Likewise, when smelling, the nose will smell a good or a bad smell, the tongue will taste a good or a bad taste and the body will touch a good or a bad object. All these sense-consciousnesses of bad objects are the result of *akusala*, while those of all good objects are the result of *kusala*. These *vipāka cittas* cannot be modified.

Thus, *vipāka citta* belongs to *vipāka-paccaya*. A characteristic of *vipāka citta* is “*nirussāha santabhāva*”,⁴⁴ meaning it is free from any movement and is quiet. This *vipāka citta* is similar to the image in the mirror. Only if the person outside the mirror moves, the image inside the mirror will also move. It will not move by itself. The *vipāka* appears as a shadow of *kamma*, thus it has no activity. If *kamma* moves, it can move. It is a resultant given by *kamma*. In *Pavatti* time, it is just the result produced by *kamma*.

⁴⁴ Abhidhammāvatāra-purāṇaṭṭikā, 1.25.

Part 6: Nāma-rūpa, Saḷāyatana, Phassa, Vedanā

The Buddha explained the occurrence of life-processes for all beings from the viewpoint of *Paṭicca-samuppāda*. He explained the existence of sentient beings with the phrase “*saṅkhārapaccayā viññāṇaṃ*” — “due to *saṅkhāra*, *paṭisandhi viññāṇa* comes to be”. This is the beginning of a new life, the arising of *paṭisandhi-viññāṇa citta*. *Kamma*, which actually is *saṅkhāra*, creates a completely new life. However, *kamma* does not automatically happen by itself. According to “*avijjāpaccayā saṅkhārā*”, *avijjā* is the main condition for *kamma* to arise. *Avijjā* does not know the truth but knows in a false way, and it also covers up the truth.

By the influence of *avijjā*, sentient beings perform good or bad actions. Doing certain actions is the cause of the appearance of beings. However, many people believe in the creator of the world and sentient beings called *Issara Nimmāna*. However, the Buddha rejected these beliefs by explaining the real cause of life as “*avijjāpaccayā saṅkhāra, saṅkhārapaccayā viññāṇaṃ*”.

However, some people believe all beings in the world come by their own wish. This belief rejects a cause for beings’ existence, and it is called “*ahetuka-vādā*”. Next, another view is called *adhicca-samuppanna*, believing sentient beings come accidentally, beings do not rely on any cause. This view is in opposition to the view of *Issara Nimmāna*. So, for the appearance of beings in this world, many people give various reasons.

The Buddha had rejected all these views. There is a cause or condition for beings to appear in this world. The Buddha expounded that the real causes are *avijjā* and *saṅkhāra* or *kilesa* (defilements) and *kamma*, respectively. This is the essence of *Paṭicca-samuppāda*.

Viññāṇapaccayā Nāmarūpaṃ

Beings appear in the world due to these causes of *avijjā* and *saṅkhāra*, or due to *kilesa* and *kamma*. According to “*viññāṇapaccayā nāmarūpaṃ*”, due to *viññāṇa*, *nāma* and *rūpa* occur. *Nāma* is the mental phenomenon that inclines to the object or has the ability to know the object. *Rūpa* is matter that cannot take any object. These are called *nāma* and *rūpa* (mind and matter or body). Normally, when there are both body and mind, a sentient being is said to exist.

In the Buddhist cosmos, there are some strange beings, such as those who have only a body but no mind, or those who have a mind but no body. Although they are not thought to be a being, the word “*satta*” is used to name them. Take the case of the *asaññasatta* (mindless being). Here, *saññā* means mind or consciousness. This kind of beings lack *saññā*, which means they are without mind. Because of the attachment to their *Samatha* practice, and according to their wishes, they became *asaññasattas* or mindless beings.

Another type is called *Arūpasatta* (immaterial being). Some beings have seen the faults on *rūpakkhandha* or the body. Because having this body, a variety of suffering like headache, ear-ache, etc. happens. They believe all sufferings exist because of the existence of the body. According to the wish of these beings that it would be good to live without a body, and by the result of their meditative power, they become beings without body.

Generally, most sentient beings have both body and mind and they can be called *satta* or sentient being. When at the start of a life, *viññāṇa* (consciousness) appears, this appearance becomes the condition for the appearance of *nāma* and *rūpa*. Sentient beings are commonly made up of both *nāma* and *rūpa*.

Nāmarūpapaccayā saḷāyatanaṃ

When both *rūpa* and *nāma* exist, *saḷāyatana* (the six sense bases) will come to be in accordance with “*nāmarūpapaccayā saḷāyatanaṃ*”. To have contact with external objects, these six sense bases that are eye, ear, nose, tongue, body and mind will appear. If these bases do not appear, the human being is just like a statue as there is not any contact with the outside world. Thus, most beings generally have six sense bases in order to have contact with external objects. When *nāma* and *rūpa* appear, these six sense bases also appear.

Saḷāyatanapaccayā phasso

When *nāma* and *rūpa* exist, the sense organs that can accept objects appear in order to have contact with external objects, thus “*saḷāyatanapaccayā phasso*” occurs.

Phassapaccayā vedanā

When the sense bases are in contact with the external world, there will be good or bad experiences or feelings regarding these objects. Because of these feelings, that arise dependent on contact (*phassa*), the Buddha said in *Paṭicca-samuppāda*: “*phassapaccayā vedanā*”.

With these Pāli statements as above, the Buddha explained the process and structure of existence of beings.

Vedanāpaccayā taṇhā

When the sense bases exist, and also feelings have arisen, the feelings do not stop there. After having these basic body parts, if the feeling would stop, then sentient beings cannot continue to a next life. In order to continue the next life, there is craving for the good feeling. If the feeling is bad at that time, there is craving in the form of expectations or wishes. Thus, the Buddha says “*vedanāpaccayā taṇhā*”.

There is *dukkha-vedanā* and *sukha-vedanā*. When having a pleasant feeling, one wants to have more good feelings, therefore craving sets in. When one experiences a painful feeling, craving does not happen but there can only be aversion to that object. However, the Buddha did not state “*vedanāpaccayā doṣo*” but the Buddha included all feeling as “*vedanāpaccayā taṇhā*”. There is always craving when feelings arise on an object.

The reason is explained as thus. In the *Visuddhimagga*, it is said “*dukkhī sukhaṃ patthayati*”. The basic instinct and nature of beings’ mind is the wish for

happiness even when facing any painful experience. Avoidance from this wish is impossible, a sufferer always wants happiness. In addition, “*sukhī bhīyyopi icchatī*” — a happy person wants more happiness.⁴⁵ Consequently, craving is generally present.

As such, when analyzing the nature of worldlings, one could understand that craving is more dominant even though there are also hatred or dislike in their minds. The reason is, when there is craving, dislike appears too. If there is no craving or liking, there is no dislike.

According to the sequence of the hindrances (*nīvaraṇa*), sensual desire (*kāmacchanda-nīvaraṇa*) is the first, whereas aversion (*byāpāda-nīvaraṇa*) is second. If *kāmacchanda-nīvaraṇa* has totally disappeared, *byāpāda-nīvaraṇa* will not come anymore. Why? Because when liking disappears, disliking also appears. So, if there is no love, there is no hatred.

Thus, the mind of beings will have craving when meeting with *sukha-vedanā* or *dukkha-vedanā*. The mind always wishes and craves for good experiences. Thus, the Buddha preached “*vedanāpaccayā taṇhā*” in *Paṭicca-samuppāda*, depending on any feeling, craving will come.

Simile of three spikes

According to the *Sallasutta* in *Samyutta Pāli*, due to sufferings in the body like toothache, earache and so on, one experiences an unpleasant feeling called *kāyika-dukkha-vedanā*. Whenever an unpleasant feeling arises, it is a condition for *paṭighānusaya* to appear. This is “*anurūpaṃ kāraṇaṃ labhītvā uppajanti*”. It means that when a suitable condition appears, *paṭighānusaya* will happen. *Anusaya* is translated as ‘lying latent’. Actually, it has the meaning of ‘positive’. When a condition occurs, it will show its power. When meeting a painful feeling, the arising of *dosa* (dislike or aversion) is habitual.

When dislike has appeared, it is not the end. When *dosa* arises in a sentient being, one will have *domanassa-vedanā* in the mind. That means with the arising of *kāyika-dukkha*, which is *dukkha-vedanā*, as a condition, *cetasika-dukkha* (mental pain) that is *domanassa-vedanā* arises, thus one will experience double suffering.

Regarding double suffering, the Buddha explained in the *Sallasutta*. The first *kāyika-dukkha*, bodily suffering is compared to the piercing of an arrow. Then *cetasika-dukkha*, mental suffering arises, and this is compared to a second piercing of an arrow. Because sentient beings do not know the method to escape from *kāyika-dukkha* and *cetasika-dukkha*, they look for happiness. In fact, they try to substitute them with pleasant feeling, but actually what will come again is craving, it will appear again. So “*sukhāya vedanāya kāmarāgānusayo anusetī*”, the latent defilement of sensual craving due to pleasant feeling, will occur.

In summary, one experiences *kāyika-dukkha* when experiencing a painful feeling. It is like an arrow that pierces the body. Then the mind becomes unhappy about this, thus the second arrow penetrates. When one craves for happy feelings, then a third arrow pierces. When facing suffering, people are like being pierced by

⁴⁵Visuddhimagga,2.20.

Dukkhī sukhaṃ patthayati, sukhī bhīyyopi icchatī

these three arrows again and again. That is why the Buddha preached “*vedanāpaccayā taṇhā*” — this sentence implies that all feelings lead to craving.

The *Visuddhimagga* makes some explanations regarding this matter. “*Dukkhi sukhaṃ patthayati.*” — A sufferer always wishes for happiness. This wish or desire can be described as craving.

Thus, it is said “*vedanāpaccayā taṇhā*”. For beings to continue to a next life, the next condition or cause has to arise.

A normal person has both *rūpa* and *nāma*. *Rūpa* and *nāma* duplicate many times, and sense organs are developed in order to have contact with the external objects. Because the existence of sense organs, there are sense impressions or contact with the external objects. These contacts mean the ability to see visible sight, to hear sound, to smell fragrances, to taste flavours, to let the body touch something and the mind thinks of something. These are contacts with external objects.

Taṇhāpaccayā upādānaṃ

When there is like or dislike for the object, *taṇhā* also appears. When craving starts to appear, its force is still weak, at that time, it is called “*taṇhā*”. When its force becomes stronger, it becomes “clinging” (*upādāna*). Then, “*taṇhāpaccayā upādānaṃ*” has taken place. With craving as a foundation, *diṭṭhupādāna* (clinging to wrong view) follows. Thus, when there is craving, clinging and wrong view could happen. For a new life to appear, *taṇhā* is a condition for the appearance of *upādāna*, craving will increase all the time.

Diṭṭhi means wrong view in normal sense. Some might say, “This person has wrong view because he is lacking wisdom”, or some think *diṭṭhi* is mainly linked with *moha*. However, the *diṭṭhi cetasika* is only linked to *lobhamūla citta* (greed-rooted consciousness) with *lobha* as basis. However, some people think, “With *moha* only as a basis, *diṭṭhi* might also appear in *mohamūla citta* (delusion-rooted consciousness).”

Upādānapaccayā bhavo

When the *upādāna* becomes like that, various views may come and will cause new existence. Even the view that one has an own life, such as claiming “this is my life” or “that is his life” will create the next life. There are two *bhavas* i.e. *kammabhava* and *upapattibhava*. *Kammabhava* means the *kamma* that causes the five aggregates to arise, or that causes the *bhava* to appear. The *kamma*-caused five aggregates are called *upapattibhava*.

These two, *kammabhava* and *upapattibhava*, are “*bhava*” in “*upādānapaccayā bhavo*”. As the Buddha said, “*upādānapaccayā bhavo*”, depending on clinging, the individual existence will come, one says a sentient being is reborn.

Destruction of wrong view

By stating “*avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ*”, the Buddha rejected the causeless theory. And by “*viññāṇapaccayā nāmarūpaṃ*”, he explained that *nāma* and *rūpa* arise together with *paṭisandhi viññāṇa*. The purpose of stating these is to destroy wrong view as most people think that when the rebirth-linking

consciousness arises, simultaneously a *satta* (sentient being) comes to be. By “*viññāṇapaccayā nāmarūpaṃ*”, the Buddha explains there is no *satta* or *jīva*; there is only purely *nāma* and *rūpa* that actually occur.

It should be understood that there is no “being” existing inside that *nāma* and *rūpa*. *Nāma* and *rūpa* are empty of *satta* (being), *jīva*. This emptiness is called *suñña*. In brief, there is no sentient being or *jīva*, the only things that really exist are *rūpa* and *nāma*.

In India, there were many views regarding what is inside this *nāma-rūpa*. They believed *viññāṇa* would transmigrate from this life to the next life. Some even gave a simile. “Someone is wearing clothes. When his clothes get old, he will change them for the new clothes. Or, “someone leaves from this house and enters to that house.” All these thoughts are due to the belief in the existence of a being, *jīva* or *puggala*.

In the Buddha’s time, there was a bhikkhu called Sati. He had become a monk but still clung to the view he gained during his lay life. He did not like the doctrine of non-self that was preached by the Buddha. He believed that the consciousness is ‘*satta*’ or ‘*jīva*’ and would move from one body to the next body and thus would revolve in the cycle of rebirths and deaths. In those days, clinging to a wrong view was called “*ādhānaggāhī*”. *Duppaṭinissaggī* – it is very difficult to let go of that view. To destroy the wrong view in order to see things as they really are is a very difficult thing to do.

One should not approach persons with wrong view

Commentators urge us not to associate or follow those with wrong view. There is a simile here, a person who wishes to have a long life should not approach a very poisonous snake, if one is close to this snake and is bitten, one will certainly die. So also, if one does not want to hear the words of a person who has wrong view, one should stay away from that person in order to avoid wrong view. That is why the commentator said, “*Tasmā akalyāṇajanam, āsīvisamivoragam; Ārakā parivajjeyya, bhūtikāmo vicakkhaṇo*”⁴⁶

If a person with wrong view states his own idea and one listens to this view, one may like it even a little. Because of accepting this wrong view, it will be a danger to oneself. As such, one should avoid hearing his word.

The word Suñña

In the Buddha’s teaching, the word *suñña* signifies empty of ‘*satta, jīva*’, or the concept of ‘a being’ as thought by most people. Worldlings only see the existence of a sentient being, *jīva* or person. At one time, the Buddha answered the question of a student called Mogharāja. The Buddha said: “***Suññato lokaṃ avekkhassu, Mogharāja sadā sato***”⁴⁷ “Mogharāja! With constant mindfulness, you should clearly see this world as emptiness.” Here, the world refers to our five aggregates, and it is totally void of *satta* or *jīva*.

⁴⁶Dīghanikāya, 1.15. (Sīlakkhandhavaggaṭṭhakathā)

Therefore, a wise one who has long desire (for life) should avoid a foolish person, just as one avoid a poisonous snake.

⁴⁷Suttanipāṭapāḷi, 44 (Mogharājamānavapucchā), Visuddhimagga, 2.29.

However, the meaning of *suñña* changed in later times. In fact, there are many meanings of *suñña* according to different types of Buddhism. There is early Buddhism that is based on *Tipiṭaka* as recorded in the *Saṅgāyanā*, held in Myanmar which is a *Theravāda* country. Then there is the later Buddhism, in which different meanings of *suñña* appeared.

By the words “*suññaṃ attena vā attaniyena vā*”, the Buddha explained the word *suñña*. There is emptiness or *suñña* because there is no *atta* and *attaniya*. *Attaniya* means that the things that belong to *atta*, also do not exist. In common speaking, there is no ‘I’. Because there is no ‘I’, ‘my thing’ also does not exist. If there is ‘I’, there is ‘my thing’, these are known in the texts as ‘*ahaṃ, mama*’. *Ahaṃ* means ‘I’, referring to the idea of *atta*, person, being, soul, self, individual etc, whereas *attaniya* is my thing, my property. “*Nāhaṃ na mama*” means there is no *ahaṃ* and there is no *mama*.

When misperceiving *rūpa* or *nāma* as ‘I’, then things are noted as ‘my things’ or ‘my property’; that means one believes there is ‘I’, my thing.

If claiming the mind is ‘I’, then the dependent material base for this ‘I’ is believed to be my property or my thing. So, people use to claim, “my eyes”, “my ear”, “my mind”, “my body” or “my life”. Because of believing in the existence of this ‘I’, they also believe in the existence of ‘my eyes’, ‘my body’ or ‘my ears’.

In reality, there is no ‘my body’, ‘my mind’ or ‘my eyes’. Due to *kamma* as the only main cause, the *rūpa* will arise. This “my eye” is just a *rūpa*. In fact, this “my mind” is purely a mental phenomenon. There is no existence of “I” or “my things”. Thus, the Buddha said, “*suññaṃ attena vā attaniyena vā*”, things are empty of self, and property of self.

Then the Buddha described more, “*cakkhu suññaṃ attena vā attaniyena vā*”.⁴⁸ The eye is empty of ‘I’. The eye is just an eye and is a material phenomenon. There is no *atta* inside the eye. The Eye is also not belonging to *atta*.

Thus, the right translation of the earlier *Pāḷi* sentence is “the eye is empty” or “the eye is just an eye”; or it is “neither I nor my property”. This is the right meaning of *suñña* as recorded in Early Buddhism.

The wrong explanation of Suñña

In later Buddhism, some other Buddhist views arose. An Indian monk called Nagarjuna once extended the meaning of *suñña*. Besides the meaning of ‘empty of *atta*’ and *attaniya*, he added “*sabbaṃ suññaṃ*” — “all are empty”. Its implication is that everything without exception is empty.

The Buddha had said “*cakkhu suññaṃ attena vā attaniyena vā*” — eye is just a material phenomenon; it is not an “*atta*”, or possession of “*atta*”. But, Nagarjuna claimed, “There is neither material nor mental phenomenon”. “*Sabba-suññaṃ*” - all is empty. He wrote a book titled “*Mūlamadhyāmikakārikā*”. *Mahāyāna* Buddhists normally use his philosophy as a course of study.

His meaning of *suñña* is not the same as the original meaning of *suñña* stated by the Buddha. His idea is that “all are empty”, even the factors in *Paṭicca-samuppāda*

⁴⁸ Saṃyuttanikāya, 2.28. (1. Saḷāyatanasāmyutta, 2. Suññatalokasutta)

are also *suñña*. For example, in “*avijjāpaccayā saṅkhārā*”, he says that if there is no *saṅkhāra*, there is no *avijjā*. By pointing at *saṅkhāra* as non-existence, then *avijjā* is also non-existence, or vice-versa.

He gives some examples, like “*pitāputta*” — just like father and son. By pointing at the son, there is someone that can be called the father. By pointing at the father, there is a son. If one removes the father, then there is no son, or vice-versa. He explains emptiness by this father-son example. Here, he said, the father and the son support each other. There is a mutual relationship between father and son. If one side is abandoned, the remaining one cannot stand by itself. Only if there are two, these two exist. Thus, he tried to explain his theory that “all are empty.”

His *Suñña* theory went beyond the original meaning of *suñña* as stated by the Buddha. His theory “all are empty” has even the meaning of no mental and material phenomena. He also criticized the concept of *Nibbāna*, which is said to be *suñña*, or empty of *rāga* (greed), *dosa* (anger) and *moha* (delusion).

The *Suñña* philologist Nagarjuna was actually a Buddhist monk, he explained *Paṭicca-samuppāda* in his way. His theory was called dialectic *vāda*.⁴⁹ Actually, he rejected everything, but he never gave an answer after rejecting all. In addition, he wrote: “*Bhava* (life) is not due to an own cause, also not due to another cause. It is also not arisen without a cause.” He does not directly say what the reason for the start of life is. In brief, he did not give any answer.

Next, he said, “*Saṃsāra* and *Nibbāna* are the same. When there is *avijjā* that lets one to not see the truth and covers up the truth, one also sees *Nibbāna* as *saṃsāra*. When one can abandon *avijjā* which cannot see the truth, at the same time one will see *Nibbāna*.” If one studies his philosophy called *Madhyāmika*, one’s head will spin around because there is no exact answer at all.

He gives a simile to explain how *saṃsāra* and *Nibbāna* are similar, and it seems to be a real fact. He gives the following simile. “When it starts to get dark, one sees a curl of rope, and believes it is a snake, thus one is frightened. If one looks with the light of a torch or with sufficient light, one will see it as it really is; it is just a rope, not the shape of a snake. In the same way, when covering by darkness, *avijjā*, one sees *Nibbāna* as *saṃsāra*. This is his theory of emptiness (*suñña-vādi*).

In later times, few hundred years after the Buddha’s final passing away, the interpretation of the *Dhamma* as preached by the Buddha reached extreme ends. It became an interpretation that misses the real truth. The theory of the Buddha is *Majjhima-paṭipadā* that means balancing on two sides, walking on the middle path, walking on real truth and avoiding two extremes of practice. It is easy to reach an extreme end due to the subtlety of the *Dhamma*

For instance, Nagarjuna's dialectic explanations sometimes tried to relate to questions that were not answered by the Buddha. There is reason why the Buddha did not give an answer to some questions; if he would have given an answer, one would have accepted a false theory.

⁴⁹ Art of investigating or discussion on the truth of opinions. [Oxford Dictionary]

Questions left unanswered by the Buddha

For instance, one can ask someone who has no car these questions, “Do you have a car?” “I don’t have”. “Is the car that you do not have made in Japan?” These questions cannot be answered because one does not have any car. Another example is asking questions to a childless woman. “Is your child tall? Is he or she short?” She cannot answer such questions as she has no children.

So also, there are few questions left unanswered by the Buddha, such as “After beings die, will they exist? After dying, will beings not exist? After dying, will some exist, or will some not exist? After dying will beings totally not exist?” The Buddha would not answer such questions as the concept of beings, self, ego is non-existent.

Some translators made the wrong assumption that the Buddha did not know the answer when he did not answer or kept silence. In reality, *satta* and self are unaccepted ideas. Thus, the Buddha would not accept the concept of beings, *atta* or self, and give some answers regarding them. The reason is there is non-existence of this concept or idea of beings as there is only *nāma* and *rūpa*.

Thus, in *Paṭicca-samuppāda*, when the Buddha states “*viññāṇapaccayā nāmarūpaṃ*”, he tried to show that there are no beings, *jīva* or *atta*. There is merely arising of *nāma* and *rūpa* only, and thus *nāma* and *rūpa* also are void of beings. This is real *suñña*, empty of sentient beings. In conclusion, the word *suñña* means that there is no ‘I’, ‘my things’, but merely the occurrence of *nāma* and *rūpa*.

Next, “*viññāṇapaccayā nāmarūpaṃ*” can also be seen from another point of view. In *Dhammacakkapavattana-sutta*, a discourse that mainly explains the Four Noble Truths, the Buddha said, with the existence of *nāma-rūpa*, *dukkha* also takes place. Anything that is caused by *viññāṇa* is only *dukkha*. Here, in Dependent Origination, *avijjā* and *saṅkhāra* will only create *dukkha*.

The meaning of Dukkha

One should know *dukkha* has many meanings, not just suffering. The real meaning is “*du + kha*”. Here “*du*” means no happiness, only unpleasantness. “*Kha*” means empty; there is not what one’s think. Besides not what one thinks, there is only the basis for danger thus it means unpleasant.

Nothing is as one thinks

In a discourse in *Samyutta* regarding *dukkha*, the Buddha said, “*Yo bhikkhave rūpassa uppādo dukkhasseto uppādo*” — “The arising of material phenomena is only the arising of *dukkha*.”

There is an explanation to the meaning of *taṇhāsaṅkhaya* in the *Taṇhāsaṅkhaya-sutta*, and also the answer to the question of Venerable Moggallāna in *Pacalāyana-sutta*. “*Sabbe dhammā nālaṃ abhinivesāya*”, this phrase is noteworthy. “*Sabbā dhammā*” — all the material and mental phenomena; “*nālaṃ abhinivesāya*” — are not worthy to be clung to. *Abhinivesa* means clinging inside the mind. A lot of

people think that 'I' or 'my properties' are permanent. Actually, all mental and physical phenomena should not be thought of as permanent as one always has thought.

In fact, *nāma* and *rūpa* should not be clung to as 'I' or 'mine' in one's mind. They should not be clung to as permanent, happiness or belonging to oneself. It is not what one thinks. It is an erroneously wrong view. Normally, there is an inclination to think that these phenomena are permanent though they just happen for a short time. One also thinks they are happiness, but actually, they are *dukkha*. One thinks one possesses these phenomena, and they follow one's wishes, but the fact is that these phenomena do not follow at all. Because they are *anicca*, *dukkha*, *anatta* — impermanent, *dukkha*, not following one's wish, "*sabbe dhammā nālaṃ abhinivesāya*" — one should not cling to the phenomena as 'I' and 'mine' in the mind.

Explanation of Visuddhimagga-mahāṭikā

There are some explanations of the benefits of expounding "*viññāṇapaccayā nāmarūpaṃ*" as mentioned in the *Visuddhimagga-mahāṭikā*. There is no arising of beings, *jīva* or soul, but only arising of *nāma-rūpa*. The occurrence of *nāma* and *rūpa* is without companionship of '*satta, jīva*'; this is real *suñña*. However, the *suñña* that states non-existence of *nāma* and *rūpa* is untrue.

For instance, if there is no human inside the house, one cannot claim that the house is non-existent. So also, one cannot claim *nāma* and *rūpa* do not exist. Actually, the non-existence of beings means there is no *jīva* or soul inside *nāma* and *rūpa*. This is the real meaning of *suñña*. These *nāma* and *rūpa* are neither '*atta*' nor 'property of *atta*'. It is also neither 'I' nor 'mine'. Thus, this is the real meaning of *suñña*. There is only pure occurrence of *nāma* and *rūpa*.

These *nāma* and *rūpa* phenomena are just *dukkha* as stated in the *Dhammacakkapavattana-sutta*. One should know that *dukkha* means the five aggregates, and one must also know *dukkha-samudaya* that is the cause of *dukkha*.

If *dukkha-samudaya* (the cause of *dukkha*) is stated, then *dukkha-nirodha* (the cessation of *dukkha*) should be stated too. For *dukkha-nirodha* to occur, there must be a way, and this is *dukkhanirodhagāmini-paṭipadā* (the path leading to the cessation of *dukkha*).

In reality, the explanation of the Four Noble Truths is a continuation from "*viññāṇapaccayā nāmarūpaṃ*" in *Paṭicca-samuppāda*. Thus, one needs to study *Paṭicca-samuppāda*, *Paṭṭhāna*, and also the *Suttanta* explanation.

The definition of Viññāṇa in "Viññāṇapaccayā nāmarūpaṃ"

One has to know what types of consciousnesses are stated as *viññāṇa* in "*viññāṇapaccayā nāmarūpaṃ*", then one can study *Paṭṭhāna*. Out of 89 *cittas*, only *vipāka cittas* - resultant consciousness of *kamma* - are called *viññāṇa*. The *kusala* and *akusala cittas* are also called *viññāṇa*. That is why *viññāṇa* in "*viññāṇapaccayā nāmarūpaṃ*" actually refers to *vipāka viññāṇa* only. However, *viññāṇa* can also mean *kamma-viññāṇa* or *abhisāṅkhāra-viññāṇa*, which is actually *kusala* and *akusala citta*.

In brief, *viññāṇa* in second line “*saṅkhārapaccayā viññāṇaṃ*” is a *vipāka citta* that is a resultant *dhamma*. On the other hand, the *viññāṇa* in the third line “*viññāṇapaccayā nāmarūpaṃ*” is not a resultant *dhamma* but it is a causal *dhamma*.

The definition of Nāma and Rūpa

In “*viññāṇapaccayā nāmarūpaṃ*”, *viññāṇa* refers to *citta* or consciousnesses, whereas *nāma* refers to *cetasika*. Actually, both *citta* and *cetasika* are called *nāma*. According to this method *Parisesa*, what is mentioned already is not taken, so the remaining ones are considered. By taking *citta* to be *viññāṇa*, then the *cetasikas* are defined as *nāma*. This is a systematic way to define words.

As for *rūpa*, all related material phenomena should be taken. With the arising of mind, at the same time, *cetasika* and *rūpa* also occur by making the arising of mind as their bases.

<i>saṅkhārapaccayā viññāṇaṃ</i> ↓ resultant dhamma	<i>viññāṇa</i> ↓ causal dhamma Citta	-paccayā <i>nāmarūpaṃ</i> ↓ Cetasika
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Three types of result with Viññāṇa as a condition: Nāmaṃ, Rūpaṃ, Nāmarūpaṃ

Viññāṇa gives support to *nāma-rūpa* in accordance to “*Viññāṇapaccayā nāmarūpaṃ*”, however this definition can be divided into three types.

- 1) *Viññāṇapaccayā nāmaṃ*: Because *viññāṇa* as a cause, *nāma* arises.
- 2) *Viññāṇapaccayā rūpaṃ*: Because *viññāṇa* as a cause, *rūpa* arises.
- 3) *Viññāṇapaccayā nāmarūpaṃ*: Because *viññāṇa* as a cause, *nāma* and *rūpa* arise.

No. 1) “*viññāṇapaccayā rūpaṃ*” covers the *asaññasatta* plane. Here, *viññāṇa* is defined as *kamma*, which is *abhisaṅkhāra-viññāṇa*, whereas *rūpa* is defined as *kammaja-rūpa*. Because of *kamma-viññāṇa* in the previous life, *rūpa* in the *asaññasatta* world appears. Thus, the existence of the *asaññasatta* (mindless being) is not without a cause.

According to no. 2) “*viññāṇapaccayā nāmaṃ*”, only *nāma* phenomena appear in *arūpa* planes.

Next, human and *deva* planes that are considered as *pañcavokāra bhūmi* where both mental and material phenomena take place. So, there is 3) “*viññāṇapaccayā nāmarūpaṃ*”.

To elaborate further: *Viññāṇa* is defined as *vipāka citta* that means *paṭisandhi-citta*. A human is generally born with one of the eight *mahāvipāka cittas* and each *mahāvipāka* is associated with 33 *cetasikas*. In total, there are 34 mental phenomena in one group of *nāma* (mind). Here, *viññāṇa* refers to one *mahāvipāka citta*.

These *cetasikas* are called “*nāma*”. *Mahāvipāka* and these associated *cetasikas* can be connected by the *Paṭṭhāna* method. There is internal connection between *citta* and *cetasikas* so that they become a group.

Let us see the case of a clock. If you consider it carefully, all small parts of the clock have to be put together in a systematic way. Then the clock can give the right time. If not, it cannot give the right time. If one part is broken, for instance, the long minute hand of the clock or the short hour hand, one cannot see the time anymore. If there is only the long hand or short hand, or battery or any small part in the clock is spoiled, the time cannot be seen correctly.

So also, *mahāvipāka* and *cetasikas*, or *paṭisandhi citta* and its associated *cetasikas* are linked to each other mutually. Because they are born together at the same time, there is the *sahajāta* condition. This kind of a power is called *sahajāta-satti*. It is the power to help each other. Thus, *sahajāta*, or born together is one *paccaya* in *Paṭṭhāna*. Besides born together, they mutually support each other; it means that *citta* helps the *cetasikas* and vice versa; this is *aññaṃañña-paccaya*.

Because of depending on each other, there is *nissaya-satti*. The *citta* and *cetasika* 1) arise in the same time as one unit. Also 2) they cease together, and 3) depend on the same base, and 4) have the same object. Because of arising just as one with these four characteristics, they are linked together, thus *sampayutta-paccaya* occurs.

Because it is a *vipāka citta* or resultant *citta*, it is passive and free from activity. Because the *citta* is passive, the *cetasikas* that are associated with it do not have much activity and are passive too. It is just like the image inside the mirror. It has no movement by itself. When the water is quiet, the algae on the water surface are also quiet. This quietness is the meaning of *vipāka-satti*.

Because of the mutual support of *citta* and *cetasika*, the *viññāṇa* that is a kind of *āhāra* or nutriment gives force by the conditioning force of nutriment (*āhāra-satti*). Because there is *manindriya* (the faculty of mind), there is *indriya-satti* (conditioning force of the faculty). Because giving support by its presence, there is *atthi-satti* (conditioning force of presence). Because of giving support by non-disappearance, there is *avigata-satti* (conditioning force of non-disappearance).

Thus, from the viewpoint of *Paṭṭhāna*, there are nine types of *paccaya*'s giving mutual support between *paṭisandhi-citta* and its *cetasikas*. The Buddha expounded simply as “*viññāṇapaccayā nāmarūpaṃ*” in *Paṭicca-samuppāda*, — “because of *paṭisandhi-citta*, *cetasikas* come to be”. Because of *viññāṇa*, *nāma* comes to be. However, one has to know that there are nine conditioning forces (*satti*) between them from the point of view of *Paṭṭhāna*. When studying *Paṭṭhāna*, one learns more about the connection between them than from *Paṭicca-samuppāda*.

Forward and reverse order of Dependent Origination

It is very difficult to study *Paṭicca-samuppāda* with the *Paṭṭhāna* method. First, one has to study *Paṭṭhāna* in a systematic way. Then one needs to study how *Paṭṭhāna*

is related to *Paṭicca-samuppāda* regarding the phenomena. Now, this Analytical Study of Dependent Origination (*Paṭicca-samuppāda*) in the Perspective of Conditional Relations (*Paṭṭhāna*) is like seeing the surface only.

The Buddha taught “*viññāṇapaccayā nāmarūpaṃ*”, “*nāmarūpapaccayā saḷāyatanaṃ*”, “*saḷāyatanapaccayā phasso*” and “*phassapaccayā vedanā*”. These show the process and construction of beings. The defilements happen in beings as mentioned in “*vedanāpaccayā taṇhā*”, “*taṇhāpaccayā upādānaṃ*” and “*upādānapaccayā bhava*”. When *bhava* starts, then “*bhavapaccayā jāti*” occurs. Life has started with *jāti* (birth). After the life starts, there will be “*jātipaccayā jarāmaraṇa*”, which means that old age and death happen dependent on birth.

The *Bodhisatta*, when he was considering *Paṭicca-samuppāda*, investigated the present life at that time. He personally saw that the whole world is suffering. “*Kicchaṃ vatāyaṃ loko āpanno*”, the beings in the world are immersed in *dukkha*.

However, people think that this world is a happy place. Their view is not the same with the *Bodhisatta* as they do not see that they have fallen into *dukkha*. Only when their business or family has a problem, they think it is suffering. Actually, the beings have fallen into suffering already.

“*Jāyati ceva jīyati ca mīyati*” — ‘is born, is aged, and dies’. Because there is still birth, there is still suffering. After rebirth, one wants to stay forever. But this does not happen, one has to face aging. Besides aging, one has to face death. After death, then one continues to the next life.

When he considered the cause of aging, he saw that birth is the cause of suffering. He traced back this *Paṭicca-samuppāda* in order to find out the cause of things, like someone following the footprint of an animal to find out the hiding place. Because of being born, one gets old. Beings are born because there is *bhava*. *Bhava* occurs because there is clinging. Clinging occurs because of craving. Craving occurs because of feeling. Because of contact with the object, feeling arises. Because there is a base for contact to take place, contact happens. The six sense bases happen because there are *nāma* and *rūpa*. *Nāma-rūpa* also happen when *paṭisandhi-citta* arises. As for this *paṭisandhi-citta*, it is created by *kamma*, and this *kamma* is created by *avijjā*. By tracing the causes in reverse order (*paṭiloma*) in *Paṭicca-samuppāda*, *Paṭicca-samuppāda* shows the model and process of a life.

If one wants to abandon this world full of trouble, one should abandon *avijjā* that does not know the truth, then the *kamma* that creates a new life will no longer have the power.

When the *kamma* has no power to create a new life, *paṭisandhi* will not arise. When *paṭisandhi-citta* does not arise, *nāma* and *rūpa* will not appear. When they do not appear, the sense bases that can contact the objects do not arise. When these bases do not arise, the contact or sense impression no longer appears. When there is no longer contact, the feeling will not appear. If there is no feeling, there is no craving. If there is no craving, there is no longer clinging. If clinging is not there, *bhava* will not come. If *bhava* does not happen, *jāti* will not come. If *jāti* is not there, aging and death will not occur. Then these connections between cause and effect will be terminated.

In this way, the Buddha shows the *Vipassanā* points. By seeing the working in *Paṭicca-samuppāda*, one can see the existence and structure of human life.

To understand *Paṭicca-samuppāda* and see what life is, one needs right understanding (*sammā-diṭṭhi*). The Buddha has placed *sammā-diṭṭhi* in the first position to escape from the round of rebirths. In contrast, *avijjā* is put in front in *Paṭicca-samuppāda* as the cause for circling in the *saṃsāra*.

Here, *sammā-diṭṭhi* means *vijjā* or knowledge. Due to *avijjā*, *saṃsāra* turns. If one wants to stop that *saṃsāra*, one should investigate properly in order to get this right knowledge. To obtain right knowledge, one needs right thinking. To get right thinking, one needs to make right effort. One also needs to possess morality as a base for right effort. To have right effort, one needs to put the mind on right work and needs to keep the mind quiet on that focused object. Thus, these factors like right knowledge, right thinking, right morality, right effort, right concentration etc. are the Noble Eightfold Path. When one's power is complete, one can make effort to abandon the *avijjā* that does not know the right truth.

When abandoning *avijjā* which is a defilement, *kamma* does not come anymore. If *kamma* does not come, the process of life like *viññāṇa*, *nāma-rūpa* and six sense bases will not appear anymore. These things are totally ceased. The Buddha said these cessations are the ceasing of all problems, are real *santisukha* and permanent happiness.

So, may you all be able to abandon *avijjā* with the firm establishment of right knowledge, *sammā-diṭṭhi*. May you try your best to escape from all problems and rounds of rebirths and deaths.

Part 7: The Meaning of Viññāṇa, and Paṭṭhāna method

Among all the discourses on cause and effect, or the system of conditionality, *Paṭicca-samuppāda* is the outstanding discourse as it is very difficult to understand it truly and penetratively. As the Buddha taught this *Dhamma*, and also there are many books containing explanations of teachers, commentaries and sub-commentaries, we can understand it to some extent, but not all. Because it is a discourse that explains the conditional states of phenomena, and a doctrine consisting of the relationships between causal *dhammas* and *resultant dhammas*, it is a very important discourse among the discourses explained by the Buddha.

At the start of obtaining omniscient knowledge (*sabbaññuta-ñāṇa*), the Buddha investigated *Paṭicca-samuppāda*, which was known deeply by himself, and he also investigated *Nibbāna*, which is the cessation of *Paṭicca-samuppāda*. When he reflected on these *two dhammas*, he realized they were very profound in nature so sentient beings have huge difficulty to realize it. The reason was when the Buddha was looking at the situation of them, he realized that their minds only wanted to enjoy sensual objects, thus it is very difficult for them to know the profound nature of *Paṭicca-samuppāda* and *Nibbāna*.

When comparing the profundity of these *dhammas* with the experience of beings with sensual delight in sense objects, the Buddha realized that they were very far apart. Thus, the Buddha considered himself: “If I preach the *Dhamma*, there will not be any being that will understand it. I will only become wearied.” Therefore, *Paṭicca-samuppāda dhamma* is a very difficult *dhamma*.

In addition, there is still another very difficult *dhamma*, *Paṭṭhāna*, which is still wider and more profound. Just like *Paṭicca-samuppāda*, *Paṭṭhāna* is also very deep and very wide. The very great wisdom of the Buddha could have its pasture when considering *Paṭṭhāna*. His mind was very pure when reflecting on *Paṭṭhāna*. Because of this very pure mind, multiple rays emerged from his body (*cittaja-obhāsa*).

No matter how much the commentators try to explain *Paṭicca-samuppāda* and *Paṭṭhāna*, these two are still very profound. We Dhamma teachers must try very hard to explain these two very deep *dhammas* for the audience to understand. If we want to study *Paṭicca-samuppāda* together with *Paṭṭhāna*, it means we try to look at the connection between two difficult *dhammas* by taking the suitable facts as explained by the commentators.

Viññāṇapaccayā Nāmarūpaṃ

In previous chapters, I have explained these two links “*avijjāpaccayā saṅkhāra*” and “*saṅkhārapaccayā viññāṇaṃ*” from *Paṭicca-samuppāda* and by relating them to

the *Paṭṭhāna* method in a systematic way. Today, I will elaborate on “*viññāṇapaccayā nāmarūpaṃ*” in *Paṭicca-samuppāda* together with *Paṭṭhāna*.

To study this with *Paṭṭhāna*, first one must try to understand *Paṭicca-samuppāda*. “*Viññāṇapaccayā nāmarūpaṃ*” is a very short phrase. The brief translation is “Because of *viññāṇa* is acting as a cause, or because of the existence of *paṭisandhi viññāṇa*, the occurrence of both *nāma* and *rūpa* takes place”.

Due to *avijjā*, the *kamma* that is *saṅkhāra* happens. Because of performing *kamma* or *saṅkhāra*, *viññāṇa* that is *paṭisandhi citta* occurs at the start of life. When this *paṭisandhi citta* happens, at the same time, mental and material phenomena also arise together with it.

The meaning of viññāṇa

We need to know the meaning of *viññāṇa*. The Buddha explained it as consciousness in the mental stream in the *Abhidhamma*. However, some people think this *viññāṇa* is the soul or self that travels from one life to another life. In reality, *viññāṇa* is not the concept of self, soul or *atta* that is commonly thought.

Viññāṇa means the consciousness that knows the object and it happens in the mental stream. It has the characteristic to take an object; this is the very basic nature of consciousness. The *viññāṇakkhandha* in the five aggregates is the very first phenomenon in the mental stream that knows the object. This consciousness always arises together with *cetasikas* that are associated with it, or one can say “the *cetasikas* are the movement of mind”. In some treatises, *cetasika* is said to be *cittakriyā* — the activity of the mind.

It is very difficult to discern distinctly these activities known as *cetasikas* apart from the consciousness (*citta*). The difficulty can be illustrated by this simile. Suppose one takes some water from the ocean and tries to divide it into elements. When we look at the rivers in Myanmar, there are Ayarwaddy, Duṭṭhavatī, and Chingtung that stream into the sea. It is very difficult to differentiate which water in the sea is from which river. Likewise, there are the River Gaṅges, Yamunā River, Surabhū River, Aciravatī River, water from rain etc. that stream into the sea. It is very hard to know which water is from which river. In the same way, it is very difficult to differentiate the *citta* and *cetasikas*.

The definition of *viññāṇa* is “*vijānāṭī viññāṇaṃ*”. Here, “*vī*” means dissimilar or specially; “*jānāṭī*” means knowing. It is not the kind of noting of *saññā*, perception or marking, that recognizes the object. It is not the kind of knowing of *paññā* that is able to differentiate between the nature of things.

Actually, *viññāṇa* is a special kind of knowing, it means the awareness that can take an object. The objects are sixfold, the objects are visible form seen by the eyes, sound heard by the ear, smell smelt by the nose, taste experienced by the tongue, and tangible object felt by the body, and the *dhamma* objects which are cognized in the mind. This *viññāṇa* is the awareness or consciousness that can take these six objects.

The associated Dhammas

When this consciousness arises, the natural activities that associate with it and are included in it, are called *cetasika*. Because *cetasikas* have a different nature, their functions are not the same as the function of *viññāṇa*. The function of *viññāṇa* is only to be aware of the object, but it has no feeling of the object, or any contact with the object.

Not only *viññāṇa* has the characteristic to know the objects, *viññāṇa* goes together with:

- 1) *Phassa* to contact the object,
- 2) *Vedanā* to experience the object,
- 3) *Saññā* to make a mark regarding the object,
- 4) *Cetanā* to urge *viññāṇa* to carry its function as well as to encourage the *cetasikas* to carry their functions,
- 5) *Ekaggatā* to focus on the object,
- 6) *Jīvitindriya* that can maintain these mental phenomena to arise again after their ceasing,
- 7) *Manasikāra* that directs towards to the objects.

It is not possible for consciousness to be free from these seven *cetasikas*, which are *phassa* (contact), *vedanā* (feeling), *saññā* (perception), *cetanā* (stimulation or volition), *ekaggatā* (one-pointedness), *jīvitindriya* (life faculty) and *manasikāra* (attention). Although these mental phenomena cannot be separated, they can be divided according to their functions though they are linked and stay as a unit. If these would be divided, there would not be *nāma*.

The mind can be compared with water that consists of H₂O. The water is actually made up of three atoms. If we were to separate these water atoms from each other, then the characteristic and nature of water would be destroyed.

In the same way, the *citta* and seven *cetasikas* are grouped as a unit comprising eight elements. If we try to take out one of these eight mental phenomena, then these will lose their nature and is not *nāma* anymore. As long as they are grouped as a unit, they have the functions as mentioned above. It means there are eight functions in the *nāma*. Because they have eight functions, so there are eight characteristics.

Among these eight mental phenomena, it is the *viññāṇa* that has awareness and leads the way. The remaining seven *dhammas* occur because *viññāṇa* occurs. This explanation is according to the *Abhidhamma*. In addition, the Suttanta explains them as “*manopubbaṅgamā dhammā*”. *Dhammā* means *cetasikas* while *manopubbaṅgamā* means consciousness (*viññāṇa* or *citta*) that precedes the *cetasikas*. When mind happens, they also happen. It actually means the function of *viññāṇa* is the most important amongst the rest. It does not mean earlier and later, that *citta* or *viññāṇa* arises first and seven *cetasikas* follow later.

It is impossible to divide this unit of mental phenomena that are associated with each other and cannot be separated. However, we can differentiate them according to their different functions. One has to reflect with *sutamaya-ñāṇa* (knowledge based on learning) to see these phenomena with different functions in accordance with

Abhidhamma. After reflecting with *sutamaya-ñāṇa*, one has to continue with *bhāvanāmayā-ñāṇa* (knowledge acquired from meditation). When studying and reflecting on these phenomena, their natures and functions will become more obvious. One can personally realize them with *bhāvanāmayā-ñāṇa*. When one focuses one's attention on the nature and characteristics of these mental phenomena, one might think “they have the nature of different functions”.

Actually, *viññāṇa* is not the same as *saññā* or *paññā*. Let us look at *phassa* (contact). It has the nature to contact the mind with an object. *Vedanā* feels or experiences the object. *Saññā* (perception) marks and records the object. *Cetanā* (stimulation) has the nature of urging or to motivate. *Ekaggatā* (one-pointedness) has the nature to focus the eight mental phenomena on the object. *Manasikāra* (attention) pays attention to the object. *Jīvitindriya* (life-faculty) maintains other mental phenomena so they can continue to stay. When seeing the functions of the individual mental phenomena, one will see there are eight functions in total.

Here, *viññāṇakkhandha* is *viññāṇa* or *citta*, actually in total there are 89 or 121 types of *citta*. In Dependent Origination, there are “*avijjāpaccayā saṅkhārā*”, “*saṅkhārapaccayā viññāṇaṃ*” and “*viññāṇapaccayā nāmarūpaṃ*”. The *viññāṇa* in these phrases does not include all *cittas*. Only related *cittas* are taken into consideration. This is the definition of that word.

Sometimes, “*viññāṇa*” means only *vipāka-viññāṇa* (resultant consciousness). In fact, *viññāṇa* can be divided into four types. According to their nature (*jātibheda*), there are four types of *viññāṇa* or *citta*: *kusala*, *akusala*, *vipāka*, *kriya*.

- 1) *Kusala* is the type of *citta* that will give a good result.
 - 2) *Akusala* is the *citta* that will give a bad result.
 - 3) *Vipāka* is of a different nature from *kusala* and *akusala*, and it is the resultant consciousness.
 - 4) *Kriya* is the action that is simply done and does not produce any result.
- Thus, in *Abhidhamma*, the Buddha divides *viññāṇa* into four types.

Here, *vipāka* is called *vipāka-viññāṇa*. It does not include *kusala*, *akusala* and *kriya*. There are in total 36 *vipāka citta*s. These are mentioned in *Paṭicca-samuppāda*. However, the *lokuttara-vipāka citta*s (supramundane resultant consciousnesses) are not included and therefore not calculated.

The reason of not including Lokuttara-vipāka citta

The exclusion of *lokuttara-vipāka citta* can be seen from two sides, i.e. the *saṃsāra* side and the *Nibbāna* side. Here, *lokuttara citta* (supramundane consciousness) can only be obtained if one practises *Vipassanā* successfully. When there is a cause, there is an effect; the cause refers to *magga citta* (path consciousness), whereas the effect refers to *phala citta* (fruition consciousness). The *Nibbāna* side refers to *magga citta* and *phala citta*, and these consciousnesses are the result of *Vipassanā*.

Magga citta and *phala citta* will be obtained by those who have mature *Vipassanā* knowledge and they will appear in their mental streams. As these *magga*

cittas and *phala citta*s will not arise in normal people, therefore these two special *cittas* will not occur in *Paṭicca-samuppāda* that explains the nature and the cause of *saṃsāra*. Consequently, only the 32 *lokiya-vipākas* are considered. Thus, this *vipāka-viññāṇa* refers to the 32 *lokiyavipāka citta*s.⁵⁰

Paṭisandhi and pavatti

There are three parts in a human life. The first part is the beginning of life and is called *paṭisandhi*, the middle is called *pavatti* and the end is called *cuti*. The beginning moment of life is called *paṭisandhi* (rebirth-linking) moment where *paṭisandhi-citta* (rebirth-linking consciousness) connects the past life and this life. When the previous life terminates, immediately the very first moment of the new life arises. Actually, one mind-moment (*cittakhaṇa*) is very short and it has three sub-moments, so also this *paṭisandhi* moment.

The second part is called *pavatti*, the period after the *paṭisandhi* moment and continues until death-consciousness arises. Dependent on the life span, it can continue till 80, 90, or 100 years.

As mentioned before, there are 32 *lokiyavipāka citta*s. Among them, only 19 *cittas* can arise at the very first moment of a life. Though all *vipāka citta*s are the result of *kamma*, only these 19 are considered as *paṭisandhi-citta*.

Akusalavipāka upekkhā-santīraṇa citta

There is only one *akusala-vipāka paṭisandhi* that is the resultant of a demeritorious mind, and functions as rebirth-linking. It is called *akusala-vipāka upekkhā-santīraṇa citta*. Though it is called *santīraṇa*, in reality, it does not perform the duty of investigating (*santīraṇa-kicca*) at the moment of rebirth-linking. At that moment, it is performing *paṭisandhi-kicca* — the function that connects one life with another life. Although it is called *santīraṇa*, the name and its duty do not match. To make it easy to understand, it is called “*upekkhā-santīraṇa citta*”. In reality, the name *santīraṇa* should only be used during the time of investigation.

Upekkhā-santīraṇa citta can perform five tasks which are 1) *paṭisandhi* (rebirth linking), 2) *bhavaṅga* (life-continuum), 3) *santīraṇa* (investigating), 4) *tadārammaṇa* (following the *javana*-object), and 5) *cuti* (death). Therefore, it should be called according to its tasks. For instance, humans can also be called according to the duties they perform; one is called a manager at his office, but he is called a cook when he is preparing a meal at home.

Similarly, this *upekkhā-santīraṇa citta*, which is the resultant of *akusala*, will perform *paṭisandhi* at the very first moment of a life. After this *paṭisandhi-citta* ceases, another similar kind of mind arises immediately without a gap. At this time, it is called “*bhavaṅga*” (life-continuum). At the last moment of life, at the moment of death, one will die with this kind of *citta*. Then it is called *cuti-citta* (death consciousness).

At the *pavatti* time, when the mind meets an object, this *upekkhā-santīraṇa* will perform an investigation task; at that time it is called “*santīraṇa*”. After the *javanas*

⁵⁰ 36 *vipāka*– 4 *phala* = 32 *lokiyavipāka*

have occurred, it will occur as “*piṭṭhi-bhavaṅga*”, *piṭṭhi* means back. At that moment, it is called “*tadārammaṇa*”. In this way, the *citta* is given a name according to the duties that it performed.

This *akusala-vipāka citta* which is the resultant of a demeritorious mind will cause rebirth in the most suffering place i.e. *niraya* (hell). All hell beings are reborn with this type of mind. They all start their lives with *akusala-vipāka upekkhā-santīraṇa citta*. Rebirth in the animal world is not as much suffering as in hell. The animals also begin their lives with *upekkhā-santīraṇa citta* as their rebirth-linking mind. Sometimes, *petas* and *asuras* endure more suffering than animals, but have less suffering than hell beings. Their lives also start with this consciousness. Thus, the beings reborn in the four *apāyas* start with this kind of *paṭisandhi-citta*.

When the *upekkhā-santīraṇa citta* arises as *paṭisandhi-citta*, at the same time *cetasikas* arise. These *cetasikas* arise together with *citta* from the very starting point. We can divide them by function as we wish. In reality, they arise as a group.

There are 10 *cetasikas* that link with this *upekkhā-santīraṇa*. When they are grouped with *upekkhā-santīraṇa*, there is one unit with 11 functions.

Viññāṇapaccayā nāmaṃ

Now, in *Paṭicca-samuppāda*, in the link “*viññāṇapaccayā nāmarūpaṃ*”, *upekkhā-santīraṇa* is defined as *viññāṇapaccayā*. The group of the associated 10 *cetasikas* is called *nāma* in *nāma-rūpa*. The *upekkhā-santīraṇa* is *viññāṇa*. The *cetasikas* that arise together with the *citta* are called *nāma*. At the *paṭisandhi* time, *akusala-vipāka upekkhā-santīraṇa citta* arises together with its *cetasikas*. Here, *upekkhā-santīraṇa citta* is defined as *viññāṇa* while its associated *cetasikas* are defined as *nāma*. This *citta* arises in this manner according *Paṭicca-samuppāda*.

Paṭṭhāna method

Among the 24 *paccayas*, the *upekkhā-santīraṇa citta* is called *nāma*. The *cetasikas* that associate with it are also called *nāma*. According to the *Abhidhammattha-saṅgaha*, there are six main categories of relations between conditioning states and conditioned states. Although to be more specific there are seven categories. These are:

- 1) *Nāma* to *nāma*
- 2) *Nāma* to *rūpa*
- 3) *Nāma* to *nāma-rūpa*
- 4) *Rūpa* to *rūpa*
- 5) *Rūpa* to *nāma*
- 6) *Nāma-rūpa* to *nāma-rūpa*
- 7) *Nāma, rūpa, Nibbāna, paññatti* to *nāma*.⁵¹

There are six conditions belonging to the first category of “*nāma to nāma*” — mind (*citta* and *cetasikas*) relates to another mind (*citta* and *cetasikas*). Some are

⁵¹Fundamental of Abhidhamma, 203-205

conditions relating between previous and latter *dhammas*. These are *anantara-paccaya* and *samanantara-paccaya*. Even non-existence of a phenomenon can give rise to the next *dhamma*; this is *natthi-paccaya*. The presence of a *dhamma* can give support to another *dhamma*, this is *atthi-paccaya*. The repetition of the *dhamma* is *āsevana-paccaya* and its association *sampayutta-paccaya*. Herein, *anantara*, *samanantara*, *āsevana*, *sampayutta* and *natthi* belong to the category of “*nāma to nāma*”.

“*Viññāṇapaccayā nāmarūpaṃ*” does not mean that the *nāma* i.e. *upekkhā-santīraṇa citta* arises first and stays, and at a later time, 10 *cetasikas* associate with it. Actually, it means that with the arising of *upekkhā-santīraṇa citta*, the *cetasikas* arise simultaneously. Because they arise together, cease together, and have the same object and base, their relationship is called born together (*sahajāta*).

The first category is “*nāma to nāma*”. It means *nāma* (*citta* and *cetasika*) relates to another *nāma* (*citta* and *cetasika*). If *nāma* conditions only *nāma*, or by way of the relation of “*nāma to nāma*”, then there are six types conditional relations: *anantara*, *samanantara*, *āsevana*, *sampayutta*, *natthi*, *vigata*.

Next, there is the second category of “*nāma to rūpa*” — *nāma* relates to *rūpa*. Here is only one, it is *pacchājāta-paccaya*.

The third one is *nāma* conditions *nāma-rūpa*. There are five conditions which are *hetu*, *jhāna*, *magga*, *kamma*, and *vipāka*.

The fourth category is “*rūpa to rūpa*” — *rūpa* relates to another *rūpa*. This is *rūpajīvitindriya* because it maintains other *rūpas*. It maintains related *kammaja-rūpa* by *indriya-paccaya*.

The fifth category is “*rūpa to nāma*” — only *rūpa* relates to only *nāma*. This is *purejāta-paccaya*.

The sixth category is “*nāma-rūpa to nāma-rūpa*” — both *nāma* and *rūpa* relate to both *nāma* and *rūpa*. There are nine conditional relations: *adhipati*, *sahajāta*, *aññamañña*, *nissaya*, *āhāra*, *indriya*, *vippayutta*, *atthi* and *avigata*.

The seventh category is *nāma*, *rūpa*, *Nibbāna*, *paññatti* condition *nāma*. *Ārammaṇa-paccaya* and *upanissaya-paccaya* are in this category.

Nāma to nāma

When the *upekkhā-santīraṇa citta* that causes rebirth in *apāya* arises, then the 10 *cetasikas* associated with it will arise together at the same time, and the condition of born-together is called *sahajāta-paccaya*.

There is also the *aññamañña* condition, meaning supporting mutually. The conditioned *dhamma* is sometimes the cause, at other times it is the effect. Here, *aññamañña-paccaya* means giving support mutually; because one *Dhamma* exists, another *dhamma* exists. Just like a chair with three legs can stand upright if three legs are intact, however, if one leg is taken off or broken, the chair cannot stand upright anymore. Therefore, *aññamañña-paccaya* means condition of giving support mutually.

Next is *vipāka-paccaya*. If *vipāka citta* arises, *vipāka-paccaya* takes place. The nature of *vipāka* is passive and gives no activity at all, thus there is no effort. There is no way to modify the result. For example, one cannot modify the image inside the

mirror, and the image follows exactly the look of oneself. In the same way, the *vipāka citta* is the result of the *kamma* in the past life, so one cannot modify it anymore, so it is said to be passive. The *vipāka citta* with its passive nature makes the associated *dhammas* also quiet and passive. This is the natural way.

If one *dhamma* is passive, and the associated *dhamma* is not passive, then this is said to be unnatural. Just as the quiet water in the lake, the water lilies in the lake are growing quietly, so also the nature of *vipāka* is quiet or passive. Hence, the *vipāka-satti* (conditioning force of the resultant) can condition other *dhammas* associated with it.

Next, *viññāṇa* is also called *manindriya*, so there is *indriya-paccaya*. *Viññāṇa* means having the function of knowing or awareness, therefore it is called a faculty (*indriya*). This function of awareness can govern the other *dhammas* that associate with it.

Next is *sampayutta-paccayā* — the condition of association. The *dhammas* associate with each other, so 1) they arise together and 2) cease together. Not only that, they also 3) have the same object and 4) depend on the same base. That is why these *dhammas* cannot be separated from each other. This *sampayutta-paccaya* means to link in these four ways.

When the *viññāṇa citta*, which is called *upekkhā-santīraṇa*, exists, its associated *cetasikas* also exist. The condition of presence (*atthi-paccaya*) takes place. This *viññāṇa* relates to its *cetasikas* by its non-disappearance, so there is *avigata-paccaya* — the condition of non-disappearance. These are the meanings of “*viññāṇapaccayā nāmaṃ*”.

Viññāṇapaccayā rūpaṃ

Except for the *arūpa* plane, *kammaja-rūpa* takes place at the same time as *paṭisandhi-citta* arises. According to the *Abhidhammattha-saṅgaha*, *saṃsedaja* beings, those born in moisture, have *opapātika-paṭisandhi-citta* and maximum seven *kammaja-rūpas* arising together with it

The rebirth of hell beings is *opapātika*, spontaneous rebirth. They do not grow slowly like human beings, but they arise spontaneously. They disappear from a place in the previous life and appear suddenly in hell. Hell beings and deities are not born in a mother’s womb or egg, but appear spontaneously with a certain body size.

In the Buddha’s time, the evil monk Devadatta who committed two grave faults against the Buddha (*ānantarikakamma*) was reborn in *avīci* hell with a big body size. His life in hell was a scary thing. His head, from his ear up to the top, was put in an iron roof. The feet, from his ankles down to his soles, were planted in an iron earth. It means he could not move at all. Sometimes, a big iron pole penetrated his body from the east to the western wall. In the same way, iron stakes penetrated the sides of his body. He experienced great suffering in hell and had no chance to move his body. His life in hell and great sufferings are recorded in the commentary to *Dhammapada* (*Dhammapada-aṭṭhakathā*).⁵²

⁵² *Dhammapada-aṭṭhakathā*, 1.85. (12. Devadattavatthu)

Three definitions of *Viññāṇa*

There are three definitions of *viññāṇa*:

- 1) *Vipāka-viññāṇa* (resultant consciousness).
- 2) *Abhisankhāra-viññāṇa*, which means *kamma*.

As for *vipāka-viññāṇa*, only *vipāka citta* is taken into consideration. As for this *abhisankhāra-viññāṇa*, it means *kusala kamma* and *akusala kamma*, or *kusala citta* and *akusala citta*. There are 12 *akusala cittas*. There are 17 *lokiya kusalas*. The total is 29 types of *citta* and these are defined as *abhisankhāra-viññāṇa*.

- 3) Remaining *viññāṇas*.

Actually, the *nāma* in “*nāma-rūpa*” can refer to both *citta* and *cetasika*. Here, because *viññāṇa* is defined as *citta*, *nāma* is defined as *cetasikas* only. This is called *parisesa* method; remaining *dhammas* are taken after leaving out those being taken already. So both, *citta* and *cetasikas* have been taken into consideration already.

As for the first definition of *viññāṇa*, *cetasikas* are those that associate with the *lokiyavipāka citta*. In the second definition of *viññāṇa* i.e. *abhisankhāra-viññāṇa*, *cetasika* refers to all 52 *cetasikas*.

In brief, *viññāṇa* can be divided into three types. When taking these three together, the *viññāṇa* can be defined as *lokiya-citta*. *Nāma* can be defined as *cetasikas*. According to the first definition of *viññāṇa*, *rūpa* can be defined as *kammaja-rūpa* because at the *paṭisandhi* moment *kammaja-rūpa* also arises. The *cittaja-rūpa*, *utuja-rūpa* or *āhāraja-rūpa* do not arise yet. As a result, only one type of *rūpa* i.e. *kammaja-rūpa* arises. When the *rūpa* is developed further, all 28 *rūpas* can be taken into consideration.

By this “*viññāṇapaccayā nāma-rūpaṃ*”, *viññāṇa* is defined as all *cittas*, *nāma* as all *cetasikas*, and *rūpa* as all *rūpas*. This “*viññāṇapaccayā nāma-rūpaṃ*” can be divided into two parts. The first part is “*Viññāṇapaccayā nāmaṃ*” — “due to *viññāṇa*, *nāma* arises.”

From the viewpoint of *Paṭṭhāna*, nine conditions are possible at that time. They are *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *āhāra*, *indriya*, *sampayutta*, *atthi* and *avigata*.

The *cetasikas* that are born together with *viññāṇa* also arise so there is *sahajāta-paccaya*. As the *citta* and *cetasikas* mutually support each other, there is *aññamañña-paccaya*. They depend on each other, so there is *nissaya-paccaya*. The *viññāṇa* is a *vipāka citta*, so *vipāka-paccaya* takes place. If *viññāṇa* is generally taken as a *viññāṇāhāra*, there is *āhāra-paccaya*. Because *viññāṇa* is *manindriya*, there is *indriya-paccaya*. The *citta* and *cetasika* are associated with each other, there is *sampayutta-paccaya*. They give support by their presence, thus there is *atthi-paccaya*. They support each other by non-disappearance; therefore, there is *avigata-paccaya*.

Totally, there are nine *paccayas* (conditions). *Visuddhimagga* and *Sammohavinodanī* have shown these conditions after combining *Paṭicca-samuppāda* and *Paṭṭhāna*.

At the second part, “*viññāṇapaccayā rūpaṃ*” — due to consciousness, *rūpa* happens; this is the very first *rūpa* that arises together with *paṭisandhi-citta*. It is the *hadaya-vatthu rūpa*. *Kāyadasaka-rūpa* is also included and arises together with *paṭisandhi-citta*. However, *hadaya-vatthu rūpa* is the base for *paṭisandhi-citta*. *Paṭisandhi citta* and *hadaya-vatthu* arise mutually dependent. Therefore, in the *Paṭicca-samuppāda*, “*viññāṇapaccayā rūpaṃ*” shows that *paṭisandhi-citta* can condition *rūpa*. At this stage, the involved phenomena are *paṭisandhi-citta* and *hadaya-vatthu rūpa*.

In the planes with five aggregates, *paṭisandhi-citta* relates to *hadaya-vatthu* in nine ways according to the viewpoint of *Paṭṭhāna*. *Paṭisandhicitta* arises depending on *hadaya-vatthu*. These two arise mutually. Because they arise together, there is *sahajāta-paccaya*. Because they support each other mutually, there is *aññamañña-paccaya*. Because there is a dependency on the base, there is *nissaya-paccaya*. Because *paṭisandhi-citta* is a *vipāka citta*, there is *vipāka-paccaya*. Because *paṭisandhi-citta* is *viññāṇāhāra*, there is *āhāra-paccaya*. Because it is *manindriya*, there is *indriya-paccaya*. Even though the *citta* and *rūpa* happen together, they cannot mix together because they are different in nature. Due to not being able to mix, there is *vippayutta-paccaya*. By giving support by its presence, there is *atthi-paccaya*. By giving support by non-disappearance, there is *avigata-paccaya*.

If looking in an ordinary way, it seems that there are not so many conditioning forces (*sattis*). However, there are many *sattis* at work. When the *paṭisandhi-citta* arises in mother’s womb, these *sattis* give force. The *paṭisandhi-citta* and the remaining *dhammas* associate with each other and happen. But normal people cannot see this, only with the omniscience wisdom, the Buddha can see this. These forces give support for a phenomenon to arise. Without any cause, no phenomenon can happen.

Regarding the word “*saṅkhata*”, “*saṃ*” means a collection of causes while “*khata*” means “is done, is created”. That’s why, the word *saṅkhata* means created by causes. A phenomenon arises after a collection of causes has created it. The next sentence to know is “*saṅkhatam paṭiccasamuppannam aniccam*”. Here, “*paṭiccasamuppannam*” means arising depending on a related cause, “*saṅkhatam*” — created by a group of causes, “*aniccam*” — impermanent in nature. The causes are impermanent, and they do not stay for even a moment. Therefore, the nature of any phenomenon that is created by causes that are impermanent in nature is also impermanent in nature. Thus, the Buddha had said, “*Aniccasambhūtam kuto niccam bhavissati*”. “*Aniccasambhūtam*” — the resultant *dhamma* that arises due to the impermanent cause, “*kuto niccam bhavissati*” — how can it have the nature of permanence?⁵³

⁵³ Saṃyuttanikāya, 2.20. (Khandhasaṃyutta, Khandhavagga, 7. Sahetuaniccasutta)

Saṃyuttanikāya, 2.34. (Saḷāyatanavagga, 1. Saḷāyatanasaṃyutta, 7. Ajjhattāniccahetusutta)

From the viewpoint of *Paṭṭhāna*, this *vipāka-viññāṇa* relates to *hadaya-vatthu* by nine *paccayas*. There are 30 *kammaja-rūpas* that appear together with the *paṭisandhi-citta*. They are *kāyadasaka kalāpa*, *bhavadasaka kalāpa* and *vatthudasaka kalāpa*. Among these three types, *paṭisandhi-citta* and *hadaya-vatthu* are related in nine ways.

What about the remaining *rūpas* which are *kāyadasaka kalāpa* and *bhavadasaka kalāpa*? They are not the base of the *paṭisandhi-citta* so there is no mutual or *aññamañña* support. They arise together with the *paṭisandhi-citta* but there is no *aññamañña-paccaya*. Accordingly, there remain eight conditions by leaving out *aññamañña-paccaya*. These are *sahajāta*, *nissaya*, *vipāka*, *āhāra*, *indriya*, *vippayutta*, *atthi* and *avigata*.

Next, in “*vipāka-viññāṇapaccayā nāmarūpaṃ*”, there is both *nāma* and *rūpa*. All *paccayas* that condition *nāma* and *rūpa* can be applied to the case of *nāma*. This *vipāka-viññāṇa* relates to *nāma-rūpa* in many ways, as described in *Paṭṭhāna*.

According to *Paṭicca-samuppāda*, simultaneously with the arising of the *paṭisandhi-citta*, the first *citta* in life, *cetasikas* that depend on that *paṭisandhi-citta* also arise. Then, depending on the *cittas* that happen later, *cetasikas* also arise. The *rūpa* also relates to the mind. By the *Paṭicca-samuppāda* method, we know that they relate to each other mutually. By *Paṭṭhāna* method, we know what kinds of consciousness (*viññāṇa*), matter (*rūpa*) and also *satti* (conditioning force) occur.

So, phenomena are “*saṅkhata*” — the phenomenon that happens due to many causes cannot be permanent in nature. So also are our own bodies. Only due to related causes, the resultant phenomenon can come about. There is nothing we can claim as ‘I’. If there is no ‘I’, there is also no “my”, or “mine”. Everything is just nature or phenomena by themselves. But these phenomena are thought to be ‘I’ or ‘mine’.

If one can realize that all phenomena occur due to related causes, then craving (*taṇhā* or *rāga*), conceit (*māna*) and wrong view (*diṭṭhi*) will be abandoned. When one realizes the truth, one can totally eradicate craving and realize the peaceful *Nibbāna*. Therefore, one should practise to see the real nature of things in order to eradicate craving.

Part 8: Similarities and differences between Paṭicca-samuppāda and Paṭṭhāna

As mentioned earlier, the Buddha had preached two great doctrines about the mutual conditionality of things or the system of cause and effect. These are *Paṭicca-samuppāda* and *Paṭṭhāna*. One should study the connection between these two doctrines and know their similarities and differences. These two doctrines are similar in terms of mentioning the cause and effect, or the state of conditionality between *dhammas*.

There is a main difference between these two doctrines. *Paṭicca-samuppāda* mentions only the cause (*paccaya*) and effect (*paccayuppanna*). It shows “when there is this cause, that effect comes to be.” It does not mention *satti* (the conditioning force) or the force given by the causal *dhamma*. As for *Paṭṭhāna*, it mentions *paccaya-satti* too.

This sentence “*tattha tabbhāva-bhāvībhāvākāramatto-palakkhito Paṭicca-samuppādanayo*” is stated in the *Abhidhammattha-saṅgaha*. It means, when there is a cause, the effect occurs. *Paṭicca-samuppāda* is a method explaining the relationship between cause and effect in the phenomena. *Paṭṭhāna* goes beyond *Paṭicca-samuppāda*. “*Paṭṭhānanayo pana āhaccapaccayaṭṭhitimārabbha pavuccati*”⁵⁴ *Paṭṭhāna* adds the conditioning force (*satti*) that is the power of the causal *dhamma* for the arising of the resultant *dhamma*. In brief, there are similarities as well as differences between *Paṭicca-samuppāda* and *Paṭṭhāna*.

The Commentators combined these two doctrines

Even though these two doctrines on conditionality — *Paṭicca-samuppāda* and *Paṭṭhāna* — are mentioned separately by the Buddha, commentators explain the *Paṭicca-samuppāda* by integrating *Paṭṭhāna* into it. It means that these two great doctrines can be combined. In the *Visuddhimaggāṭṭhakathā* and *Sammohavinodanī-ṭṭhakathā*, *Paṭṭhāna* is added into *Paṭicca-samuppāda*.

For ancient commentators, it was a difficult task to connect these two great books or two doctrines. Firstly, making effort to explain *Paṭicca-samuppāda* is compared as such “just like not being able to get a foothold in a deep ocean, one cannot get a foothold in the explanation”. The reason is the significance that *Paṭicca-samuppāda* is very profound; it is difficult to grasp it.

However, one can explain this great book or doctrine, which is very deep, by following the explanations given by Venerable Sāriputta, who is exclaimed as the foremost among those who possesses wisdom, and also traditional methods as explained by former commentators that are called *nissaya*.

⁵⁴ Abhidhammatthasaṅgaha, 23

The vastness of the teaching

These traditional methods give much help to gain a little understanding on this difficult doctrine. Here, a simile is given on showing someone who has never seen the ocean. When he stands at a shore of an ocean, he sees the ocean. He thinks the ocean is only that big. No one will really descend into the ocean to show that it is bigger than what he sees. That person is satisfied with his view of the ocean as he thinks he has seen the whole ocean already. In the same manner, by following the explanation by Venerable Sāriputta and also commentators, we can look at the combination of *Paṭicca-samuppāda* with *Paṭṭhāna*.

Viññāṇapaccayā Nāmarūpaṃ

Yesterday I explained “*viññāṇapaccayā nāmarūpaṃ*” as in *Paṭicca-samuppāda*. *Viññāṇa* here refers to the awareness or consciousness. According to the *Abhidhammattha-saṅgaha* book, this *viññāṇa* means 89 *cittas*. According to this *Pāḷi* sentence “*Imasmiṃ sati idaṃ hoti*”, *Paṭicca-samuppāda* means “when this exists, that exists”. When *viññāṇa* exists, *cetasikas* which are called *nāma*, and material phenomena which are called *rūpa* also exist.

Next, “*imassa uppādā idaṃ uppajjati*” — “when this cause arises, that effect arises” or “when this becomes, that comes to be”. This is the method of *Paṭicca-samuppāda*. This much is the explanation of *Paṭicca-samuppāda*.

“*Viññāṇapaccayā nāmarūpaṃ*” means that, because the mind called *viññāṇa* exists, *cetasikas* called *nāma* as well as material phenomena called *rūpa* also exist. Or, because of the arising of mind called *viññāṇa*, *cetasikas* called *nāma* and matter called *rūpa* also arise. This nature is according to the method of *Paṭicca-samuppāda*.

Method of *Paṭṭhāna*

Paṭṭhāna explains more than *Paṭicca-samuppāda*. When *viññāṇa* comes to be, why is it that the *cetasikas* called *nāma* come to be? *Paṭṭhāna* explains more about this conditioning power. In general, when there is *citta*, there will be the occurrence of *cetasikas*. They are born together or *sahajāta*, they also mutually support each other, thus, there is the *aññamañña* condition.

They depend on each other so there is the *nissaya* condition. There are four conditions: 1) Arising together, 2) Ceasing together, 3) Depending on the same base and 4) Taking the same object.

They associate together, so there is the *sampayutta* condition. When the *viññāṇa* appears, the *cetasikas* that associate with that *viññāṇa* also appear. Also, the *cittaja-rūpa* that is produced by *viññāṇa* arises. The presence and non-disappearance of these *dhammas* also give support to each other, that’s why there is the conditioning force of *atthi* and *avigata*.

In “*viññāṇapaccayā nāmarūpaṃ*”, the conditioning force belongs to *viññāṇa*. This is called *paccaya-satti* of *paccaya*. Here, *satti* means force, it can cause resultant *dhammas* to arise, or maintain resultant *dhammas*; or because of its presence, it makes the resultant *dhammas* to arise.

Three types of Viññāṇa

As explained yesterday (previous chapter), there are three types of *viññāṇa*: 1) *vipāka-viññāṇa*, 2) *abhisaṅkhāra-viññāṇa*, 3) remaining *viññāṇas*. *Viññāṇa* often refers to all minds. The focus is here on *paṭisandhi-citta*.

To repeat, in “*viññāṇapaccayā nāmarūpaṃ*” it is the mind that is called *viññāṇa*. While *viññāṇa* here is mainly defined as *paṭisandhi citta*, which is a *vipāka citta*, it can also refer to *kusala* and *akusala cittas*, the *abhisaṅkhāra-viññāṇas* that are linked to (associated with) *kamma*. *Abhisaṅkhāra-viññāṇas* are none other than the 12 *akusala cittas* that are associated with *akusala-cetanā kamma*, and the 17 *lokiya-kusala cittas* that are associated with *lokiya-kusala-cetanā kamma*. In total there are 29 *cittas* that are called “*abhisaṅkhāra-viññāṇa*”. These *abhisaṅkhāra-viññāṇas* are called *kamma*. [In the sutta] *kamma* is defined as *cetanā*. But it is not only *cetanā* [that is *kamma*.] The *kusala* and *akusala cittas* that associate with this *cetanā* are also [*kamma*.] Accordingly, the *abhisaṅkhāra-viññāṇas* that associate with *cetanā* are called *kamma* and there are 29 of them. These 29 *cittas* give rise to *kammaja-rūpa*.

Three types of Satta (Beings)

There are many types of sentient beings (*satta*). These can be divided into three groups, according to their aggregates. 1) Beings that have five aggregates; 2) Beings that have four aggregates; 3) Beings that have one aggregate.

Asaññasatta Brahma

The *asaññasatta brahma* is a kind of being that has body only and no mind (*nāma*). Some people cannot believe that such a type of beings exists in the universe. The Buddha came to know the existence of such beings after looking at the whole universe with his divine eye (*dibba-cakkhu*) that can see everything. His knowledge is not coming from the text, or hearing other people, or coming from the history, and not from the discoveries found by the scientists. So, the Buddha preached as follows: “*sayam abhiññā sacchikatvā pavedem*” - “I said so after personally experiencing the world with own knowledge.”

Asaññasatta is the being that has only the *rūpakkhandha* (body aggregate) and no *nāma* (mental aggregate). It means a mindless-being. Even though they are beings without mind, they are not ordinary beings but beings on very high level. It does not mean they are in the highest place of the eight unfortunate places, the place where opportunities are lost. Neither are these beings to be pitied. Actually, they have practised *Samatha* and gained the fifth *jhāna*. This is not an inferior *jhāna*.

The *samādhi* that they obtained had no thought at all. The mind that can take an object without any thought is a very powerful mind. In the text, this is mentioned as mind without initial application (*vitakka*) and sustained application (*vicāra*). The mind can take the object without these applied thoughts. There is also no *pīti* (delight) upon the object, or *sukha-vedanā* (happy feeling) regarding the object. They manage to get

the fifth *jhāna* with these two factors: *upekkhā-vedanā* and *ekaggatā*. As a human being, they had obtained this *jhāna*.

If people wish to go to *asaññasatta* plane, they should practise up to fifth *jhāna* first. Only by wishing “May I go to *asaññasatta* plane” one cannot reach that place. When one withdraws from *jhāna*, one considers having a mind is a defect. “Oh! Because of having this mind, suffering happens.”

That is true to some extent. The mind at sleeping time is very subtle. There is only *bhavaṅga citta*. Though one will not know anything when sleeping, there is still some level of awareness. “If there is totally no mind, how good it would be! Because of this mind, there is desire to eat, desire to go. All desires and wishes are due to this mind.” One considers that all disappointments and sorrows are due to the existence of the mind. One sees the mind as an undesirable thing. One thinks, “If I become a being without mind, how good it will be! If there is no mind but only body, one will not know anything. It is very peaceful!”

Some people used to say, “It is cool to die!” In reality, it is not cool to die. One might go to a hotter place or go to the woeful planes which have more suffering. Those people who only look at the suffering in the present life, always say it is cool to die.

The *asaññasatta* being is a *brahma* who in the previous life had successfully practised *Samatha* up to the fifth *jhāna* and thought living without mind was cool. Because of thoughts like “the mind is a hateful and sorrowful thing. It is good to be reborn as mindless being!”, he had a wish to be reborn as an *asaññasatta* being. The meritorious effect of his *jhāna* is very powerful. Hence, this power gives result according to his wish.

The strong power of his *kamma* establishes his wish. The *cetanā* is *pañidhi* (aspiration) and *patthanā* (wish). *Cetopañidhi* means the wish of the mind is fulfilled. Due to this wish, he is reborn in the *asaññasatta* world after death. He becomes *asaññasattabrahma*. His wish is very strong and makes him to be reborn exactly as he wishes. This wish maintains his life as *asaññasattabrahma* for 500 *kappas* (aeons). Even one *kappa* is an extremely long time. After 500 *kappas*, the suspended mind appears again. When that being is reborn in *asaññasatta* plane, the mind is non-existent.

For example, when there is a cause, it will appear. When a harp lies flat on a table, when no one is playing it, the sound of the harp will not appear. In the same way, he becomes a mindless being because of his wish. When he is reborn as *asaññasatta* for 500 *kappas*, there is no cause for a mind to arise, and thereby, no mind will arise.

The mind will appear at the end of his life as *asaññasattabrahma*. It means when the life-span of that existence has terminated. At first, he is reborn as *asaññasattabrahma* for 500 *kappas* according to the wish he made when he was a human in the previous life. After that time born as *asaññasatta brahma*, later he will be reborn elsewhere and at that time mind will reappear. The mind appears because of the cause for appearing of the mind has come.

How “*viññāṇapaccayā rūpaṃ*” works in *Asaññasatta* plane

There is only *rūpakkhanda* in the *asaññasatta* plane. Because only material phenomena arise for a person reaching that plane, he will not have any consciousness (*viññāṇa*). So, there is no “*viññāṇapaccayā rūpaṃ*”. This “*viññāṇapaccayā nāmaṃ*” is even impossible.

The fifth *jhāna kusala* practised by that person when he was a meditator in human life, is *abhisaṅkhāra viññāṇa*. Because of this *abhisaṅkhāra-viññāṇa*, *asaññasatta kammaja-rūpa*, which is actually the *jīvitānāvaka-kalāpa*, appears when he takes rebirth in the *asaññasatta* plane. This *abhisaṅkhāra viññāṇa* is the cause for the appearing of that *rūpa*. That is why there is “*viññāṇapaccayā rūpaṃ*”. This fact is mentioned according to Suttanta method: “*Kammaja-rūpa* rises in *asaññasatta* plane because of *abhisaṅkhāra-viññāṇa*.”

“Because of *viññāṇa*, *kammaja-rūpa* arises” — this fact does not just occur in one life only. *Abhisaṅkhāra viññāṇa* happened in the previous life. *Kammaja-rūpa* happens in the present life at *asaññasatta* plane. This is why it is possible for the cause and effect to happen in different lifetimes.

Regarding *kammaja-rūpa* in the *asaññasatta* plane that arises due to *abhisaṅkhāra viññāṇa*, *Paṭicca-samuppāda* only explains “*viññāṇapaccayā rūpaṃ*”. “*Viññāṇapaccayā*” — due to *abhisaṅkhāra viññāṇa* acting as the cause, “*rūpaṃ*” — *kammaja-rūpa* arises.

In *Paṭṭhāna*, it is *upanissaya-satti* (the conditioning force of powerful dependence) as the only *satti* at work. *Upanissaya-satti* is very powerful because it covers living and non-living things. This very powerful *upanissaya-satti* is one of the 24 conditions.

In summary, *abhisaṅkhāra viññāṇa*, which is produced by the *kusala* mind of the fifth *jhāna* (form-sphere) in human life, relates to *kammaja-rūpa* in the *asaññasatta* world by the power of *upanissaya-satti*. This is the explanation on how a person with only *rūpa* or material aggregate occurs.

Arūpasatta that has four mental aggregates

The beings with four mental aggregates only are *arūpabrahmas* living in the *arūpa* plane of existence. To get there, one has to practise higher levels of *jhāna*. First, one has to obtain all form-sphere *jhānas* (*rūpāvacarajjhāna*) before one can obtain *arūpajjhāna*. Without the *rūpajjhāna*, no one can obtain *arūpajjhāna*. After achieving all these five *rūpajjhānas*, one can change the object of meditation. Then one can practise up to the highest *arūpajjhāna*.

Rūpajjhāna means it has connection with *kaṣiṇa rūpa*, whereas *arūpajjhāna* has no connection with *kaṣiṇarūpa*, so it is called *arūpa*. After abandoning *kaṣiṇa rūpa*, one can continue to practise to get the *jhāna* that is called *arūpajjhāna*.

Arūpa plane is the plane without matter or *rūpa*. The person who might be born there has the following kind of thinking: “wanting to eat, wanting to go etc. are due to the mind.” This is correct. “But, actually at the eating time, the mind cannot eat. It is the *rūpa* or body that eats. It is the *rūpa* that gets back-pain, is being beaten, being

captured, being imprisoned etc. These bad things happen because of the presence of a body. If there is no material body, how good would it be!”

There is extremely much work to maintain this material body. When one wakes up in the morning, the mind has to manage the activities of the body. One has to wash the face, thus the mind has to urge the body to wash the face, to go to the toilet and so on. It takes a lot of work to maintain the body. Not only that, if one likes coffee, the mind has to urge the body to drink coffee. One has to eat breakfast. If one is not happy with the food, one has to go to the market. One has to comb one’s hair and apply lotion on the body or make-up on the face. One has to maintain and decorate the body. One has to wear suitable clothes.

The human meditator in his human life can practise one type of *Samatha* until he is successful. Then he thinks “Oh! This body is a mass of suffering. If there is no body, it will be good!” He has the wish to get rid of the body. Because of such a wish, and also due to the power of his meritorious deed of practising meditation, he will be reborn in the *arūpa* (immaterial) plane according to his wish.

He is called a formless being, but he still has feeling, perception, mental formations including *cetanā*, and consciousness. He is reborn without matter aggregate, only with four mental aggregates. At this plane, he has a very long life-span.

It is with reason that the *arūpa* planes are considered as one of the eight unfortunate places. If that meditator is born in the *arūpa* planes, he will not have a chance to listen to the *Dhamma* when the Buddha is born into the world as he has no ear faculty. So, *arūpa* planes are considered as unfortunate place as the chance to escape from the rounds of rebirths is very small.

Additionally, one cannot become a *sotāpanna* (stream-enterer) in the *arūpa* planes. If one has become a *sotāpanna* before reaching these planes, one still has the chance to become *sakadāgāmi*, *anāgāmi* and *arahant* because one can use the mind to contemplate the *Dhamma* there. Therefore, there are only worldly beings in the *asaññasatta* plane, whereas there are both worldlings and noble persons in the *arūpa* planes.

How “viññāṇapaccayā nāmaṃ” works in Arūpa plane

At these *arūpa* planes, there is only mind but no matter (*rūpa*). Thus, “*viññāṇapaccayā nāmarūpaṃ*” cannot happen. Only “*viññāṇapaccayā nāmaṃ*” can happen. Because there is still consciousness, the associated *cetasikas* will arise. This consciousness can be one *arūpavipāka-citta* among the four *arūpa-vipāka citta*s. Here, this consciousness is called *viññāṇa*, whereas its associated *cetasikas* are called *nāma*.

The conditioning forces between this *viññāṇa* and this *nāma* are as such. Because *citta* and *cetasikas* arise together, there is the conditioning force of *sahajāta*. Because they mutually support each other, there is the conditioning force of *aññamañña*. Because they depend on each other, there is the conditioning force of *nissaya*. Because *arūpa vipāka citta* is a *vipāka citta*, there is the conditioning force of *vipāka-paccaya*.

As there is *viññāṇāhāra*, there is the conditioning force of *āhāra*. Because there is *manindriya*, there is the conditioning force of *indriya*. Because *citta* and *cetasikas* arise together, cease together, have the same base and the same object, there is the conditioning force of *sampayutta*. When *citta* exists, the *cetasikas* also arise. When *citta* is not departing, *cetasikas* can arise. Thus, there are the conditioning forces of *atthi* and *avigata*. Because of all these conditioning forces (*satti*), the causal phenomena give support to the resultant phenomena. We can see these forces at work in the structure of *Paṭṭhāna*.

From the angle of *Paṭicca-samuppāda*, the *arūpa-vipāka citta* has 30 *cetasikas* associated with it. The *arūpa vipāka citta* is called “*viññāṇa*”. The associated 30 *cetasikas* are named “*nāma*”. Because of this *citta*, 30 *cetasikas* come to be. This is the meaning of “*imasmim sati idaṃ hoti*”, “*imassa uppādā idaṃ uppajjati*”, and explains the working of *Paṭicca-samuppāda*. As for *Paṭṭhāna*, the *paccaya-sattis* (conditioning forces) are included by putting these between the causal and the resultant phenomena.

Beings that have five aggregates

Except for the mentioned five planes i.e. one *asaññasatta* plane and four *arūpa* planes, beings in the remaining 26 planes all have five aggregates. Humans also have five aggregates.

We can categorize the planes according to aggregates. There is *ekavokāra* plane — the plane with one aggregate. *Vokāra* means aggregate. The word “*ekakhandha-bhūmi*” is not used because *ekavokāra* is the usage found in the treatises. There are also *catuvokāra* planes with four aggregates and *pañcavokāra* planes with five aggregates. As seen before, all 31 planes can be categorised into these three types according to the number of *khandhas* (aggregates).

In the *pañcavokāra* planes, which include the human world, the *kamma* that is actually *abhisañkhāra viññāṇa* relates to *kammaja-rūpa* by the conditioning force of *kamma-satti*.

Here, *viññāṇa* refers to the remaining consciousness. *Paṭisandhi-citta* arises at the start of a life. Human life begins with one of nine types of *paṭisandhi-citta*. Even though this *paṭisandhi-citta* is actually a consciousness itself, it cannot produce *cittaja-rūpa* because it is not possible to do two kinds of work in the very first moment of a life. It can only perform the very big work of connecting the previous life and the new life so it cannot do another work. That is why a *paṭisandhi-citta* cannot produce *cittaja-rūpa*.

After the *paṭisandhi-citta*, the next *citta* that arises immediately after it is called *paṭhama-bhavaṅga citta* as it is the first *bhavaṅga citta* in life. After the first *bhavaṅga citta* has arisen, it is followed by other *cittas*. At every arising of these *cittas*, these *cittas* will produce *cittaja-rūpa*. However, there are still some *cittas* that will not produce *cittaja-rūpa*.

Next, there are eye consciousness named as *cakkhuviññāṇa*, ear consciousness named as *sotaviññāṇa*, nose consciousness named as *ghānaviññāṇa*, tongue consciousness named as *jivhāviññāṇa*, and body consciousness named as

kāyaviññāṇa. They can be divided into two types i.e. *kusala vipāka* (wholesome resultant) and *akusala vipāka* (unwholesome resultant). These 10 are called *dve-pañcaviññāṇa*. Because they are lacking power, they cannot produce *cittaja-rūpa*.

As for *arūpavipāka cittas*, because they belong to the plane that has no *rūpa*, so they also cannot produce *cittaja-rūpa*. As for *dve-pañcaviññāṇa*, even though they arise in the plane with *rūpa*, they cannot produce *cittaja-rūpa*. Apart from these *dve-pañcaviññāṇa* (ten - 2 x 5 - sense consciousnesses) and *arūpa-vipāka cittas*, the remaining *cittas* can produce *cittaja-rūpas*.

The conditioning forces (*satti*) at work in “*viññāṇapaccayā rūpaṃ*” are as such: *Citta* relates to *cittaja-rūpa* by the way of *sahajāta* because the *citta* and its result *cittaja-rūpa* arise at the same time. This can be compared with lighting of an oil lamp and the appearance of light simultaneously. Because there is dependency, there is *nissaya-satti*.

However, *citta* and *rūpa* cannot associate with each other. They can arise together and cease together, but they are not the same in terms of depending on the same base and taking the same object. *Rūpa* cannot take an object, only *citta* can take an object. Because they cannot depend on the same base, nor take the same object, *sampayutta* cannot take place. *Vippayutta-satti* takes place. Because they give support to each other by their presence and non-disappearance, there is the *atthi* condition and *avigata* condition.

Nāmarūpapaccayā Saḷāyatanam

The next link in *Paṭicca-samuppāda* is “*nāmarūpapaccayā saḷāyatanam*”. First, we have to consider the definitions for “*nāma*”, “*rūpa*” and “*saḷāyatanam*”. *Nāma* means 52 *cetasikas*. *Rūpa* means 28 *rūpas*.

In 28 *rūpas*, there are four great elements. When the Buddha wanted to elucidate them, he explained them as 32 *koṭṭhasas*⁵⁵. There are 20 kinds of *pathavī* beginning with head hair, body hair and so on. The 12 types of fluidity are named *āpo*. There are four types of fire (*tejo*) i.e. *santappanatejo*, *dayhanatejo*, *jīraṇatejo* and *pācakatejo*⁵⁶. There are six types of wind (*vāyo*). These aspects of earth, water, fire and wind are called the Four Great Elements.

Besides these four elements, there are six *vatthus* (bases). These are *cakkhuvatthu* (eye-base), *sotavatthu* (ear-base), *ghānavatthu* (nose-base), *jivhāvatthu* (tongue-base), *kāyavatthu* (body-base) and *hadaya-vatthu* (heart-base). *Vatthu* is the birthplace for mind and therefore, it is called the base of mind. *Vatthu* means base or dependent place because depending on this place, the mind arises. So, there are the five *vatthus* beginning with *cakkhu-vatthu* and the sixth one is *hadayarūpa*.

Next is *jīvitindriya*. It is the *rūpa* that maintains *kammaja-rūpa*; it arises together with it to support its life. In total, four *mahābhūta*, six *vatthurūpa* and *jīvitindriya* are called “*rūpa*” here, while “*nāma*” is defined as the 52 *cetasikas*.

⁵⁵*Koṭṭhasa*: share; ration; portion

⁵⁶These are four types of fire/heat: *Santappanatejo*, *dayhanatejo* concern about fever, *jīraṇatejo*-‘aging heat’, heats that matures and makes one aging, and *pācakatejo* - digestive fire, the heat that digests the food.

As mentioned before, if we categorize beings according to plane, in the phrase “*nāmarūpapaccayā*” — two phenomena are written, i.e. *nāma* and *rūpa*, but actually there three conditions are meant. They are “*nāmapaccayā*”, “*rūpapaccayā*” and “*nāmarūpapaccayā*”. In fact, these three conditions are denoted by that “*nāmarūpapaccayā*”

Thus, it is written in the treatise “*nāmañca rūpañca nāmarūpañca nāmarūpaṃ*” — *nāmarūpa* means *nāma*, *rūpa* and *nāmarūpa*. After abandoning the similar word, only the two words *nāmarūpaṃ* are used. This is called “*ekasesa*” in grammar.

Next, *saḷāyatana* means six sense bases (*āyatana*). These are six *ajjhātikāyatana* (internal bases) i.e. *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana*, *kāyāyatana* and *manāyatana*. These mean the eye, ear, nose, tongue, body and mind in our bodies.

This *saḷāyatana* can also be divided into two types i.e. *chaṭṭhāyatana* and *saḷāyatana*. It means *manāyatana* and the remaining five *āyatanas* that are *cakkhu*, *sota*, *ghāṇa*, *jivhā* and *kāya*. *Manāyatana* is not similar with these five *āyatanas*. Here, *manāyatana* is the sixth base or *chaṭṭhāyatana*. The five *āyatanas* are called *pasādāyatana* or *pañcāyatana*. In total, there is *saḷāyatana*. ‘*Sa*’ (that comes from *cha*) means six, thus *saḷāyatana* means six *āyatanas*.

The word “*chaṭṭha*” in *chaṭṭhāyatana* means the sixth base which is *manāyatana*. By grouping them, there are two: *chaṭṭhāyatana* and the remaining five bases. These five bases are taken as one group while the mind base, i.e. *manāyatana*, is one group by itself.

However, in the *arūpa* planes, there is no *rūpa*, only *nāma*. That is why the Buddha in the *Paṭicca-samuppāda* taught “*nāmarūpapaccayā saḷāyatanaṃ*”, meaning all six sense bases for easy remembering. If there is *nāmarūpa*, six *āyatanas* occur.

How “*Nāmarūpapaccayā saḷāyatanaṃ*” works in *Arūpa* plane

There is only *nāma* in the *arūpa* planes. If we take the word *rūpa* out of “*nāmarūpapaccayā saḷāyatanaṃ*”, it would only be “*nāmapaccayā*” — only *nāma* as the condition.

Among the six *āyatanas*, five of them, i.e. *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana*, *kāyāyatana*, are *rūpa* or matter. There are no five sense bases in the *arūpa* plane. There is only *manāyatana* or the mind base in the *arūpa* plane. In the phrase “*nāmapaccayā manāyatanaṃ*”, *nāma* can be defined as *cetasikas* and *manāyatana* as *citta*. This is different from what is said earlier about “*viññāṇapaccayā nāmarūpaṃ*” where *viññāṇa* can be defined as *citta* while *nāma* can be defined as the *cetasikas*.

Now “*nāmarūpapaccayā saḷāyatanaṃ*” can be defined as “*nāmapaccayā chaṭṭhāyatana*” or “*nāmapaccayā manāyatanaṃ*”. At first, *citta* can condition *cetasikas*. Now, *cetasikas* can in turn condition *citta*. The reason is that if there is *citta*, then there are *cetasikas* and vice versa. The Buddha has taught about the mutual condition between them.

According to *Paṭicca-samuppāda*, *āyatana* happens because of *nāma*. The 30 *cetasikas* arise with *arūpa-vipāka citta*. Each of the 30 *cetasikas* can be taken as *nāma*, whereas an *arūpa-vipāka citta* can be defined as *manāyatana*. Due to the 30 *cetasikas* that associate with *arūpa-vipāka citta*s acting as a cause, these *arūpa-vipāka citta*s come to be.

By Paṭṭhāna Method

Paṭṭhāna mentions that the following conditioning forces are taking place between the 30 *cetasikas* and *citta*. Because they arise together, there is *sahajāta-satti* condition. Because they support each other mutually, there is *aññamañña-satti*. Because they are dependent on each other, there is *nissaya-satti*. Because of their arising together, ceasing together, having the same base and the same object, there is *sampayutta-satti*. Because the *arūpa-vipāka citta* is a *vipāka citta*, there is *vipāka-satti*. Because *citta* supports *cetasikas* by its presence and non-disappearance and vice versa, there are *atthi-satti* and *avigata-satti*. Therefore, there are seven *paccaya-sattis* between *citta* and *cetasikas*.

In *Paṭicca-samuppāda*, when there are *cetasikas*, there is also *citta* in the *arūpa* plane. This much is mentioned in that doctrine. When *cetasikas* happen, *citta* also happens because these two mutually support each other and cannot be divided. Here, in “*nāmarūpapaccayā saḷāyatanaṃ*”, “*nāmarūpapaccayā manāyatanaṃ*” takes place or, mentioning the sixth base, “*nāmarūpapaccayā chaṭṭhāyatanaṃ*”. If referring to only the *arūpa* plane, *cetasikas* relate to *citta*s by seven conditioning forces.

If we look closely at those *cetasikas*, there is *alobha cetasika*, which is associated with *arūpa-vipāka citta*. There are also *adosa* and *amoha*. As such, there is *hetu-satti*. Now, they are eight *sattis* after adding *hetu* to those seven *sattis* that are *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *vipāka*, *atthi*, *avigata*.

Next there can be *indriya-satti* and also *magga-satti*. If we consider *cetanā*, then there is *āhāra-satti* because *cetanā* is considered to be *manasañcetanāhāra* among the nutriment. Now there are eight conditions after adding *āhāra-satti* to those seven *sattis* i.e. *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata*.

The next *cetasika* to consider is *phassa*. *Phassa* is also an *āhāra-satti* (nutriment), so as a result there are eight i.e. *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* and also *āhāra*.

Paccatṭhiti-ñāṇa, which investigates the cause-effect system as just mentioned is a great support to escape from *samsāra*. Therefore, one should make an effort to practise and understand the relations between causal phenomena and resultant phenomena.

Part 9: Nāmarūpapaccayā Saḷāyatanaṃ

I have explained some parts of the connection “*nāmarūpapaccayā saḷāyatanaṃ*” from the viewpoint of *Paṭṭhāna*. In detail, this word “*nāmarūpapaccayā*” can be divided into “*nāmapaccayā*”, “*rūpapaccayā*” and “*nāmarūpapaccayā*”. In detail too, the word “*saḷāyatanaṃ*” can be divided into “*saḷāyatanaṃ*” and “*chaṭṭhāyatanaṃ*”. *Saḷāyatanaṃ* refers to the six internal sense bases called *ajjhattikāyatana*. *Chaṭṭhāyatana* should be understood as a word referring to *manāyatana*, which is the sixth base.

In *arūpa* plane, because there is no *rūpa*, there can only be “*nāmapaccayā*” in this phrase “*nāmarūpapaccayā*”. Though *saḷāyatana* refers to the six sense bases, the first five i.e. *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana* and *kayāyatana* are *rūpa* or matter, only *manāyatana* is a mental phenomenon. Here, *manāyatana* only refers to *citta*.

As previously stated, in the moment of *paṭisandhi* and during *pavatti* time, *cetasikas*, which are called *nāma*, condition the arising of *citta* (here: “*manāyatana*”). This is the same in the *paṭisandhi* moment and in *pavatti* time. The *citta* and *cetasikas* in the mental stream of an *arūpabrahma* support each other mutually. According to *Paṭicca-samuppāda* method, because of *nāma*-called *cetasikas*, *āyatana* that is called *manāyatana* comes to be. That method only mentioned that much. The *Paṭṭhāna* gives the possible *paccaya-sattis* taking place between the *nāma*-called *cetasikas* and *manāyatana*-called *āyatana*.

The fact that the *citta* and *cetasikas* arise together means that this relationship becomes one of the *satti*. This is called *sahajāta-satti*, the conditioning force of being born together. Some phenomena are born together but they cannot give mutual support. Because the *citta* and *cetasikas* can give mutual support, there is *aññaṃaṇña-satti*.

As mentioned, because the *citta* and *cetasikas* mutually depend on each other, this relationship becomes a condition. Because they are associated in four similar ways and because they cannot be separated from each other, there is also *sampayutta-satti*.

At the *paṭisandhi* moment, *paṭisandhi-citta* is a *vipāka citta*. Therefore, there is *vipāka-satti*. As said before, *vipāka* is the resultant effect of *kusala kamma* and *akusala kamma*. That is why there is no activity and it is passive in nature. All phenomena that are linked with that *citta* are all passive. This conditioning force is called *vipāka-satti*.

Atthi-satti means there is a resultant phenomenon if a causal phenomenon exists. If the causal phenomenon is absent, the resultant phenomenon is also absent. Because a phenomenon gives support by its presence, there is *atthi-satti*. Because the causal phenomenon gives support by its non-disappearance, there is *avigata-satti*. Regarding this *arūpa* plane, at the *paṭisandhi* moment and at the *pavatti* time,

manāyatana-called *arūpavipāka citta* and its associated *cetasikas* are related in seven conditions.

It is not only *vipāka citta* that can arise in *arūpa* plane; *kusala citta*, *kriya citta* and other *cittas* can also arise. Because of this, those *cittas* called *manāyatana* (except for *vipāk citta*) relate to the *cetasikas* in six ways (*vipāka-satti* excluded).

“Nāmarūpapaccayā saḷāyatanaṃ” in Pañcavokāra

The human plane and *deva* planes are included in this *pañcavokāra* plane, or the plane with five aggregates. Even in these planes of five aggregates, the phrase “*nāmarūpapaccayā saḷāyatanaṃ*” can be further divided according to “if there are *nāma*-called *cetasikas*, there will be *manāyatana* or the sixth sense base”. This connection between causal and resultant phenomena is explained by *Paṭicca-samuppāda*.

Let us consider this fact according to *Paṭṭhāna*. In the *paṭisandhi* moment, *ahetuka-kusala-upekkhā-santīraṇa* is the *paṭisandhi-citta* for those born with defects. However, other normal humans will be born with one of the eight *mahāvīpāka cittas*. The *cetasikas* that associate with these nine *cittas* are called ‘*nāma*’ in this “*nāmarūpapaccayā manāyatanaṃ*”. The *cittas* that link with these *cetasikas* are called ‘*manāyatana*’. Because there is *nāma* that is *cetasikas* that are associated with the *mahāvīpāka citta*, the *mahāvīpāka citta* that is called *manāyatana* comes to be. These cannot be divided, and they arise at the same time. Their mutual relationship is stated in *Paṭicca-samuppāda*. Here, “*nāmarūpapaccayā saḷāyatanaṃ*” includes this “*nāmarūpapaccayā manāyatanaṃ*”.

These *cetasikas* relate to *manāyatana*, which is *paṭisandhi-citta* by seven conditions i.e. *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *vipāka*, *atthi*, *avigata*. These are the common conditions. Then, among the *cetasikas* that associate with the eight *mahāvīpākas*, there are *alobha*, *adosa*, *phassa*, *cetanā* etc. *Alobha* (non-greed) and *adosa* (non-hatred) are defined as ‘*nāma*’ first. *Manāyatana* is defined as *citta* that is linked with *alobha* and *adosa*. So, there is another one called *hetu-satti* because *alobha* and *adosa* are *hetu*. Now, there are eight conditions: *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *vipāka*, *atthi*, *avigata* and also *hetu*. Thus, the number of conditions has increased.

Next, *phassa* is defined as ‘*nāma*’. The mind that associated with *phassa* is put at *paccayuppanna*, the result side. So *nāmarūpapaccayā saḷāyatanaṃ* becomes *phassapaccayā nāma*.

Phassa is related to that mind also through the condition of *āhāra*. So, there are eight conditions after adding *āhāra-satti* to those seven conditions. *Āhāra* includes *phassa*, *cetanā* and *viññāṇa*. If *cetanā* is defined as *nāma*, then *manāyatana* is defined as *citta* associating with that *cetanā*. Therefore, the *āhāra* condition takes place too. The total will be eight conditions. It means *Paṭṭhāna* conditions take place according to the conditioning state or causal phenomenon.

Among the *hetus* there is *amoha*, which can associate with the *mahāvīpāka citta*. *Amoha* is also called *paññindriya* or *abhipaññā*. This *hetu* becomes also another condition. If the *amoha cetasika* is defined as ‘*nāma*’, then *manāyatana* is one of the

four *mahāvīpāka nāṇasampayutta citta*s that is associated with *amoha*. So *nāmarūpapaccayā saḷāyatanaṃ* becomes *amoha-cetasika-paccayā mahāvīpāka-nāṇasampayutta citta*. Because *amoha* is a *hetu*, *hetu-satti* takes place. Now, there are eight conditions after adding *hetu* condition to those seven conditions.

Because *amoha* is *paññindriya* (faculty of wisdom), there is the *indriya* condition. *Amoha* is also a factor called *sammādiṭṭhi* (right understanding) in the Noble Eightfold Path, so there is the *magga* (path) condition. This means that these conditions are prompt to increase according to the situation. These are the phenomena that can happen in the *pañcavokāra* plane. Now, there are eight conditions: *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *vipāka*, *atthi*, *avigata* and also *indriya*.

How Nāma gives support to Rūpa

As for *pañcavokāra*, *nāma*-called *cetasikas* give support to *manāyatana*-called *citta*. Not only this, the *nāma*-called *cetasikas* are also related mutually to the five material bases of the *saḷāyatana*. The reason is that sentient beings in the *pañcavokāra* are composed of five aggregates. Therefore, *cetasikas* can also relate to *rūpas*, which are *cakkhāyatana*, *soṭāyatana*, *ghāṇāyatana*, *jivhāyatana* and *kāyāyatana*.

Because there are *nāma*-called *cetasikas*, there are also relationships to those five *āyatana*s. After defining *cetasikas* as *nāma*, then *rūpa* is defined as *āyatana*. Here, *nāma* and *rūpa* arise together. Thus, there is *sahajāta-satti*. Some *nāma* and *rūpa* can arise together. Because there is dependence, there is *nissaya-satti*.

At the *paṭisandhi* moment, there is the conditioning force of *vipāka* because there is a *vipāka citta*. Even though *nāma* and *rūpa* can arise together, all these four facts of arising together, ceasing together, depending on the same base and having the same object will not appear, therefore there is *vippayutta* (dissociation). Because one phenomenon gives support to another by its presence, there is *atthi* (presence) condition. Because one phenomenon supports by its non-disappearance, there is *avigata* (non-disappearance). In this way, we can understand the mutual support at the *paṭisandhi* moment. In addition, the connection between *paṭisandhi-citta* and its dependent base can also occur.

Transformation of humans according to Buddhist texts

Let us look at the situation of a human. When the *paṭisandhi citta* arises, the *āyatana* that can also arise should be classified according to the types of beings.

Humans are born by conception inside the mother's womb and are reborn some months later. This is called *gabbhaseyyaka* or *jalābuja* and it is the common way for most of the humans. There is another way called *opapātika-paṭisandhi* — spontaneous rebirth, but this way is not common now. The first humans in the human world were born in this way because at that time there was no one to be their mother; they appeared after their death in the *brahma* world. Any being will be reborn in a next life, after the life in a certain plane has finished. In the same way, when a *brahma* life has

finished, he will be reborn as a human. They were not reborn in the same way as humans are born but instead, they were reborn instantly and with an obvious body.

At that time, the environment in the world was not the same as nowadays. The nature of things always changes. There were no forests and mountains on the earth's surface as there are now. When the universe started to expand, there was a big mass of water. The sun and moon that can give light to the earth did not yet exist.

Because of the workings of *kamma*, beings are reborn as humans after having lived in the *brahma* world. The humans who first arrived in the human world were called the first humans. They were reborn in the darkness as there was no light from the sun and moon for these humans. So, illumination emerged from their bodies to give light to them, and this light is called *sayampabhā* — radiance of the own body. That world was not the same as today's world. Those humans moved about in the sky. *Antalikkha* — they came and went in the sky.

In today's world, people eat the food that they have cultivated. However, at that time, food did not grow, so there was no food for those first humans. They survived by "*pītibhakkha*"⁵⁷ — *pīti* that sustained their lives. This was their nutriment. Then, the light from their bodies disappeared. At that time, they were called "*satta, satta*". There were still no differences between male and female. After some time, further changes happened to them. These changes are recorded in the Buddhist treatises.

The scientist Charles Darwin stated an evolution theory about humans coming from apes.⁵⁸ But humans formed from a *brahma* god are a much better. Evolution means that after many years the apes became human. His theory on the beginning of humanity was not an ancient theory but was a quite new one.

The Buddha's *Aggañña-sutta* which contains information about the beginning of the world and the first humans is the earliest theory.⁵⁹ Using his own *dibbacakkhu-ñāṇa* (knowledge of the divine eye), the Buddha knew the beginning of the world and how humans came to be and then he preached this discourse. The knowledge of scientists on evolution theory cannot meet up to his knowledge.

The first humans were born by the *opapātika* way. There was an instance of a human born inside a dragon egg in the Myanmar history; humans who were born inside eggs are also found in the history of Buddhist treatises.

Another method is *saṃsedaja*. *Saṃsedaja* means that rebirth takes place depending on moisture. The modern era clone is said to be *saṃsedaja* (moisture-born). In Myanmar history, a person called Veḷuvatī was said to be born inside bamboo. In a Buddhist treatise, when the Buddha was still alive, there was a Pokkharasāti Brahmin who was born inside a lotus bud. He was a person of *saṃsedaja* rebirth. There is a story of 500 *Pacceka Buddhas* who were born from the Padumavatī Queen. Among these 500 sons, one son was born in the normal way while the other

⁵⁷*Pītibhakkha*- Feeding on joy [Pāli Concise Dictionary] [*Pīti*=joy, *bhakkha*=eating, feeding on]

⁵⁸<http://www.scientificamerican.com/article/how-closely-related-are-h/>, accessed 10th February 2018.

According to science, humans, chimpanzees, gorillas and orang utans form a family of organisms known as Hominidae (Max Planck, *Scientific American*,

⁵⁹ *Dīghanikāya*, 3.66. [Pāthikavaggapāḷi, *Aggaññasutta*]

Aggañña = known as the highest or foremost. *Aggaññasutta* is the fourth sutta for the third chapter (*pāthikavagga*) of Long Length Discourses of the Buddha.

499 sons were born in the *samsedaja* way. In fact, there are four types or methods of rebirth called *yonī*.⁶⁰

Now, at the *paṭisandhi* time, *nāma*-called *cetasikas* relate to *pañcāyatana* i.e. *cakkhāyatana*, *sotāyatana*, *ghānāyatana*, *jivhāyatana*, *kāyāyatana* by the way of six *paccayas*. These are *sahajāta*, *nissaya*, *vipāka*, *vippayutta*, *atthi* and *avigata*. These *paccayas* are in a general way. When the *kalala* is formed at *paṭisandhi*, there is no *cakkhāyatana*, *sotāyatana*, *ghānāyatana*, or *jivhāyatana* yet. Only *kāyāyatana* is formed already.

The nature of Abhidhamma

Abhidhamma covers all beings in a general way. If we look at beings in an individual way or specific way, the information will be different.

Supporting in Pavatti

Pavatti time means the period after the *paṭisandhi* moment until the death moment. At *pavatti* time, *vipākacittas* and its associated *cetasikas* arise. *Vipākacittas* are called *manāyatana*. They relate to their *cetasikas* in seven *paccaya-sattis* i.e. *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *atthi* and *avigata*.

At the *pavatti* time, not only *vipāka citta* but other *cittas* also arise. At the *paṭisandhi* moment, the *kalala* starts to form inside the mother's womb. At that time, there are the *paṭisandhi-citta*, the *cetasikas* that associate with this *citta*, and also the *kammaja-rūpas* created by *kamma*. There are 30 *kammaja-rūpas* – the *kāya-*, *bhāva-* and *vatthu-dasaka* – and these three types happen at the same time. At the *paṭisandhi* moment, the *vipākacitta* called *paṭisandhi-citta* occurs.

The mental process at the start of life

After the *paṭisandhi* moment has passed, the next *citta* immediately arises after it. This second *citta* is called “*paṭhama-bhavaṅga citta*”. When this second *citta* arises, it is still a type of *vipāka citta*. However, it is not named *paṭisandhi-citta* but *bhavaṅga* because it carries the duty to continue the life without stopping. This *bhavaṅga citta* happens for 16 times. Until then, the type of mind is still *vipāka*. After the 16th *bhavaṅga citta* ends, the next mind to arise is “*manodvārāvajjana*” which is *kriya*. It arises due to the force of *kamma*, when the object appears at the mind door. When the earlier mind ceases, there is the force for the next mind to arise. Thus, when the last *bhavaṅga* mind ceases, the *manodvārāvajjana* mind arises. This is a *kriya* mind, so it is neither *kamma* nor a *vipāka citta*. But it arises in the life connecting with *kamma*.

After *manodvārāvajjana citta* has arisen and ceased, the next mind to arise is *akusala javana*. The *lobhamūla citta* arises first, therefore it is also called *lobhamūla-javana*. This is the craving for life that arises in the new life for the first time. Because it comes with force, it is called “*javana*”. *Vipāka cittas* do no longer arise at this stage.

⁶⁰PTS dictionary

There are four *yonis* or ways of being born or generation, viz. *aṇḍaja* oviparous creation, *jalābuja* viviparous, *samsedaja* moisture-sprung, *opapātika* spontaneous:

The first *javana*, second, third, fourth, fifth, six until the seventh *javana* will arise non-stop immediately next to each other.

In summary, the life of a human starts with *vipāka citta*. Then, after that a *kriya citta* arises. Next, *akusalacittas* will arise but a *kusalacitta* has no chance to arise yet. We can say *akusala* happens at the very start of a life.

How Nāma relates to Manāyatana by Paṭṭhāna Method

Let us talk about the situation of a human in *pañcavokāra*. *Bhavanikanti-paṭhama-javana* — the *lobha-javana* that craves for life and is first to occur. The main *cetasika* that associates with this *lobha-javana* is *lobha*. This *javana citta* is called *manāyatana* and occurs with its associated *lobha*.

When considered from the angle of “*nāmapaccayā saḷāyatanaṃ*”, *lobha* (craving mental factor) is called “*nāma*”. The *lobha-mūla citta* that associates with this *nāma* is called “*manāyatana*”. This *citta* and its *cetasikas* are included in this “*nāmapaccayā saḷāyatanaṃ*”. Because the *lobha-mūla citta* and the *lobha cetasika* arise together, there is *sahajāta* condition. Because they support each other, there is *nissaya* condition. Because they associate with each other, there is *sampayutta* condition.

At this time, the *vipāka* condition is not included, because *lobha-mūla citta* is an *akusala citta*, not a *vipāka citta*. Therefore, we have to discard the *vipāka* condition. When *vipāka* is not included in the aforementioned seven *paccaya-sattis*, only six *paccaya-sattis* take place.

How Nāma relates to Rūpāyatana by Paṭṭhāna Method

Let us look at the next fact happening in *pavatti* time. In “*nāmarūpapaccayā saḷāyatanaṃ*”, *nāma* means *cetasika*, whereas *cetasika* refers to the *cetasikas* associated with *vipāka cittas* and *cetasikas* associated with non-*vipāka cittas*. These *cetasikas* are related to *cakkhāyatana*, *sotāyatana*, *ghānāyatana*, *jivhāyatana* and *kāyāyatana*. The condition at work between them is *pacchājāta-satti*. These *rūpas* i.e. *cakkhāyatana*, *sotāyatana*, *ghānāyatana*, *jivhāyatana* and *kāyāyatana* arise due to *kamma*, so they are called *kammaja-rūpa*.

These *kammaja-rūpas* which are caused by *kamma* occur at every three instances of the mind, and these three sub-moments are called *uppāda*, *ṭhiti* and *bhaṅga*.

Though these *kammaja-rūpas* are related to mind, but they are not born due to mind, but due to *kamma*. Firstly, they are caused by *kamma* to arise. The *citta* and *cetasikas* that happen later will support them. In fact, these mental phenomena i.e. *citta* and *cetasikas* have not happened yet when these *rūpas* arise. This support condition is called *pacchājāta-paccaya* (conditioning force of post-nascence).

In summary, by *pacchājāta-paccaya*, the *citta* and *cetasikas* that arise later will support the *rūpas* that have already arisen. It means those mental phenomena will give support to those *rūpas* that still exist when those mental phenomena arise. Therefore, the *pacchājāta-paccaya* is called *upathambhaka* (support). It is not a producing cause but just a supporting cause.

Those *pasāda rūpas* like *cakkhu*, *sota*, *ghāna*, *jivhā* and *kāya* relate to the *cetasikas* by the support of *pacchājāta-satti*. So, there are four *paccayas* at work: *pacchājāta*, *vippayutta*, *atthi*, *avigata*.

The remaining *cittas*, which are not *vipāka cittas*, also relate to the *pasādas* in this way. The remaining *cittas* that arise later than *rūpas* would give support to those *rūpas* that arise earlier and still exist at that time. This is called *pacchājāta-satti*.

The *pacchājāta-satti* is one condition, and there are also other conditions. Because *nāma* and *rūpa* do not associate with each other, there is *vippayutta-paccaya*. Because they support each other by their presence, there is *atthi-paccaya*. Because they give support by non-disappearance, there is *avigata-paccaya*. In brief, between those *pasāda rūpas* and mental phenomena, there are four conditions, i.e. *pacchājāta-paccaya*, *vippayutta-paccaya*, *atthi-paccaya* and *avigata-paccaya*.

How Rūpa relates to saḷāyatana according to Paṭṭhāna method

The way *nāma* relates to the six sense bases have been discussed. So, “*nāma*” will be put aside and now I will speak on “*rūpapaccayā saḷāyatanaṃ*”.

As mentioned earlier, *rūpa* refers to six *vatthus*, four *mahābhūta* and *jīvitindriya*. In “*rūpapaccayā saḷāyatanaṃ*”, the *rūpa* refers to these only.

Hadaya-vatthu rūpa and Paṭisandhi citta

The *hadaya-vatthu rūpa* among the six *vatthu rūpas* can give support to *manāyatana*. There are conditions of *hadaya-vatthu-rūpa* to *manāyatana*.

Let us look at the *paṭisandhi moment* of a human being. At the time the *kalala* and *paṭisandhi-citta* arise, the *mahāvīpāka citta* and its associated *cetasikas* are called *nāma* group. There are 30 *rūpas* which arise together i.e., three groups of each 10 *rūpas* called *kāyadasaka-kalāpa*, *bhavadasaka-kalāpa*, *vatthudasaka-kalāpa*. These are *kammaja-rūpas*. The 30 *kammaja-rūpas*, *citta* and *cetasikas* group together and this is what constitutes a *kalala*.

At the *paṭisandhi* moment, the *paṭisandhi-citta*, which is called *manāyatana*, and *hadaya-vatthu* arise. The *kalala* is very small and cannot be seen by normal eyes, but the Buddha knew its existence through his omniscience wisdom.

This *hadaya-vatthu* and *paṭisandhi-citta* support each other. Because they arise together, there is *sahajāta-paccaya*. Because they depend mutually on each other, there is *aññamañña-paccaya*. Because they support and depend on each other, there is *nissaya-paccaya*. Even though they support each other, the *citta* and *rūpa* do not associate with each other, there is *vippayutta-paccaya*. Because they support one another by their presence, there is *atthi-paccaya*. Because they give support by non-disappearance, there is *avigata-paccaya*. Therefore, there are six *paccaya-sattis* taking place between *hadaya-vatthu* and *paṭisandhi-citta*, or *hadaya-vatthu* and *manāyatana*.

In the *Paṭicca-samuppāda* the Buddha expounded “*nāmarūpapaccayā saḷāyatanaṃ*” in general in order to cover it all. Here, he did not say which *rūpa*. However, if this *rūpa* refers to *hadaya-vatthu*, it relates to *manāyatana* by the six *paccaya-sattis*.

Mahābhūta and Upādā-rūpa

Sometimes, *rūpa* can be defined as *mahābhūta* i.e. *pathavī, āpo, tejo, vāyo*. The *mahābhūta* also arises in the *paṭisandhi* moment and *pavatti* time. *Rūpa* in “*nāmarūpapaccayā saḷāyatanaṃ*” can be defined as *mahābhūta* here. *Saḷāyatanaṃ* is defined here as five *āyatanas*. These five *āyatanas* i.e. *cakkhāyatana, sotāyatana, ghānāyatana, jivhāyatana* and *kāyāyatana* are *upādā-rūpa* (derived or dependent matter). Therefore, *māhābhūtā upādārūpānaṃ saḥajāta-paccayena paccayo* — *mahābhūta* and *upādā-rūpa* are born together.

Let us look at the eight inseparable *rūpas* that cannot be divided. The *mahābhūtas* and *upādā-rūpas* arise together, so there is *saḥajāta-paccaya*. Because there is dependence, there is *nissaya*. Because existence of one gives support to the other, there is *atthi-paccaya*. Because non-disappearance gives support, there is *avigata* support. In total, there are four *paccayas*. We understand “*nāmarūpapaccayā saḷāyatanaṃ*”.

Rūpajīvita defined as “Rūpa”

Next, *rūpa* is defined as *rūpajīvita* while *saḷāyatana* is defined as *cakkhāyatana, sotāyatana, ghānāyatana, jivhāyatana* and *kāyāyatana*. These five *āyatanas* are *rūpas* caused by *kamma*. *Rūpajīvita*, which is *rūpa*, maintains those *kamma*-born *āyatanas*.

At the *paṭisandhi* moment and *pavatti* time, *rūpajīvita* supports the five *āyatanas* by three conditions i.e. *indriya, atthi, avigata*. The reason is that *jīvintindriya* governs these *āyatanas* by maintaining the *kammaja-rūpa* that arise together with it. Thus, there are three conditions i.e. *indriya, atthi, avigata*.

“Rūpa” defined as Āhāra

Sometimes *rūpa* is defined as *rūpāhāra*. *Saḷāyatana* is defined as five sense bases that are eye base, ear base, nose base, tongue base and body base. According to this phrase “*kabalīkāro āhāro imassa kāyassa*”⁶¹, *rūpāhāra* relates to the five sense bases by three conditions i.e. *āhāra, atthi* and *avigata*.

“Rūpa” defined as Pasāda

Sometimes “*rūpa*” is defined as the five *pasādas* (sense bases). How do these five *pasādas* relate to the *citta* named *manāyatana*? There are *cakkhaviññāṇa cittas, sotaviññāṇa cittas* etc. and these arise depending on the eye base, ear base, nose base, tongue base, body base respectively.

Here, *manāyatana* is defined as *cakkhaviññāṇa* etc. while *rūpa* is defined as *cakkhupasāda*. Similar definitions can be applied to *sotaviññāṇa* and *sotapasāda* etc. Because the *cakkhupasāda* is the base for *cakkhaviññāṇa*, *cakkhupasāda* relates to

⁶¹ Paṭṭhānapāli.1.8. (*Paccayaniddesa*)

15. *Āhārapaccayoti – kabalīkāro āhāro imassa kāyassa āhārapaccayena paccayo*.

Food condition – Edible food is related to this body by nutriment condition.

cakkhuvīññāṇa by *nissaya-paccaya*. The *cakkhupasāda* arises earlier than *cakkhuvīññāṇa*; therefore, there is *purejāta-paccaya*. They are not born together. The five *pasādas* are said to be *indriyas* (governing faculties) because *cakkhupasāda* governs the arising of *cakkhuvīññāṇa* and the seeing function. Similar things count for *sotapasāda* to *sotavīññāṇa* and the hearing function. So, there is *indriya paccaya*.

Because *nāma* and *rūpa* cannot associate with each other, there is *vippayutta-satti*. Because they support by their presence, there is *atthi-paccaya*. Because there is support by non-disappearance, there is *avigata-paccaya*. Therefore, *pasādas* relate to *manāyatana* by six conditions. If we look at *Paṭicca-samuppāda* by the viewpoint of *Paṭṭhāna*, we can see these conditions as mentioned above.

Vatthurūpa and the citta called Manāyatana

Next are *vatthurūpa* and the *citta* called *manāyatana*. Here, there are all *cittas* included except the ten sense consciousnesses. The conditions which support the relations between *vatthurūpa* and those *cittas* are of five types: *nissaya*, *purejāta*, *vippayutta*, *atthi*, *avigata*.

Covering all

In general, in “*nāmarūpapaccayā saḷāyatanaṃ*”, *nāma* means *cetasikas* and *rūpa* means *vatthurūpas* in *pañcavokāra bhūmi*. Thus, the *nāmarūpa* here means both, *cetasikas* and *vatthurūpa*. How does this *nāmarūpa* relate to the *manāyatana*-called *citta*? If covering the *cetasikas* and *vatthus* in a general way, *cetasikas* and *citta* arise together, there are the following forces: *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *vippayutta*, *atthi*, *avigata*.

Mere a hint

In *Paṭicca-samuppāda*, the Buddha just taught “*nāmarūpapaccayā saḷāyatanaṃ*” — “because of *nāmarūpa*, six *āyatanas* arise.” When explained by means of the *Paṭṭhāna* way, this becomes very wide. I have explained according to the method from the commentator teachers. To go in more detail, it would be more expansive. So, for those who want to study *Paṭicca-samuppāda* together with *Paṭṭhāna* method, one has to study *Paṭicca-samuppāda* first and then learn the *Paṭṭhāna* treatises. Only with understanding of both these two doctrines as a basis, one can understand the connection between these two. If not, there are many things that are going on in oneself that one cannot understand.

Many people assume they know what is going on in what is near to them. In actual fact, we do not know even about a thing that is near to us. For instance, we do not know how many hairs grow in our eyebrow. We should try to know what is near to us. In particular, we should know what is going on inside our own mind and body and the connection between them. By studying *Paṭicca-samuppāda* and *Paṭṭhāna* in detail, we can know these facts. The most important thing in order to reach *Nibbāna* is to be free from craving. If we know these two great doctrines to such extent, we can abandon some craving.

Venerable Sāriputta and Venerable Moggallāna

Venerable Sāriputta and Venerable Moggallāna were the chief disciples of the Buddha. After listening to one verse with two lines (*pāda*) concerning cause and effect, they became *sotāpanna*. Later they became arahant after practising *Vipassanā*. For Venerable Sāriputta it took two weeks; but for Venerable Mahā-Moggallāna, he only took seven days to become an arahant. Venerable Sāriputta took so long because he considered the *Dhamma* in greater detail. However, one should not have the mistaken view that one has to stay longer in *saṃsāra* by considering the *Dhamma* in great detail.

The value of wisdom

Wisdom is of great value. If one has wisdom, one can understand the meaning of the discourses preached by the Buddha. As the Buddha's wisdom is very great, only he is able to understand the real value of *Dhamma*.

“*Nāmarūpapaccayā saḷāyatanaṃ*” is explained in the *Visuddhimagga-aṭṭhakathā* by the ancient commentators. They elaborated on *Paṭicca-samuppāda* in connection with *Paṭṭhāna* as preached by the Buddha. This explanation has been laid down briefly here. Indeed, the *Dhamma* expounded by the Buddha is very profound and cannot easily reach our mind. After understanding this teaching of *Paṭicca-samuppāda* and *Paṭṭhāna*, one should make an effort to perform meritorious deeds by having more respect for the *Dhamma*.

Part 10: Saḷāyatanapaccayā phasso

“Saḷāyatanapaccayā phasso”, the Buddha expounded in *Paṭicca-samuppāda*. — When there are the six *āyatanas* or sense bases, *phassa* (contact) occurs. When there is an eye, there is contact with visible objects. When there is an ear, there is contact with sound. When there is a nose, there is contact with smell. When there is a tongue, there is contact with taste. When there is a body, there is contact with tangible objects. When there is mind, there is contact with a *dhamma* object. *Phassa* means to have these contacts with the objects and to let the mind have contact with the object.

In general, *Paṭicca-samuppāda* states the model of the process of living beings. When the *paṭisandhi-citta* of the new being arises in the mother's womb, simultaneously the *nāma* and *rūpa* phenomena that relate with the *paṭisandhi-citta* grow. This is called “*viññāṇapaccayā nāmarūpaṃ*”.

When these *nāma* and *rūpa* phenomena develop, the sense organs (*saḷāyatana*) come to be. This is called “*nāmarūpapaccayā saḷāyatanam*”. Because of these sense organs that can receive sense impressions, contact (*phassa*) with the sense objects occurs. This is termed as “*saḷāyatanapaccayā phasso*”. When there is contact, good or bad feelings (*vedanā*) occur. This is called “*phassapaccayā vedanā*”.

When feeling arises, craving (*taṇhā*) for the object comes to be. This is termed as “*vedanāpaccayā taṇhā*”. When this craving becomes strong, clinging (*upādāna*) occurs, thus “*taṇhāpaccayā upādānam*”. After this craving has come, the *kamma* that will create a new life and the *bhava* that is created by the *kamma* will be. This is called “*upādānapaccayā bhavo*”.

With the happening of *bhava*, *jāti* — birth comes to be. This is called “*bhavapaccayā jāti*”. When there is *jāti*, *jarā* and *maraṇa* occur. This is called “*jātipaccayā jarāmarāṇam*”. Between birth and death, the results of *jāti*, such as *soka* (sorrow), *parideva* (lamentation), *dukkha* (suffering), *domanassa* (mental pain), *upāyāsa* (despair), come to be. Everyone has to experience these bodily and mental sufferings. Therefore, *Paṭicca-samuppāda* can only show the life process of sentient beings.

So, *Paṭicca-samuppāda* is only concerned with living beings. *Paṭṭhāna*, however, is not only concerned with living beings, but also includes inanimate things, by means of *upanissaya-paccaya*. If one were to elaborate on *Paṭṭhāna*, the explanation becomes very wide.

Today, I will teach “*saḷāyatanapaccayā phasso*”. In ordinary language, eye, ear, nose, tongue, body and mind exist in a human being. When a human being has these internal sense organs, there is *phassa* — the contact with external objects. If there are no six sense bases, there is no way that contact with external objects is possible.

Chaṭṭhāyatana and Saḷāyatana

At this stage “*saḷāyatana* *paccayā phasso*”, there are many sentient beings according to life. When following such categories, “*saḷāyatana*” actually means the combination of two words, “*chaṭṭhāyatana*” and “*saḷāyatana*”.

Some beings have only *citta* and no material body. For those beings with only mind, there is only “*chaṭṭhāyatana*” — the sixth *āyatana* or *manāyatana*. The other five sense bases — eyes, ears, nose, tongue, body are material phenomena. The *arūpa brahmas* have only pure mental phenomena, so they do not have these five sense bases which are material phenomena.

In the *pañcavokāra* planes, which are the human plane and six *deva* planes, the beings have both, *rūpa* and *nāma*. Thus, they have *saḷāyatana* or six sense bases. The word ‘*saḷāyatana*’ denotes the combination of both, ‘*chaṭṭhāyatana*’ and ‘*saḷāyatana*’. This is called *ekasesa* in grammar. It means that the words are summarized into one brief word or a collection of phenomena in one word.

The method of taking only internal Āyatana

These six *āyatanas* are called “*ajjhattikāyatana*”, meaning internal bases in animate beings. They are also called *saḷāyatana* as in the *Paṭicca-samuppāda* link “*saḷāyatana* *paccayā phasso*”. In general, *Paṭicca-samuppāda* is only referring to living beings. Inanimate things refer to some visible objects that can be seen by the eye or objects that can be heard by the ear. These objects come from outside. *Paṭicca-samuppāda* refers only to the six sense bases that are inside the beings’ bodies, and these are called *ajjhattikāyatana* (internal bases).

The method of taking external bases

In order to cover it all, some *Abhidhamma* teachers said that the six *āyatanas* do not only refer to those internal sense bases. From the view of condition (*paccaya*), external bases can also become a condition. The internal bases are considered as resultant *dhammas* only. However, in some other teacher’s opinions, external bases are not one’s own internal base, but they are internal bases of other beings.

Thus, they feel the word “*saḷāyatana*” in “*saḷāyatana* *paccayā phasso*” can have three meanings.

- 1) *Chaṭṭhāyatana*: Sixth base.
- 2) *Saḷāyatana*: Six *ajjhattika-āyatana* or internal bases.
- 3) *Saḷāyatana*: Six *bāhira-āyatana* or six external bases.

These are the possible *dhammas* taking place. However, according to the viewpoint of *Suttanta*, *bāhirāyatana* means external bases. When external bases contact internal bases, *phassa* will arise.

Two methods to be noted

Here two methods should be noted as *saḷāyatana* means *chaṭṭhāyatana* and *saḷāyatana*. The first method is the combination of these two words. In the second method *saḷāyatana* means the combination of all three words i.e. *chaṭṭhāyatana*, (internal) *saḷāyatana*, and (external) *saḷāyatana*. All *āyatanas* are included by the second method.

In brief, *saḷāyatana* in *Paṭicca-samuppāda* means 12 *āyatanas*. These 12 *āyatanas* should be understood as the conditions for *phassa* to arise.

The definition of Phassa

“*Saḷāyatanapaccayā phasso*” — due to the six sense bases, *phassa* occurs. Here, with the six sense bases as the cause, the resultant *dhamma* that is *phassa* comes to be. *Phassa* is one of the *cetasikas* that depends on *citta*. *Phassa* arises with all *cittas*. When there are 89 *cittas*, there are also 89 *phassas*. However, as *Paṭicca-samuppāda* is related with only *lokiya citta*, only the 81 *lokiya cittas* are taken into consideration. Hence, there are 81 *phassas* in this doctrine.

In the doctrine of *Paṭicca-samuppāda*, *vipāka cittas* are mainly emphasized because starting from “*saṅkhārapaccayā viññāṇaṃ*”, this doctrine only refers to *vipāka cittas*. Thus, *vipāka cittas* are generally mentioned. Accordingly, *phassa* associating with *vipāka cittas* are generally taken. Sometimes, all *phassas* can be taken into consideration. Normally, *phassa* refers to one contact. Here, six types of *phassa* should be understood because they are related to six *dvāras* (doors). Here, the meaning of the *Pāli* word ‘*dvāra*’ is not only door, ‘*dvāra*’ actually refers to the six sense bases that actually exist in the body i.e. *Cakkhudvāra*, *sotadvāra*, *ghānavdāra*, *jivhādvāra*, *kāyadvāra*, *manodvāra*.

The meaning of Dvāra

The function of a door is to let people enter or go out. Here, as a metaphor, the six *dvāras* in the body are the doors for the mind because they allow the mind to go in and go out. In reality, the mind does not need to go outside nor come inside. In the *Dhammapada*, which belongs to *Suttanta*, the Buddha says: “*Duraṅgamaṃ ekacāraṃ, asarīraṃ guhāsayaṃ*”.⁶² *Duraṅgamaṃ* means 'can go to a faraway place'. This is also used as a metaphor. The actual meaning is, the mind has the ability to take an external object even if it exists in a very faraway place. No matter how far the object is, the mind can take it immediately. This is the meaning of the mind going to a far place.

Opening the eye door and taking a visible object means the eyes come into contact with the external object. In fact, there are six doors inside sentient beings such as humans, and they are the eye, ear, nose, tongue, body and mind.

⁶² Dhammapada Verse no. 37:

Duraṅgamaṃ ekacāraṃ asarīraṃ guhāsayaṃ; Ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā
Wandering far, going alone, bodiless, lying in a cave: the mind. Those who restrain it: from Mara's bonds they'll be freed. (Translated by Thanissaro) [Dhammapada,18]

Six types of Phassa

Because of these six *dvāras*, the mind leaves via six doors to take objects. There are six types of *phassa*, because they take the name after those six doors, such as *cakkhusamphassa*. The word ‘*sam*’ is to be inserted between ‘*cakkhu*’ (eye) and ‘*phassa*’ (contact). ‘*Cakkhuphassa*’ is not the right word. After putting in ‘*sam*’, we have six names for those six *phassas* — *cakkhusamphassa*, *sotasamphassa*, *ghānasamphassa*, *jivhāsamphassa*, *kāyasamphassa* and *manosamphassa*. Therefore, there are six *phassas* according to the six doors.

How Āyatanas cause Phassa to arise

According to *Paṭicca-samuppāda*, there are six *phassas* because there are six *āyatanas*. Minimally there must be a meeting of three *āyatanas*, then *phassa* can come to be, thus, many *āyatanas* cause the arising of *phassa*.

Cakkhāyatana is eye sensitivity. The *rūpāyatana*, visible form, reflects in the eye sensitivity. When this *cakkhāyatana* and *rūpāyatana* come into contact, the eye consciousness called *mānāyatana* arises. At the same time, *phassa* comes to be. Therefore, three *āyatanas* i.e. *cakkhāyatana*, *rūpāyatana*, *manāyatana* are required for *phassa* to arise.

For the eye process, the Buddha stated in the *Suttanta*: “*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ tiṇṇaṃ saṅgati phasso*”. There needs to be an eye and a visible object. When the eyes and the visible object come together, eye consciousness arises at that moment. These things have taken place: eye, visible object, eye consciousness. When these three meet, *phassa* arises together with them.

To repeat, for the arising of *phassa*, there must be three *āyatanas*: 1) *Cakkhupasāda*; 2) *rūpārammaṇa* or visible object; 3) *cakkhuvīññāṇa* which is named *manāyatana*. When these three come to meet, *phassa* arises. It implies that a single *phassa* arises from many *āyatanas*.

By the viewpoint of *Paṭicca-samuppāda*, when *āyatana* arises, *phassa* also arises. If eye and visible sight do not meet, there will not be seeing consciousness. If there is no seeing consciousness, the *cakkhusamphassa*, the contact that depends on the eye will not arise. *Paṭicca-samuppāda* only gives this much explanation.

The way of Paṭṭhāna

According to *Paṭṭhāna*, there are many conditions for the *cakkhāyatana* to *phassa* relation in “*saḷāyatanapaccayā phasso*”.

The *saḷāyatana* means *ajjhattikāyatana* (internal bases), i.e. *cakkhāyatana*, *sotāyatana*, *ghānāyatana*, *jivhāyatana*, *kāyāyatana*, *manāyatana*. When an individual *āyatana* arises, it is also related to *phassa* by the *Paṭṭhāna* way. *Cakkhāyatana* is matter (*rūpa*), while *phassa* is *nāma*, a *cetasika*. *Phassa* is called *samphassa*. When *phassa* arises in the *cakkhudvāra*, it is called *cakkhusamphassa*. This *cakkhāyatana* is a base (*vatthu*) so it can be called *cakkhuvatthu* or it can be called *cakkhupasāda* (eye sensitivity). Whether it is called *cakkhāyatana*, *cakkhuvatthu* or *cakkhupasāda*, it is actually the same thing and refers to the same thing, but the names change

according to the situation. Because it is the door (*dvāra*) for the object to be taken, the material phenomenon *cakkhupasāda* is called *cakkhudvāra*. Sometimes, because it is the base (*vatthu*) for mind, it is called *cakkhuvatthu*. When it has to do with *āyatana*, it is called *cakkhāyatana*.

We should look carefully at the arising of nature. Just like a harp sound appears depending on a harp or a drum sound appears depending on a drum, the seeing consciousness arises depending on eye base. Here, *cakkhāyatana* means eye sensitivity (*cakkhupasāda*) or eye-base (*cakkhuvatthu*) or *cakkhudvāra* (eye door). Depending on eye sensitivity, seeing or eye consciousness (*cakkhuvīññāṇa*) comes into existence

Simultaneously with the arising of *cakkhuvīññāṇa*, the *phassa* that associates with *cakkhuvīññāṇa* and connects with an object also arises together with *cakkhuvīññāṇa*.

Then, one has to study the cognitive process first to know *cakkhupasāda* or *cakkhāyatana* gives support to the arising of *phassa*.

Cognitive process (Citta-vīthi)

At the moment eye and visible object meet, there will start a *cakkhu-dvāra-vīthi* (eye door process). After the *bhavaṅga cittas* have ceased, the five-door-adverting mind, *pañcadvārāvajjana citta*, will arise. Immediately after this *citta* ceases, *cakkhuvīññāṇa citta* will arise. Next, *sampaṭicchana citta*, the mind that receives the object will arise. When this ceases, *santīraṇa citta* — the mind that investigates the object will arise. After that ceases, *voṭṭhabbāna citta*, the determining *citta*, will arise. Next, *javana cittas*, which experience the taste of the object, will arise. After those *javanas* have ceased, *tadārammaṇa citta* appears. When the life of the material phenomenon ceases, this cognitive process also ceases.

Many Cakkhāyatanas

At what time does this *cakkhāyatana* — called *cakkhupasāda* — arise? This *cakkhāyatana* is actually a *kammaja-rūpa* (kamma-born matter). Because of *kamma*, this *rūpa* arises. It arises continuously after its start, and at every moment of mind, these *kammaja-rūpas* arise. *Kammaja-rūpa* will arise continuously and its lifespan is the same as the duration time of 17 *cittas*.

There are three sub-moments of the mind (*cittakkhaṇa*): arising, continuance and dissolution. This *cittakkhaṇa* lasts for a very short moment. New *kammaja-rūpa* arises at all these three sub-moments.

Though these *kammaja-rūpas* go according to the force of *kamma* and are not related to the *citta*, there is some relation between *kammaja-rūpa* and *citta*. In the whole life from the starting point where *cakkhupasāda* arises, and as long as the eyes are in good condition, the *cakkhupasāda* continues to arise in this manner. In actual fact, there are many millions of *cakkhupasādas* or *cakkhāyatanas* that arise.

When the visible object and this *cakkhupasāda* come into contact, eye consciousness arises. One needs to know on which *cakkhupasāda rūpa* out of many *cakkhupasāda rūpas* the eye consciousness depends. Actually, eye consciousness

cannot depend on that *cakkhupasāda* that arises simultaneously with it. It can only depend on *cakkhupasāda* that has arisen earlier.

When the *rūpārammaṇa* (visible object) and *cakkhupasāda* (eye sensitivity) meet, the *bhavaṅga citta* cannot immediately stop. So, three *bhavaṅga citta*s have passed before *cakkhuvīññāṇa* can arise. These three are: 1) *atītabhavaṅga* — *bhavaṅga* that passes by; 2) *bhavaṅgacalana* — the *bhavaṅga* that vibrates due to the entering of the object; 3) *bhavaṅgupaccheda* — it cuts off the flow of *bhavaṅga*.

After these three *bhavaṅgas* have passed, *pañcadvārāvajjana* (five-door adverting) will arise. It opens the way for the connection with the visible object. After this *citta* disappears *cakkhuvīññāṇa* will arise.

There is *cakkhupasāda* which arises before it. There will be other *cakkhupasāda rūpas* after that, and there is also *cakkhupasāda* that arises at the same time. There is *cakkhupasāda rūpa* that arises at the arising moment (*upāda*) of the *atītabhavaṅga citta*.

Among these many *cakkhupasāda rūpas*, which *rūpa* does *cakkhuvīññāṇa* depend on? It depends on the *cakkhupasāda* that arises together with the visible object coming to the eye door. So, *cakkhuvīññāṇa* has to depend on the *cakkhupasāda* that arises four mind-moments earlier than it — *atītabhavaṅga* (past *bhavaṅga*), *bhavaṅgacalana* (vibrating *bhavaṅga*), *bhavaṅgupaccheda* (arresting *bhavaṅga*), *pañcadvārāvajjana*.

Cakkhāyatana is related to Phassa

The *cakkhāyatana*, which arises four mind moments earlier, relates to *phassa* that is associated with *cakkhuvīññāṇa* by the 1) *Nissaya-paccaya* — dependence condition, and 2) *Purejāta-paccaya* — born-earlier condition, because the *cakkhāyatana* arises before *phassa*.

Next, *cakkhāyatana* is called *cakkhindriya*, so there is *indriya-satti*. *Cakkhāyatana* is *rūpa* while *phassa* is *nāma*. Because *rūpa* and *nāma* cannot be associated together, there is *vippayutta-paccaya*. *Cakkhāyatana* supports *phassa* by its presence and non-disappearance, therefore there are *atthi-paccaya* and *avigata-paccaya*.

From the viewpoint of *Paṭṭhāna*, the six conditions in “*cakkhāyatana-paccayā phasso*” are *nissaya*, *purejāta*, *indriya*, *vippayutta*, *atthi* and *avigata*. So also, there are six conditions for ‘*sotāyatana-paccayā phasso*’, ‘*ghānāyatana-paccayā phasso*’, ‘*jivhāyatana-paccayā phasso*’ and ‘*kāyāyatana-paccayā phasso*’. The objects change in accordance to their related sense bases.

When the *rūpārammaṇa* (visible object) meets *cakkhupasāda*, *cakkhuvīññāṇa* arises. When the sound meets *sotapasāda*, *sotaviññāṇa* arises. When the smell meets *ghānapasāda*, *ghānaviññāṇa* arises. When the taste meets *jivhāpasāda*, *jivhāviññāṇa* arises. When the tangible object meets *kāyapasāda*, *kāyaviññāṇa* arises. That means that those doors, objects and those *phassas* happen according to their own place and natures.

Manāyatana is related to Phassa

There are different meanings of *manāyatana*. Commonly, there are 89 minds. Here in Dependent Origination, only *lokiya cittas* are taken into consideration. Some books say that only *vipāka cittas* should be taken.

Manāyatana means *citta* here. The *phassa* in “*manāyatanapaccayā phasso*” refers to *manosamphassa*. In *Suttanta*, there is this sentence: “*Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso*”.⁶³ When the object (*dhamma*) comes to connect with *manodvāra*, *manoviññāṇa-citta* arises. When these three meet, *phassa* arises.

Here, in *Paṭicca-samuppāda*, in “*manāyatanapaccayā manosamphasso*” — due to *manāyatana*, *manosamphassa* comes to be. *Manāyatana* is ‘*nāma*’ and *manosamphassa* is also ‘*nāma*’. *Citta* and *cetasikas* are born together, *sahajāta*, and they are of the same type.

The phenomena that are born together are called the *sahajāta* group. Those born earlier are the *purejāta* group. The *dhammas* that are born later are the *pacchājāta* group. Those grouped as object are the *ārammaṇa* group. All have their own groups. As said, because *citta* and *cetasika* are born together, they belong to the *sahajāta* group.

Because of belonging to the *sahajāta* group, the *manāyatana* is related to *manosamphassa* by six conditions. As this type of mind at that time is *vipāka*, there is *vipāka* condition. However, if there is no *vipāka* mind, there will not be a *vipāka* condition.

Here, *vipāka citta* or *manāyatana* is *citta*. *Manosamphassa* is *phassa*. They have six conditions in between them. What are they? They are born together so there is *sahajāta-satti*. They support each other mutually, so there is *aññamañña-satti*. Because *manāyatana* is the base, there is *nissaya-satti*. Because *vipāka citta* is passive or quiet, the *cetasikas* are also passive; therefore, there is *vipāka-satti*.

Because *citta* is a *viññāṇāhāra*, there is *āhāra-satti*. Because there is *manindriya*, there is *indriya-satti*. Because *cetasikas* associate with the *citta*, there is *sampayutta-satti*. Because of being supported by its presence, there is *atthi-satti*. Because of being supported by non-disappearance, there is *avigata-satti*. In total, there are 9 conditions.

In *Paṭicca-samuppāda*, the Buddha only expounded the phrase “*saḷāyatanapaccayā phasso*”. In *Paṭṭhāna*, the Buddha explained this phrase in more detail and individually, such as “*Cakkhāyatanapaccayā phasso, sotāyatanapaccayā phasso*”, ‘*ghāṇāyatanapaccayā phasso*’, ‘*jivhāyatanapaccayā phasso*’, ‘*kāyāyatanapaccayā phasso*’ or “*manāyatanapaccayā phasso*”. These phenomena are happening in sentient beings.

For instance, *cakkhāyatana* exists in a person, and so does *phassa*. It is not that “*cakkhāyatana* happens inside him” and that “this conditions *phassa* inside me”.

⁶³Samyuttanikāya, 1.30. (Nidānavagga, 1. Nidānasamyutta, 3. Dukkhasutta)

These phenomena happen inside the same person, and also *cakkhāyatana* inside a person conditions *phassa* inside him.

External Āyatana

The *bāhirāyatana* (external bases) can give support. There are six *bāhirāyatana*: 1) visible object (*rūpāyatana*), 2) sound (*saddāyatana*), 3) smell (*gandhāyatana*), 4) taste (*rasāyatana*), 5) tangibility or touchable object (*phoṭṭhabbāyatana*), 6) *dhammāyatana*. These are actually six sense objects that can give support to *phassa*.

From the viewpoint of *Paṭṭhāna*, some *Abhidhamma* teachers explain how these six external bases give support to *phassa*. For instance, *rūpāyatana* gives support to *phassa* and that *phassa* is called *cakkhusamphassa*. It is the *phassa* that associates with *cakkhuvīññāṇa* and arises in the eye. This *cakkhuvīññāṇa* takes the visible object as its object; when *cakkhuvīññāṇa* arises, at the same time the *phassa* that associates with it, also arises.

In the *Suttanta*, there is this statement (discourse) — “*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ tiṇṇaṃ saṅgati phasso*”. It means “when the eyes and the object come together, eye consciousness arises. With the meeting of these three, *phassa* arises.” Thus, *cakkhāyatana* and *phassa* are related by the six ways i.e. *nissaya*, *purejāta*, *indriya*, *vippayutta*, *atthi* and *avigata*.

In what way are *rūpāyatana* and *phassa* related? Let us see from the view point of *Paṭṭhāna*. There is the *ārammaṇa* condition in between them. Due to the support of the object, meaning by focusing on the object, *cakkhuvīññāṇa* can arise. Thus, the conditioning force at work is *ārammaṇa-paccaya*. Because this object has to exist in advance, it is called *ārammaṇa-purejāta*. The presence of the object is needed, so *atthi-paccaya* occurs. By supporting by non-disappearance, there is *avigata-paccaya*. In brief, there are seven conditions between the *rūpāyatana* and *phassa*.

One gets the above answer by studying “*saḷāyatanapaccayā phasso*” in *Paṭicca-samuppāda* from the viewpoint of *Paṭṭhāna*. So also, when the other external objects, i.e. *saddāyatana*, *gandhāyatana*, *rasāyatana*, *phoṭṭhabbāyatana* and *dhammāyatana*, making contact with their respective internal base, the above conditions can be found. When these six external objects are related to their corresponding consciousnesses, then the related *phassas* will arise. These *phassas* will relate to the six external bases by the way of *ārammaṇa-paccaya*. Finally, there are seven conditions. In brief, six *bāhirāyatana* will give rise to *phassa*.

Next, *bāhirāyatana* will give support to *manosamphassa*. The mind can consider all objects because the mind can take the visible object, sound, smell, touch and *dhamma* as its object. When the mind takes those objects, *manosamphassa* arises with it. There is the conditioning force called *ārammaṇa-satti*, meaning the conditioning force of the object. There is no *purejāta*.

Thus, these are the explanations for “*saḷāyatanapaccayā phasso*” in *Paṭicca-samuppāda* by the way of *Paṭṭhāna*. This is the explanation of the commentators.

Part 11: Phassapaccayā vedanā

Phassa is the phenomenon that connects the object with the mind. But it does not stop there. After its occurrence, there is some experience or feeling of the object, either a good or pleasurable, or a bad or unpleasant feeling will arise. When the mind makes contact with the object, the feeling (*vedanā*) will arise.

In fact, the natural truth is there is no experience or feeling on something that one has never seen before, and also is no experience on a sound if one never heard it before. There is an experience of the object that has been seen earlier by the eye, an experience regarding sound that has been heard by the ear, an experience regarding smell that has been smelt before by the nose, an experience regarding the taste that has been tasted before by the tongue, an experience of tangibility that has been experienced before by the body, and also feeling about an object that has been thought in the mind. The experience of the object is called *vedanā in Pāḷi*, it is actually the experience of meeting an object.

All people have experiences. If a person has eaten lime before, he knows it is sour. Upon seeing the lime, automatically one knows it is sour. Upon seeing salt, people know it is salty. People know in advance that chilli is spicy. Besides these, others are not so prominent. Or someone sees lime and his saliva comes out automatically. The reason is because there is an experience of it beforehand. Therefore, there is “*phassapaccayā vedanā*”. Because of the conditioning force of *phassa*, *vedanā* arises.

There are six types of *phassa* (contact) according to the six doors. They are: 1) *phassa* at the eye door, 2) *phassa* at the ear door, 3) *phassa* at the nose door, 4) *phassa* at the tongue door, 5) *phassa* at the body, and 6) *phassa* at the mind door.

Just as *phassa*, a *cetasika*, can be divided into six types, so the *vedanā* can have six types according to the six doors, as the *vedanā* is also a *cetasika*. *Vedanā* is also a natural phenomenon that can arise because of its association with the mind. By referring to *phassa*, the *vedanā* (feeling) is named. The first one is called *cakkhusamphassajā-vedanā*, which means feeling that arises due to *cakkhusamphassa*. It is not called *cakkhu-vedanā* or *sotā-vedanā*. The name includes the reference to *phassa*, as a cause.

Thus, there are six types of *vedanā*:

- 1) *cakkhusamphassajā-vedanā*;
- 2) *sotasamphassajā-vedanā*;
- 3) *ghānasamphassajā-vedanā*;
- 4) *jivhāsamphassajā-vedanā*;
- 5) *kāyasamphassajā-vedanā*;
- 6) *manosamphassajā-vedanā*.

Accordingly, there are six *vedanās* in “*phassapaccayā vedanā*”.

There are many conditions between *phassa* and *vedanā*.

In a general way, as mentioned earlier, when the *rūpārammaṇa* and *cakkhupasāda* come together, eye consciousness arises. With the arising of the eye consciousness, *phassa* (contact) also arises. When *phassa* arises, then *vedanā* arises according to “*phassapaccayā vedanā*”.

This is according to the sequence as mentioned in *Suttanta*. But it is not that one phenomenon happens earlier, and another happens later. The Buddha taught these as happening earlier and later for the phenomena to be more obvious.

In English: “When the eye sensitivity comes into contact with the visible object, eye consciousness arises. With the meeting of these three phenomena, *phassa* arises. Due to the arising of *phassa*, *vedanā* arises. Due to arising of *vedanā*, *taṇhā* arises.” This is the sequence in the *Suttanta*.

Vedanā (Feeling) does not arise after the arising of Phassa (Contact)

These words, “*vedanā* arises because *phassa* arises”, do not imply that *vedanā* comes to be after *phassa* has arisen. Actually, one can determine the force of *vedanā* only after seeing the force of *phassa*. Even though *phassa* and *vedanā* arise together, if the force of *phassa* is strong, then also the force of *vedanā* will be strong. Therefore, we say, “*vedanā* arises due to *phassa*”.

Abhidhamma students will know that there are seven *cetasikas* associated with eye consciousness. They are *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitindriya* and *manasikāra*. These seven *cetasikas* arise with every *cakkhuvīññāṇa* (eye consciousness). There are eight mental phenomena when combining these seven *cetasikas* with *cakkhuvīññāṇa*.

These eight are inseparable or indivisible; nevertheless, they can be divided only by saying. In fact, their conditioning forces would be lost if we try to divide them. Even though these mental phenomena arise together, in *Paṭicca-samuppāda*, they seem to happen earlier or later. In reality, they do not happen earlier or later, but they arise together at the same time.

Paṭṭhāna Method

Here, we must contemplate how the mental phenomena that arise together relate to each other according to the viewpoint of *Paṭṭhāna*.

The *cakkhusamphassa* is in the *cakkhuvīññāṇa*. Because of this *cakkhusamphassa*, *vedanā* comes to be. *Vedanā* is also in the *cakkhuvīññāṇa*. Because these two exist in the *cakkhuvīññāṇa*, they are born together. This relation is called *sahajāta* in *Paṭṭhāna*. ‘*Saha*’ means together and ‘*jāta*’ means born or happen.

One should consider this, “If they arise together, then what is the cause and what is the effect?” For instance, the light will happen together with the lighting of a candle; these two occur at the same time. One can say the lighting of a candle is the cause and the light that appears is the effect, just as the rising of the sun is the cause and the appearance of light is the effect.

Similarly, the *phassa* and *vedanā* are born together or *sahajāta*. However, here the *phassa* is the cause while the *vedanā* is the effect. Because they are born together, there is *sahajāta-satti*, the conditioning force of being born together. Because they support each other mutually, there is *aññamañña-satti*, the conditioning force of mutual support. Because there is the supporting force of dependency, there is *nissaya-satti*. Because *vipāka-dhamma* is prominent in *Paṭicca-samuppāda*, as mentioned, there is *vipāka-satti*. Because *phassa* is a nutriment, there is *āhāra-satti*.

Because *phassa* and *vedanā* are all mental phenomena, there is *sampayutta-satti*. Because *phassa* supports *vedanā* by its existence, there is *atthi-satti*. Because *phassa* supports *vedanā* by its non-disappearance, there is *avigata-satti*. In total, there are eight conditions. The *phassa* causes the *vedanā* to arise by the power of these eight *paccaya-sattis*. For the nature of *vedanā* to be obvious, the Buddha explained it in the way of cause and effect.

Sometimes this *phassa* gives support to *vedanā*, which arises together with the *cakkhuvīññāṇa*. By what *paccaya-satti* does this *phassa* relate to the *vedanās*, which associate with other *cittas* besides *cakkhuvīññāṇa*? For instance, there is this *phassa* that depends on *cakkhuvīññāṇa citta*. After *cakkhuvīññāṇa*, *sampaṭicchana*, *santīraṇa citta* and *tadārammaṇa citta*s appear, which are *vipāka citta*s. The *vedanā* which associates with these *cittas*, relates to that *phassa* by *upanissaya-satti*. Actually, they do not arise together, but associate through the condition of *upanissaya*. Such conditions happen in the five sense doors (*pañcadvāra*).

Manosamphassa at the *manodvāra* (mind door): *Manosamphassa* is the *phassa*, which arises together with the *citta* at the mind door. This *phassa* arises together with *vedanā* in the *vipāka citta* and they are born together. This *vipāka citta* arises together with *manosamphassa*. There are *vedanās* that are born together with these respective *vipāka citta*s. There are eight conditioning forces between *manosamphassa* and those *vedanās*. These are 1) *sahajāta*, 2) *aññamañña*, 3) *nissaya*, 4) *vipāka*, 5) *āhāra*, 6) *sampayutta*, 7) *atthi* and 8) *avigata*.

That means *phassa* in the *paṭisandhi-citta* also relates to *vedanā* associated with it through these eight conditions. *Phassa* in the *bhavaṅga citta* also relates to *vedanā* associated through these eight conditions. *Phassa* in *cuti-citta* also relates to *vedanā* associated in the *cuti-citta* through these eight conditions.

Special point of view in Visuddhimagga

There is a special point of view mentioned in the Visuddhimagga. In the *manodvāra* (mind door), the *phassa* associated with *manodvārāvajjana citta* relates to the *vedanā* arising together with *tadārammaṇa* in the *manodvāra* through *upanissaya-satti*. Actually, most *cittas* in *Paṭicca-samuppāda* are *vipāka citta*s, however this *manodvārāvajjana* is a *kriya citta*. In the viewpoint of *Paṭṭhāna*, the *phassa* associating with this *kriya citta* relates to *vedanā* in *tadārammaṇa vipāka citta* by the *upanissaya* condition.

In fact, there are two parts inside a condition (*paccaya*). They are conditioning *dhamma* and resultant *dhamma*. According to the view that another cause can be

taken in addition to *vipāka citta*, *manodvārāvajjana citta* is also considered as cause. This is an interesting viewpoint.

As thus, we can admire the great wisdom of the Buddha. *Paṭicca-samuppāda* is difficult. It is even more difficult to study *Paṭicca-samuppāda* in combination with the *Paṭṭhāna* method. The wisdom of the Buddha can explain these two great doctrines that are very deep.

The Buddha had said it before: “Among the *dhammas* which are to be known by beings, *Paṭicca-samuppāda* is very difficult to know, so also is *Nibbāna*. It is very difficult to explain such difficult *Dhamma* to beings who are immersed in sensual pleasure, for them it is difficult to understand. I will only get weary if I explain the *Dhamma*.” Finally, the Buddha expounded his Dhamma out of compassion to the world.

In conclusion, the wisdom of the Buddha enabled Him to preach the doctrines of *Paṭicca-samuppāda*, *Paṭṭhāna*, and the combination of both of them, after he had categorizing the phenomena systematically and meaningfully. As such we should respect the great wisdom of the Buddha.

Part 12: Vedanāpaccayā taṇhā

Myanmar people normally interpret *vedanā* as disease (*roga*). In reality, *vedanā* does not mean *roga-vedanā* because this means only *dukkha-vedanā*. Here, *vedanā* is translated as ‘feeling’ in English. But it should be translated as ‘experience’ — experiencing the nature of the object. When experiencing a (good) object, the mind is happy. Alternatively, when experiencing another object, the mind is unhappy.

Because *vedanā* is wrongly linked to disease, ‘*vedanāpaccayā taṇhā*’ is wrongly thought of as ‘due to disease, *taṇhā* arises’. However, the meaning of *vedanā* should be noted as the ‘feeling’ of mind.

Three types of Vedanā

Vedanā exists in all minds. Generally, if there is mind, there is feeling. According to the text, feeling can be divided into three types according to its nature. They are *sukha-vedanā*, *dukkha-vedanā* and *adukkhamasukha-vedanā*.

Sukha-vedanā means a happy or pleasant feeling in the body or mind. These are all called *sukha-vedanā*. If one faces good and comfortable situations like a good dwelling place, food, sleeping etc., or when meeting such a good object or *iṭṭhārammaṇa* (desired object), *sukha-vedanā* arises. ‘*iṭṭha*’ means desired or pleasing.

The next type of feeling is *dukkha-vedanā*, meaning difficult to bear, a feeling that one does not like, such as back-ache, ear-ache and so on in the body, or unhappiness, sadness, depression etc. in the mind. Consequently, there are two kinds of *dukkha-vedanā* — one arises in the body and one arises in the mind.

The third feeling is neither *sukha* nor *dukkha*, or when the feeling of *sukha* or *dukkha* is not prominent at all. This is called ‘*adukkhamasukha-vedanā*’, which has a double negation (*adukkha(m) + asukhavedanā*). ‘*Adukkha*’ means ‘not unpleasant’; ‘*asukha-vedanā*’ means ‘not pleasant’. Thus, this *adukkhamasukha-vedanā* means a ‘neither pleasant nor unpleasant feeling’.

Adukkhamasukha-vedanā can be called ‘*upekkhā*’. *Upekkhā* means neither a happy feeling nor an unpleasant feeling. It is a neutral feeling in between. Sometimes the mind is neither happy nor sad, or neither pleasant nor unpleasant. It is more obvious if we try to consider it.

Sometimes, meditators in a meditation centre might hear: ‘You try to overcome feeling. You must meditate to overcome *vedanā*’. This *vedanā* means *dukkha-vedanā*. Actually, we should say, meditating to overcome *dukkha-vedanā*. When one is practising meditation, one encounters various pains here and there, these are unpleasant physical feelings. When one has good concentration and tries to observe this painful feeling, it will disappear by itself. Therefore, this is meditation that overcomes the *dukkha-vedanā*, not meaning overcoming *sukha-vedanā*.

When there is no *sukha-vedanā*, *dukkha-vedanā* will come. When there is no *dukkha*, there is *sukha-vedanā*. When the *sukha-vedanā* becomes less, *upekkhā-vedanā* arises. This is translated as neutral feeling in English. It is an intermediate feeling between *sukha-vedanā* and *dukkha-vedanā*. It is difficult to know. Generally, neutral feeling is not known because most people can only recognize *sukha* and *dukkha*. Thus, by inferred knowledge only, one can guess *adukkhamasukha-vedanā* when the *sukha* or *dukkha* disappears.

Two types of Sukha

Sukha-vedanā can be categorised into two types. These are pleasant bodily feeling and pleasant mental feeling. The first one arises in the physical body. The second one is the pleasant feeling that arises in the mind. They are called '*kāyika-sukha*' and '*cetasika-sukha*' in the texts.

Kāyika-sukha means pleasant physical feeling or physical happiness. It is the good feeling when the body has good conditions or is in a good situation. This feeling is based on body only. When *kāyika-sukha* happens, this good feeling can pass on to the mind.

Cetasika-sukha does not start from the body. It starts in the mind. No matter the condition of the body, the mind can be happy. For instance, there is someone who is walking in the hot weather or in a desert, wearing no shoes or hat, but going around and singing happily. Though his body cannot be as comfortable as those who are inside an air-conditioned car, or those who carry an umbrella and wear shoes, it is just possible to have pleasant feeling in his mind without body comfort. This good feeling is called '*somanassa*' in the Buddhist treatises, meaning mental happiness.

Two types of Dukkha

In the same way, *dukkha-vedanā* can be divided into two types: *kāyika-dukkha* (physical pain) and *cetasika-dukkha* (mental pain). *Kāyika-dukkha* is called *dukkha*, whereas *cetasika-dukkha* is '*domanassa*'.

This physical pain can cause an effect in the mind. At first, the mind is happy, but when there is physical pain like a headache, tooth-ache, back-pain etc, then the mind becomes unhappy. Even *dosa* or anger can arise.

Sometimes "*domanassa*", mental pain means the unpleasant feeling that arises in the mind, even though there is no physical suffering like tooth-ache, pains etc. For example, when one gets unhappy news that occur or hears unfortunate things that happen to someone, the mind becomes unhappy. This means this unpleasant feeling arises in the mind even though the body is in a comfortable situation.

Five types of Vedanā

Vedanā can thus be divided into five types. The *upekkhā* cannot be divided into physical or mental, thus there is only one type for *upekkhā vedanā*. As for *dukkha*, it can be divided into physical and mental. *Sukha* also can be divided into physical and mental feeling, or *kāyika* and *cetasika*. As such, these feelings can be divided into five

types as follows: *sukha*, *somanassa*, *dukkha*, *domanassa*, *upekkhā*. Because of the different types of objects, these different feelings could arise.

All minds have feelings, but these feelings are not the same, they can be subtle or prominent. The feeling, which associates with *dosa* (anger), is *domanassa*. The feeling that associates with *lobha* can be either *somanassa* or *upekkhā*. The *sukha* or *dukkha* feeling is related to the body only, not the mind.

All people have feelings. These feelings are causes. In *Paṭicca-samuppāda*, the Buddha says it in this way: “*vedanāpaccayā taṇhā*”. Due to feeling (*vedanā*), craving (*taṇhā*) arises.

Six types of feeling

Feelings are related to *phassa* for their arising. When the six external objects come into contact with the six sense bases, the six types of *phassa* happen, as also the six types of feelings. In detail, the feeling arises when the eye comes into contact with a visible object, when the ear comes into contact with sound, when the nose comes into contact with smell, when the tongue comes into contact with taste, or when the body comes into contact with tangibility.

In brief, the Buddha says there are six types of feeling according to the contact of the six external objects with six internal sense bases.

The feelings are named according their respective *phassas*. They are called *cakkhusamphassajā-vedanā*, *sotasamphassajā-vedanā*, *ghānasamphassajā-vedanā*, *jivhāsamphassajā-vedanā*, *kāyasamphassajā-vedanā* and *manosamphassajā-vedanā*. If the force of *phassa* is strong, then the feeling is also strong. Thus “*phassapaccayā vedanā*” occurs as mentioned in *Paṭicca-samuppāda*. Next, “*vedanāpaccayā taṇhā*” will happen, it means the craving will arise because of feeling.

Definition of Taṇhā

Taṇhā is actually the *lobha-cetasika*. It is called *taṇhā* in accordance with this *Pāḷi* definition “*tassati paritassatīti taṇhā*”; when it appears in the mind, the mind becomes hungry or is famished. The literal meaning is the mind is thirsty and wants to drink water or is hungry. It has the nature of desire and wanting an object, and also not contented.

Lobha means wanting, while *rāga* means attachment by colouring the mind. They have different names due to different viewpoints, in reality *rāga* is the same as *lobha*. *Taṇhā* is the *lobha* that associates with *akusala citta*, and it always associates with the eight types of *lobhamūla-citta*.

Six types of Taṇhā

In detail, *taṇhā* can be divided into six types according to the six sense objects. The craving appears when the eye sees a pleasurable visible object, the ear hears a pleasurable sound, the nose smells a good smell, the tongue tastes some good taste, the body contacts a pleasant object, or the mind thinks about some good object. Therefore, craving appears based on the existence of the object. These objects like to

give attraction to the wanting. Because of wanting, this *taṇhā* appears. Thus, *taṇhā* is given a name according to the object. The visible object seen by the eyes is called *rūpārammaṇa*. The craving for this object is called *rūpa-taṇhā*. The craving that appears when a sound is heard is called *sadda-taṇhā*. The craving that appears when smelling a good fragrance is called *gandha-taṇhā*. The craving that appears when tasting a flavour is called *rasa-taṇhā*. The craving that appears when the body touches an agreeable tangible object is called *phoṭṭhabba-taṇhā*.

The object that appears in the mind when considering, is called *dhamma*. This *dhamma* is not the same as the *dhamma* in “*Dhammaṃsaraṇaṃgacchāmi*”. Actually, this *dhamma* word has various meanings in the Buddhist treatises and is not translatable into English at all. Here, the craving for the objects that appear in the mind is called *dhamma-taṇhā*. In brief, there are six *taṇhās* according to the related objects.

In summary, “*vedanāpaccayā taṇhā*” — due to feeling, craving arises. This is the relationship between *vedanā* and *taṇhā*. Because of the strong force of the contact of the mind (*phassa*), feeling arises. Then *taṇhā* follows this feeling. This is the connection between feeling and craving.

Three types of Taṇhā

Taṇhā can be classified into six types from the viewpoint of the object. There are three ways that these six types of *taṇhā* can arise. This is the nature of *taṇhā* or the aspects of *taṇhā*. It means the arising of *taṇhā*. When taking into account how *taṇhā* considers the object, *taṇhā* can be divided into three types. That means that those six types can be sub-divided into three types.

For instance, *taṇhā* arises in the eyes when seeing a beautiful sight. If this is just pure craving only, without view, then it is considered sensual craving (*kāmatāṇhā*). When the craving mixes with views, it becomes another two types. That is why the *rūpatāṇhā* can become three types. They are *kāmatāṇhā*, *bhavatāṇhā* and *vibhavatāṇhā*. They are recorded in The Discourse on the Turning of the Wheel of Dhamma (*Dhammacakkappavattana Sutta*).

If it is not pure craving but craving with the view that “everything is permanent and undestroyable” then this view overwhelms the craving, this is called *bhavatāṇhā*, the craving with this view of permanence. *Bhava* means becoming.

If craving is linked with the view that “things are impermanent and destroyable” then it is *vibhavatāṇhā*. This view is not about the nature of *anicca*. It is about craving that is linked with the view of *ucchedadiṭṭhi*.

Here, there are two views: *sassatadiṭṭhi*⁶⁴ and *ucchedadiṭṭhi*. In reality, these two views exist because someone has accepted the *atta* view or the view of soul. *Bhavatāṇhā* is the craving linked with the view that things are eternal or permanent. The view that “after this is finished, a next one will not come” is similar to *rūpavādī*.

However, according to the *ucchedavāda*, “everything will not arise again”, and the craving that links to this is *vibhavatāṇhā*. *Vibhava* is made of “*vi*” and “*bhava*”, meaning not permanent.

⁶⁴Sassata=eternal

Just as *rūpatañhā* has three types, *saddatañhā* also has three types. The normal craving related to sound is called *kāmatañhā*. If linked with *sassatadiṭṭhi*, it is called *bhavatañhā*. If linked with *ucchedadiṭṭhi*, it is called *vibhavatañhā*.

108 types of Tañhā

As said, *tañhā* can be divided into three types. As mentioned earlier on, there are six types of *tañhā* according to the sense bases. If we were to analyse the types of *tañhā* in more detail, there are 18 types by multiplying three and six. It does not mean everyone will have these 18 types of *tañhā*. It only means these 18 types are possible to arise in a person.

These 18 types can be further categorized according to the location of objects. Let us suppose that when one sees one's image in a mirror, one is delighted. Or if one hears one's own sound, that one is attached to it. If one hears the sound sung by singers, this song is called *bahiddhā* or external, one will attach to it. Thus, the object can be classified as internal and external. An internal object is the object happening inside one's body, whereas an external object means the object is outside one's own body. So, there are 18 types of *tañhā* with regard to an external object and 18 types regarding internal objects. The types of *tañhā* become more.

These 36 types can be related to the past time, also 36 types to the present time and 36 to the future. Thus, by multiplying 36 times 3, there are 108 types. This method is according to *Visuddhimagga*.

Note: 6 *āyatana* X 3 (*kāma, bhava, vibhava*) X 2 (internal, external) X 3 times = 108.

The above formula that I learned when I was young is not similar to that mentioned in the *Visuddhimagga*. That is three kinds (*kāma, bhava, vibhava*) multiplied by six bases, then multiplied by three times and lastly by internal or external type.

Note: 3 (*kāma, bhava, vibhava*) X 6 *āyatana* X 3 times X 2 (internal, external) = 108.

The most important thing is that they will add up to 108 types, regardless of which formula.

Explanation of “Vedanāpaccayā Tañhā”

Vedanāpaccayā tañhā — “*Tañhā* arises due to feeling.” As said earlier, *tañhā* is the craving or attachment to an object. The *tañhā* likes these visible sight, sound, smell, taste, tangibility and *dhamma* objects, so there is “*ārammaṇapaccayā tañhā*”; “craving arises due to the object”. But only “*tañhā* arises due to feeling” is mentioned in the text. This difference should be considered.

Let us look at this example. Normally parents love their children very much. One day a mother got angry with her children and cut off their inheritance. In this case, we should consider whether the mother's love to her children is true or not. If it is true, then she should love them all her life. In reality, the mother loves her own feelings.

When seeing her children, her mind is happy and she loves this good feeling, which is *somanassa-vedanā* or *sukha-vedanā* that has arisen in her. If they destroy this pleasurable feeling, they become her enemy. In reality, it is not love to her children but the love to her own feelings. At this point most people cannot understand what the Buddha had preached; only few wise ones will understand the deeper meaning.

In actual fact, love means the liking of one's own feeling. When someone destroys this good feeling, that person becomes her enemy, regardless whether they are her own children or not. In the end, some parents will even cut off their children from their inheritance. If the mother really loves her children, then this love should be eternal no matter what they do. However, if she is not happy with her children, then she does not love them.

Hence, the Buddha expounded this “*vedanāpaccayā taṇhā*” — “craving arises due to feeling”, not “craving arises due to object.” The Buddha always looked at the root of things, not just on the surface of things. Thus, the *Dhamma* preached by him is very profound. This is the main thing.

The viewpoint of Paṭṭhāna

How does *vedanā* and *taṇhā* relate to each other in the viewpoint of *Paṭṭhāna*? *Vedanā* is a *sabbacittasādhāraṇa cetasika*, which is a mental factor that arises in all *cittas*. *Taṇhā* only arises in the eight *lobhamūla cittas*. The *vedanā* and *taṇhā* can be linked in these eight *lobhamūla cittas*.

However, the *vedanā* in these *cittas* cannot possibly cause *taṇhā* to arise. It is another *vedanā* that causes the *taṇhā* to arise. If the *vedanā* inside these eight *lobhamūla cittas* would cause the *taṇhā* associated with those *cittas* to arise, then they would be said to have been born together (*sahajāta*) and also mutually dependent (*aññamañña*). However, these conditions are not possible for this *vedanāpaccayātaṇhā*.

For this “*vedanāpaccayā taṇhā*”, *upanissaya-satti* is taking place. *Taṇhā* arises because of the strong feeling. *Upanissaya-satti* is a powerful force that can provide the condition for *taṇhā* to arise. Although, *Paṭicca-samuppāda* mostly deals with *vipāka cittas* only, all *cittas* are considered here.

There can be three types of feelings i.e. *sukha*, *dukkha*, *adukkhamasukha* in “*vedanāpaccayā taṇhā*”. It is acceptable to say that when there is *sukha* or pleasant feeling, *taṇhā* occurs. Because there are things to be craved for, *taṇhā* arise. People can accept this fact. But as for *dukkha-vedanā*, we have to consider if the possibility of this sentence, “because of unpleasant feeling, *taṇhā* can arise” is acceptable.

Taṇhā arises because of Sukha-vedanā

All people will agree with this statement: “*sukhavedanāpaccayā taṇhā*” — “because of a pleasant feeling, *taṇhā* arises”. The Buddha says in *Samyutta Pāḷi* as follows: “*Sukhāya vedanāya rāgānusayo anuseti*”.⁶⁵ “The *rāga* or attachment dwells latent in *sukha-vedanā*”; with *sukha-vedanā* as a condition, the latent tendency of

⁶⁵ *Samyuttanikāya*, 2.41. (*Saḷāyatanavagga*, *Vedanāsamyutta*, *sallasutta*)

greed (*rāga-anusaya*) can appear. It means *rāga* actively can happen. The meaning of *anusaya* is “*anurūpaṃ kāraṇaṃ labhitvā uppajjati*” — the potentiality that can happen owing to suitable condition.

For instance, when someone presses the button of a gas lighter, it will strike against the flint inside and a flame comes out. So also, when a desirable object and mind come to contact, *rāga* would arise like that flame. *Anusaya* is similar to this potentiality for a flame to appear. Therefore, “*sukhāya vedanāya rāgānusayo anuseti*” — when a pleasant feeling appears in a human’s mind, *rāga* becomes a latent tendency.

How Taṇhā rises because of Dukkha-vedanā

“*Dukkhāya vedanāya paṭighānusayo anuseti*” — “in *dukkha-vedanā* lies the latent tendency of anger.” With *dukkha-vedanā* as a condition, the latent tendency of *dosa* or anger can appear. “*Dukkhavedanāpaccayā doṣo*” sounds more suitable but the Buddha only said “*vedanāpaccayā taṇhā*”. One should consider this interesting point.

In *adukkhamasukha-vedanā* or neutral feeling, the *sukha-vedanā* and *dukkha-vedanā* are not prominent; this neutral feeling is a type of feeling in between them. This feeling is a phenomenon that is not even known by many people. Nevertheless, *taṇhā* also arises when this neutral feeling takes place.

In the Suttanta *Pāḷi*, there is this statement: “*Adukkhamasukhāya vedanāya avijjānusayo anuseti*” — “In the neither pleasant nor unpleasant feeling lies the latent tendency of ignorance.”

By this statement “*vedanāpaccayā taṇhā*”, the Buddha expounded that all these three types of feeling cause *taṇhā* to arise. Even when facing suffering, as in “*dukkhī sukhaṃ patthayati*” — “the person who is suffering wishes *sukha*, this wanting is similar to *taṇhā*. Because the person having *dukkha-vedanā* desires for *sukha-vedanā*, we can say “*dukkha-vedanāpaccayā taṇhā*”.

Next, “*sukhī bhīyyopi icchatī*” — “The person who has happiness wants more happiness.” It implies that this person has craving, *taṇhā*. Then, “*upekkhā pana santatthā, sukhamicceva bhāsītā*” — “Neutral feeling is peaceful, it is similar to happy feeling.” Because neutral feeling cannot be *dukkha*, it is recognized as *sukha*. In fact, craving will arise when there is desire for more happiness.

Thus, no matter what feeling one encounters, *taṇhā* or craving will definitely arise. Therefore, the Buddha states craving as the main factor in “*vedanāpaccayā taṇhā*” of *Paṭicca-samuppāda*.

Buddha and Arahants also have feelings

All people have feelings including arahants. However, even though they have feeling, *taṇhā* does not arise in them as in “*vedanāpaccayā taṇhā*” because there is no more *anusaya* in them; *anusaya* means the potentiality for *taṇhā* to arise. Just like the gas in the gas lighter is exhausted and the light can no longer appear, so also the

possibility for craving to arise is no longer there. Because the non-existence of *anusaya*, even if there is *vedanā*, *taṇhā* can no longer occur.

Arahants have *sukha-vedanā*, *dukkha-vedanā* and *adukkhamasukha-vedanā*. They still have physical feelings, happy feeling, but no mental pain (*domanassa vedanā*). The arahants will also have back-pain, ear-ache and so on. Even the Buddha himself suffered much pain in his big toe when he was injured from a stone split. It came from the collision of a stone on the ground with a big stone that was hurled down by Devadatta from Gijjhakūṭa, Vulture's Peak. There was a physical pain as blood was coming out. But there was no mental pain in him.

Normally when there is bodily pain, the mind is also in pain. The Buddha had no mental pain. The Buddha and arahants know pain as physical pain and not as mental pain. Mental pain is called *domanassa*.

In the same way, one should know good things as good, but should not allow *lobha* to arise. Common people know good and pleasurable things. However, they usually let their cravings follow after the feeling.

Many people think those Buddhas and arahants have no feeling and behave just like a log; actually, their feelings are without greed (*lobha*) and anger (*dosa*). However, worldlings have difficulty to understand this fact because whenever they have feelings, their feelings always lead to greed and anger.

When the Buddha and arahants see a pleasant visible object, they just make a note of it. When they see an unpleasant visible object, they just contemplate on it. Of course, the Buddha knew the pretty flower as pretty because he would not meditate *asubhakammaṭṭhāna* all the time. He just reflected it as a visible object no matter it is beautiful or ugly.

Once, the Buddha was staying in the Indasāla cave. The Sakka King wished to come to see the Buddha. He asked a deity called Pañcasikha to firstly go ahead to ask for permission. This Pañcasikha was a musician and harpist. He had a chance to be familiar with the Buddha, because the Sakka King sent him as a messenger to inform the Buddha about the coming of that king. However, that musician deity did not send the news but instead sang and played the harp in front of the Buddha. This was called taking opportunity. Together with the music coming from the harp, he sang the virtues of the Buddha, *Dhamma* and *Saṅgha*. Then, he composed a poem about the beauty of the Sūriyavacchasā goddess, with whom he had fallen in love. His song and music were performed in front of the Buddha.

After hearing this musical performance, the Buddha said "Pañcasikha! Your voice and the harp's music blend harmoniously." When he was a prince before reaching enlightenment, he also could play harp and sing, and naturally he could understand the high quality of the performance of Pañcasikha. He meant "The harp music and the song are in harmony." However, he did not request that deity "Play again because I want to hear it again." Indeed, anyone should appreciate it if a song is good. In this story, the Buddha also appreciated it and he also knew whether there was a good or bad feeling.

Just prevent Taṇhā from arising

When I was staying in Sagaing, a rector of University who taught music came to pay respect to me. Later, he asked a question. “Venerable sir! Did the Buddha prohibit songs or music?” He asked so because people who observe eight precepts, are not allowed to do “*nacca, gīta, vādita, visuka, dassana*” — dancing, singing, playing music, watching shows and entertainment. The Buddha said that these activities would increase craving. While keeping *uposatha*, one should not do such activities.

However, we cannot say there is no singing in the world. Therefore, people always ask us monks, “Did the Buddha reject and prohibit music?” My answer is “The Buddha does not prohibit music, but he prohibits the craving and attachment to the music”.

If the Buddha prohibited music, he would tell Pañcasikha “Hey Pañcasikha! You are very noisy! Do not play anymore!” But he listened to the music till the end. The Buddha did not prevent the harp music and singing by that deity. But he had advised the monks to not chant *Dhamma* as a song. Why? When doing in that way, one would attach to one's own voice. If thinking that the voice of other people is good, then craving would arise too. That is why the Buddha prohibited making *Dhamma* into a song.

The Buddha also said: “Monks can listen to songs related to *Dhamma*.” But monks should not make *Dhamma* as song. This is said according to this *Pāḷi* sentence “*Dhammupasamhitaṃ gītaṃ vaṭṭati*” which means “the song relating to the *Dhamma* is suitable.” *Dhammupasamhitaṃ* means regarding the *Dhamma, gīta* — song, singing; *vaṭṭati* — suitable. When singing the verses of Eight Victories of the Buddha, *lobha-citta* and *dosa-citta* cannot arise. While making the Buddha statue or painting as an object, the mind that focuses on the Buddha's virtues becomes delighted and happy.

If someone sings a meaningless song like “Dear one, I'm crazy! I'm crazy!” then it is unbeneficial, and other non-virtuous minds can arise. Therefore, one should not sing by making the *Dhamma* as a song. However, the songs related to *Dhamma* that can give benefits and happiness are good to listen to, just like the verses of Eight Victories or any Burmese song which is related to the Buddha and the *Dhamma*'s virtues.

Some people who still wish to listen to music or watch a show have something to say. “Craving would arise if I don't know how to watch properly. If I know how to watch properly, it is a form of meditation.” Actually, they want to pretend that they are practising meditation when watching a show. This way of thinking should not be done at all. One should observe one's own mind and body and ask oneself, “Is it craving? Is it meditation?”

The Buddha did not prevent songs or beauty. There is a book written in another country called “Buddhism in Beauty”. Buddhism recognizes beauty. The Buddha allowed paintings in the monastery. But not pictures of the women's figure because it can increase the *taṇhārāga* (craving mind). He allowed floral designs and paintings in the monastery. He allowed the monastery to be decorated and beautiful. He did not

prevent making the monastery beautiful. All these are the Buddha's words regarding songs.

Two views regarding music, dance and songs in the world

There is a memorable story recorded in the *Tālapuṭa-sutta* in *Gāmaṇisaṃyutta* in *Samyutta Pāḷi*.⁶⁶ The words spoken by the Buddha were reasonable and concerning cause and effect. This *Tālapuṭa* was a show director. His group was really big and had about 1000 group members. They moved all over the country to perform the show. There were people cooking, workers to carry goods, movie actors and actresses, comedians, musicians and so on. One day, they arrived to dance in Sāvatti. When they had free time, they came to pay respect to the Buddha. Then, that show director asked the Buddha a question. "Venerable Sir! There is this saying in our show circle: When the show people pass away, they will be reborn in the *deva* world called *Pahāsa*, because they have been making people happy." These words are according to the tradition. He asked whether these sayings are true or not.

The Buddha answered as such. "People naturally have craving, anger and conceit. This show increases the greed and the anger in their mind. Because of making the greed and anger develop further in people who naturally have those defilements, when these actors die, they will be reborn in the hell called *Pahāsa*. They would not go to the *Pahāsa* heaven." This is the truth; when looking at a show, people cry when a sad episode occurs; they laugh when something funny happens. Thus, greed and anger increase when seeing the show.

In this *Tālapuṭa-sutta*, the Buddha gave more information about mental states. A performer makes people who naturally have these defilements, more greedy or angry. That means after those performers die, they would be born deluded.

People normally attach to things. If they attach to good things, it does not matter. But if they attach to bad things, then it is not good and wise. Most people cannot live without watching movies or shows. Because having the bad intention to make people attached to movies, these show people who make movies would be reborn in the *Pahāsa* hell.

In conclusion, the Buddha made such observations by mainly referring to the state of the mind. If one makes people develop an unwholesome mind, then one also develops an unwholesome mind. One will experience unwholesome effects because of this unwholesome mind.

If one knows beautiful things as beautiful, this is appreciation. The Buddha and arahants also know good things as good things or bad things as bad things. However, when experiencing bad objects, anger will not arise in them. When experiencing good objects, craving will not arise in them. They know things as they really are and reflect on them properly.

Regarding the statement "*vedanāpaccayā taṇhā*", we have to know that *vedanā* will not always cause *taṇhā* to arise. Even though there are feelings in the Buddha and arahants, craving will not arise in them anymore. The craving in other people will arise

⁶⁶ Samyuttanikāya, 2.49. (Saḷāyatanavagga)

because there is still *anusaya* (latent defilements). Because *vedanā* can lead to *taṇhā*, they are related by the *upanissaya* condition. We can observe this by the viewpoint of *Paṭṭhāna*.

In conclusion, everyone should consider the *Dhamma* as preached by the Buddha. Then all would respect the great wisdom of the Buddha. This is a way to develop joy through *Buddhānussati* that is contemplation on the virtues of the Buddha. All should make an effort to develop wisdom until gaining *magga*, *phala* and *Nibbāna*.

Part 13: Taṇhāpaccayā Upādānaṃ

“*Taṇhāpaccayā upādānaṃ*” — because of craving, *upādāna*, grasping, clinging or firmly holding on to an object, arises. At first, when the sense bases come into contact with objects, feelings arise. Due that feeling, craving comes to existence. Later the craving develops into *upādāna*.

Upādāna is made up of these parts: *upa* + *ādāna*. “*Upa*” means firmly and “*ādāna*” means clinging or grasping. A metaphor for *upādāna* is given in the *Vibhāvinī-ṭīkā*. Just as a snake that has captured a frog in its mouth and will not let go of it, the craving firmly attaches to an object and will not let it go, it becomes *upādāna* (clinging, grasping).

Actually, *upādāna* is made up of two phenomena in reality; they are *diṭṭhi* and craving. *Taṇhā* is the *lobha* that craves for an object while *diṭṭhi* is a wrong view. These two are called *upādāna*. The remaining *kilesas* or defilements are not called *upādāna*.

According to “*vedanāpaccayā taṇhā*”, *taṇhā* arises whenever there is pleasant feeling. According to “*taṇhāpaccayā upādānaṃ*”, *upādāna* arises whenever there is *taṇhā*. This *upādāna* refers to *taṇhā* and *diṭṭhi*. This *diṭṭhi* has appeared since very early time and has the nature of clinging.

As for *taṇhā*, there are two levels. *Diṭṭhi* has only one level. When *diṭṭhi* starts to appear, there is instant grasping to the view. People in the world cannot easily let go of an idea. There is wrong view like “*idameva saccam, mogha maññaṃ*” — “this only is true, other views are false”. Because of clinging to a certain view, *diṭṭhi* from its very start is *upādāna*.

Two types of objects of Taṇhā

Taṇhā is not like *upādāna*. It has two levels i.e. “craving for what one has not gotten” and “clinging to what one has gotten” as there are two types of objects: 1) An object that is not obtained yet; 2) An object that has already been obtained.

“*Apattavisayapatthana*” — wishing for the object not obtained is a *taṇhā*. People always desire for something they have not obtained yet. They wish for the object that they have not possessed yet. This craving is not very strong yet. “*Sampattavisayagahaṇaṃ upādānaṃ*” — clinging to the object obtained already. Thus, craving or *taṇhā* can be classified into two types: 1) desire, wish, and 2) clinging.

The *taṇhā* in “*vedanāpaccayā taṇhā*” is mild because it has not reached the stage of clinging yet. *Taṇhā*, which is *upādāna*, is a strong craving that one cannot soften and let go of. Here, the *taṇhā* that wishes for something not obtained yet, can be avoided or changed accordingly. However, when this *taṇhā* reaches the stage of *upādāna*, to make it soft is very difficult.

The Buddha clearly understood the nature of *taṇhā* and *upādāna*. He knew how to make the sentient beings let go of the *taṇhā* or *upādāna*. He preached the *Dhamma* according to the characters and natures of sentient beings.

He gave advice by *pariyāya* or the round-about method. Thus, the Buddha is praised as “*anuttaro purisadammasārathi*”. *Purisadamma* — the person deserving to be admonished, *sārathi* — advisor, trainer⁶⁷, *anuttara* — incomparable. It means he is incomparable in advising the person that deserves to be admonished.

The Buddha used the *pariyāya* or meditation method in accordance with the nature and character of beings to cause *taṇhā* and *upādāna* in them to disappear.

Liberation of Prince Nanda

There is a famous story regarding Prince Nanda, the younger brother of the Buddha. People always confused Prince Nanda with Venerable Ānanda. Venerable Ānanda was a cousin of the Buddha, and was a birth-mate of the Buddha, born on the same day. Prince Nanda was the stepbrother of the Buddha, born of the same father but a different mother. He was the son of King Suddhodana and Queen Mahāpajāpatī Gotamī. He was only a few days younger than the Buddha. The Buddha and Prince Nanda looked very much alike. In contrast, Venerable Ānanda did not look so much like the Buddha because his father was the younger brother of King Suddhodana.

Sometimes, brothers look different, some may have fair skin and others dark skin. Brothers and sisters in the same family can have different appearances and body sizes as well. Here, Prince Nanda had a similar look and a similar body size as the Buddha. He was just a four-finger breadth shorter than the Buddha was. Others could only tell the Buddha was taller when they stood next to each other. There is one incident recorded in the *Vinaya*. The Buddha’s robe was quite big, compared to other monks’ robes. The size of his robe was different from the robes of other *bhikkhus*.

When his younger brother, Venerable Nanda had become a member of the Saṅgha, he wore a robe a little bigger than the Buddha’s robe. From a distance, he came to the group of monks who had gathered and sat down. They thought, “The Buddha is coming!” They were mistaken. It was Venerable Nanda. When Venerable Nanda came near, they could clearly see that he was not the Buddha, but the younger brother Venerable Nanda. Thus, the Buddha laid down a rule in the *Vinaya* that monks should not wear a robe with a similar size to the Buddha’s robe.

This Venerable Nanda did not become a monk because his faith in the *Dhamma*. He became a monk because he respected and was afraid of his brother. At the day of his wedding celebration, the Buddha put his bowl in Nanda’s hand and Nanda had to hold his bowl. When the Buddha returned back, Nanda had to follow carrying his bowl. The Buddha did not say anything. Nanda had to follow him to the monastery in order to return his bowl. It means that the Buddha called him to the monastery by giving him his bowl. Actually, in Nanda’s heart, he did not want to carry the bowl, he did it because he had to.

This happened on his wedding day. He was to marry the girl who was his own sister, they had the same father and same mother. Their names were similar; he was called Nanda and she was called Nandā. Sometimes she was called *Sundarīnandā* or *Abhirūpanandā*. Her title was *Janapadakalyāṇī*, analogous to our modern concept of

⁶⁷ PTS’S Pāḷi-English Dictionary, 705

Purisadammasārathi: a coachman of the driving animal called man, a man-trainer.

'Miss Universe'; *Janapadakalyānī* means the "most beautiful". She was the most beautiful girl in the country.

Her name was only *Nandā* or *Abhirūpanandā*. She was the real sister of Prince Nanda. These brothers and sisters were to be married according to the Sakyan tradition. The reason was the Sakyan people were afraid that other people would enter their sect. Not only that, they said: "Close it, put it inside one's house and keep it".

On the day of the wedding of the brother and sister, Nanda had to carry the bowl and followed the Buddha to the monastery. In his mind, he did not want to become a monk but dared not to say it. Keeping silent, he followed and later his head was shaven. Becoming a monk in this way, he was not happy at all. His mind always went back to the palace and was always obsessed with thoughts of his sister *Janapadakalyānī* standing on the upper storey of the palace.

His craving (*taṇhā*) mind reached the stage of *upādāna*. It was no longer craving, but *upādāna* (clinging). This *upādāna* cannot be liberated by expounding the *Dhamma*. The *Dhamma* could not develop in him because of this *upādāna*. His situation was just like a serious disease that could not be cured by more medicines.

There is a Myanmar saying, "fry Hamilton's carp with its oil". His craving could only be removed by another craving. There is another simile given in the treatise. "Use a thorn to take out a thorn." So also, if someone wants to eat mangoes from a mango tree, he should take a mango from the ground and throw it at the mangoes in the tree. These are similar metaphors. Nanda's could get rid of his craving with another craving.

To get rid of Prince Nanda's craving, the Buddha used a very clever method that is creating another craving. The Buddha brought Prince Nanda to the *Tāvātimsa* heaven and showed him the beautiful goddesses who were part of the retinue of King Sakka. When he saw such beautiful goddesses, Nanda quickly forgot princess *Janapadakalyānī*, and his clinging to her disappeared. It was not released by *Dhamma* but by changing to another object.

Then, his craving for those goddesses developed. This is called "*Apattavisayapatthana*" — craving for things not yet obtained, this is an undeveloped form of clinging, and the object in his mind are the goddesses.

When asked by the Buddha, he compared Princess *Janapadakalyānī* to an old female monkey sitting on a tree stump near a road that he saw a moment earlier. Not only clinging (*upādāna*) but also his craving to the princess had totally disappeared.

In fact, the Buddha did not shut off Nanda's escape route but left it wide open. He did not cut off this Prince Nanda's clinging to *Janapadakalyānī*, nor repress it. Instead, the Buddha opened a new road by showing there were more beautiful women than the Princess. By seeing this and realizing himself, Nanda's clinging left by itself. Later, when he realized his attachment to the goddesses was very silly, he himself cut off the attachment. Then, he could meditate properly and was able to obtain enlightenment. It is good to use this method systematically.

Myanmar people who do not know this method cannot apply it. As the result, rebellious children sometime run away from home or kill themselves because their parents closed their escape route. If one's children are very attached to someone and then the parents totally prohibit their relationship, this is like driving them into a corner and hitting them. The children's wishes are totally cut off, and they have no other

options. If people understand the nature of *upādāna* and *taṇhā* that can happen in the minds, then they have some wisdom and will best help their children by changing their wishes.

How Janapadakalyāṇī was freed from her clinging

Besides the story of Nanda, there was another interesting story about Janapadakalyāṇī Abhirūpanandā. She was very beautiful; in the text, she was described as second in beauty only to Yasodharā. Many people told her that there was no one more beautiful than her. As such, she was very conceited with having such a beautiful look; she was very proud of her own appearance and began to cling to it.

The Buddha used an effective method to destroy her clinging. As she was not receptive to the Dhamma, he created a new object that is a more beautiful woman than her. When she saw the image of that beautiful lady, her clinging to her own look faded away. This is another way to get rid of *upādāna* by *taṇhā* like curing with Myanmar folk-medicine concocted from herbs readily available.

How the clinging in Queen Khema was destroyed

Using the same effective method, the Buddha caused to disappear clinging in Queen Khemā, the beautiful queen of King Bimbisāra. As she was very beautiful, she thought no one was more attractive and pretty than her, and she was very conceited about her look. There was no way to preach the *Dhamma* to her. If she would be admonished to practise the 32 body parts or *asubha* meditation, she would not come to the monastery at all. She would not listen to the Buddha's words. When she heard "the Buddha says beauty is nothing!", she grimaced.

To make her come to the monastery, King Bimbisāra requested some singers to compose a song regarding the beauty of Veļuvana garden and asked the singers to sing this song in the palace. Then, after listening to this song, Queen Khema had the desire to go to the monastery. So, she went to the monastery, thinking the Buddha was not in the monastery, but she encountered the Buddha. The Buddha created a beautiful woman to stand nearby fanning him.

When the Queen saw the woman, who looked more beautiful than her, she realized her looks were nothing. The texts described the great extent of her realization as like knowing the difference between a peacock and a crow. Here, a peacock is a very beautiful animal. When comparing herself to that created woman, she was like a crow, whereas that beautiful woman was like a peacock. Then, her *upādāna* and *taṇhā* to her own body disappeared. Then, the Buddha preached *Dhamma* for the total disappearance of her craving to beauty.

In all these stories, the Buddha personally eradicated the *taṇhā* and *upādāna* of others in a systematic way. He saved many beings by using such effective methods. He advised by pointing the right way to those who travelled on the wrong path.

In summary, *taṇhā* means craving for things that have not been obtained. After obtaining a thing, one firmly holds on to it and grasps it, so it becomes *upādāna*.

Four types of Upādāna

In “*taṇhāpaccayā upādānaṃ*”, the *upādāna* can be classified into four types: 1) *kāmuṇṇādāna*, 2) *diṭṭhupādāna*, 3) *sīlabbatupādāna*, 4) *attavādudupādāna*.

Kāmuṇṇādāna means *taṇhā* or *lobha cetasika*. *Diṭṭhupādāna*, *sīlabbatupādāna* and *attavādudupādāna* are all *diṭṭhi cetasika*. *Diṭṭhi* means wrong view. In brief, *upādāna* is both *taṇhā* and *diṭṭhi* in ultimate sense. These two crave, grasp and cling firmly to an object and do not want to let it go. Due to the difficulty in letting go, it is named as “*upādāna*”.

Kāmuṇṇādāna

Kāmuṇṇādāna is made up of two words: *kāma* + *upādāna*. *Kāma* can be defined in two ways: 1) The desired object (*vatthu-kāma*); 2) The craving for an object (*kilesa-kāma*) or the defilement of sensual desire.

Diṭṭhupādāna

Diṭṭhupādāna can be defined as two words: *diṭṭhi* + *upādāna*. *Diṭṭhi* means wrong view while *upādāna* means clinging. There are two definitions. If the definition is “clinging to wrong view”, this wrong view would be the first view, and the clinging is the wrong view that happens later. These two are *diṭṭhi* in ultimate sense. Again, if *diṭṭhi* is wrong view while *upādāna* means clinging, then *diṭṭhupādāna* means “Wrong view only is clinging”.

How to define this *diṭṭhupādāna*? It is called “*dasavattukā micchādiṭṭhi*”. The view regarding the following 10 points is defined as *micchādiṭṭhi*.⁶⁸

1) *Natthi dinnam* - There is no benefit from doing *dāna*. This is the view that rejects this.

2) *Natthi yittam* - There is no benefit from making a sacrifice or giving gifts.

3) *Natthi hutam* - There is no benefit from making a sacrifice or worshipping.

These are three views that reject the benefit of doing donation.

4) *Natthi sukaṭa-dukkatānam kammānam phalam vipāko*.

Sukaṭa means doing good, while *dukkatā* means doing bad. This view believes there is no benefit of performing good and bad deeds. It rejects the results of deeds.

5) *Natthi mātā*

There is no mother. This means not to recognize one's own mother rather than the mother does not exist. The implication is, that it is not a wholesome deed to take care and support one's mother. It also means there is no fault in insulting one's own mother. The main reason is because there is no recognition of a mother.

6) *Natthi pitā*

There is no father. There is no recognition of a father. It is not a wholesome deed to take care of one's own father. Insulting one's father also is not a fault.

⁶⁸ Dīghanikāya, 3.22, 3.24 (Pāthikavaggapāli) (Saṅgītisutta, Dasuttarasutta)

7) *Natthi ayam loko*

For a person of the other world, this world does not exist.

8) *Natthi paro loko*

For the person in this world, the next world does not exist.

The seventh and eighth views mean that this world in which one exists is the last. Or this life in which one exists is the last one. The animals such as a dog will not be reborn as human. Humans also will not be reborn as animals. After this life ceases, this is the end. This view is called *ucchedadit̥ṭhi*.

9) *Natthi sattā opapātikā*

Beings will not be reborn after death. After dying, one will not become any being again.

10) *Natthi samaṇabrāhmaṇa sammagatā sammāpaṭipannā*

There are no ascetics or brahmins who know and realize the things of the world by realizing the noble truth through right practice.

These ten points mean rejecting those facts. The views that reject these ten facts are called *natthikadit̥ṭhi*. This *natthikadit̥ṭhi* is also called *dit̥ṭhupādāna*. The *micchādīt̥ṭhi* in the 10 unwholesome deeds refer to this *natthikadit̥ṭhi*.

Those persons with such views will not be able to go to a good destiny (*sugatī*) because they reject *kamma* and kammic result. By rejecting the kammic result, they also reject *kamma*.

Sīlabbatupādāna

The word *sīlabbatupādāna* is formed by *sīlabbata* + *upādāna*. “*Sīla*” here does not mean five or eight precepts, instead it means animal behaviour. The practice that observes animal behaviour is called “*vata*”. So, *sīlabbatupādāna* is a clinging to the wrong belief that through observance of animal practices, one would gain liberation from *saṃsāra*, or cleanse the mind from *kilesa* and *āsava*.

For instance, a dog’s nature is called “*sīla*”. The observance and practice according to the dog’s behaviour and nature is called “*vata*”.

Attavādupādāna

People either believe there is an owner or a soul in the body, and that there is a soul which is a doer that does everything, or there is a *vedaka* or feeler that can feel the effect. This *attavāda* means the view that this *atta* owns the body. So, *attavādupādāna* means clinging to this *atta* theory. However, in reality, there is no such thing called *atta*. “*Atta*” is just a theory or belief; and when people cling to it, it is called “*attavādupādāna*”.⁶⁹ This *attavādupādāna* is *sakkāya-dit̥ṭhi*. *Sakkāya* means five aggregates, so it means wrong view regarding these five aggregates. As there are four types of wrong view regarding these five aggregates, therefore in total there are 20 types of *sakkāya-dit̥ṭhi*. *Atta* is termed as ‘I’, self or soul.

⁶⁹*Attavāda* =The theory of *atta*, the saying/talk on *atta*, *vāda* that grasps at *atta*.

There are four wrong views concerning *rūpa*.

Firstly, the first aggregate is *rūpa* or body. This body is 'I', or 'I' am this body; this body and 'I' are the same. This is said as "*rūpaṃ attato samanupassati*". That means the body is perceived as *atta*. This is a type of *sakkāya-ditṭhi*.

Secondly, *rūpa* is not perceived as *atta*, but *rūpa* is perceived as belonging to *atta*. The *atta* possesses this *rūpa* (body). All things like eyes, ears, nose, tongue and body all belong to *atta*. They are the property of *atta*. For instance, the *atta* can see an external object through the eyes it possesses; it can hear with the ears it owns. The perception of this view is not the same as the first one.

Thirdly, "*rūpa* exists in the *atta*". If the *atta* is big, *rūpa* or body is also big. If *atta* is small, the body is also small. As for an elephant, the *atta* is big so the body is also big. As for ants, their *atta* is small so their body is also small. This is another wrong view.

Fourthly, "*atta* exists inside the *rūpa*". *Rūpa* is the location for *atta*.

In conclusion, there are four wrong views concerning *rūpa*:

- 1) *Rūpa* is perceived as *atta*,
- 2) *Rūpa* is the property of *atta*,
- 3) *Rūpa* exists in *atta*,
- 4) *Atta* exists in *rūpa*.

These are four wrong views concerning *rūpa* or body.⁷⁰

In the same way, there are four wrong views on *atta* or 'I' with regard to feeling.

- 1) Feeling is perceived as 'I'. This means 'I' and feeling are the same;
- 2) Feeling is the property of 'I';
- 3) Feeling exists in 'I';
- 4) 'I' exists in feeling.

Regarding perception (*saññā*), mental formations (*saṅkhāra*) and consciousness (*viññāṇa*), there are also the four respective wrong views. All together, there are 20 wrong views for the five aggregates. These 20 are called *sakkāya-ditṭhi*. Here, this *sakkāya-ditṭhi* is called *attavādudupādāna*, clinging to the theory of *atta*.

For the person who has not heard the *Dhamma*, this *sakkāyaditṭhi* becomes an obsession (*pariyuṭṭhāna*). For those who have learned the *Dhamma* and can clearly differentiate *nāma* and *rūpa*, *pariyuṭṭhāna* does not take place. Yet, there are still *anusayas* or underlying defilements in them. However, if *sakkāyaditṭhi* were to exist in an *anusaya* form, one would not have to go to woeful states (*apāya*). Here, *sakkāyaditṭhi* is called *maggāvaraṇa*, meaning that it prevents one from attaining *magga* and *phala*. If one can eradicate *sakkāyaditṭhi* by the *tadaṅgapahāna* method, one can attain *magga* and *phala*.

⁷⁰ Saṃyuttanikāya, 2.48. (cittasāmyutta, 3. Dutiyaisidattasutta)
Rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ.

That is why the disciples of the heretics Puraṇakassapa and Makkhaligosāla could go to heaven, and Baka Brahma also could reach the *brahma* world, even though they still had wrong views. However, the wrong view they had was not *saggāvaraṇa* but *maggāvaraṇa*. *Saggāvaraṇa* prevents one from going to heaven.

That is the reason why *sakkāyadiṭṭhi* is not included in the 10 *duccaritas* or evil actions. The *micchadiṭṭhi* among these 10 *duccaritas* causes one to not go to a good destiny. Only *natthikadiṭṭhi* is a *duccarita micchadiṭṭhi*. *Sakkāyadiṭṭhi* is not the same as *micchadiṭṭhi*, they are very different from each other. *Sakkāyadiṭṭhi* is very subtle, so it is *maggāvaraṇa*, preventing from attaining the noble path. It is not *saggāvaraṇa*, preventing from heavenly rebirth.

In order to abandon *sakkāyadiṭṭhi*, one has to practise *Vipassanā* and then try to obtain the knowledge of differentiating mental and material phenomena (*nāmarūpapariccheda ñāṇa*). Here, the yogi then clearly knows the difference between *rūpa* and *nāma*. When he has become a *sotāpanna* (stream-enterer), he has totally eradicated this *sakkāyadiṭṭhi* which is an *attavādupādāna*.

Among these four types of *upādāna*, *kāmuṇupādāna* is defined as *taṇhā*. The other three types of *diṭṭhupādāna*, *sīlabatupādāna* and *attavādupādāna* are defined as *diṭṭhi*, and this *diṭṭhi* is *micchādiṭṭhi* (wrong view). These three types of *diṭṭhi* have different levels of wrong view.

The most important factor for people in the human world to be reborn, or for sentient beings to come back, is this *atta* belief. People wish their lives to be forever. They also believe that there is *atta* and think this *atta* will last forever. This becomes *sassatadiṭṭhi*. If they have the view that everything is impermanent or everything is cut off after death, then they have *ucchedadiṭṭhi*. This *sassatadiṭṭhi* and *ucchedadiṭṭhi* result from the idea of *atta*.

If there is no acceptance of an *atta* theory, there would not be *sassatadiṭṭhi* and *ucchedadiṭṭhi*. If people come to realize there is only *rūpa* and *nāma*, there is no *atta*, then with this right view, *sassatadiṭṭhi* and *ucchedadiṭṭhi* will disappear at the same time.

As mentioned earlier, there are some wrong views. One is *natthikadiṭṭhi*, nihilism, or the belief on *natthi*. Next, *sīlabbatupādāna* is the practice and observance of animal's behaviour when believing that such practice can lead to an escape from the rounds of rebirths and deaths. Then, *attavādupādāna* is clinging to the theory or argument on *atta* concerning the five aggregates. These three are said to be *diṭṭhi*, as a *cetasika* in ultimate reality.

Ledi Sayadaw, a famous Burmese monk, had explained the 62 kinds of *micchādiṭṭhi* by putting them in *diṭṭhupādāna*. As written in *Visuddhimagga*, *natthikadiṭṭhi* is *diṭṭhupādāna*, *sīlabbataparāmāsa* is *sīlabbatupādāna*, while the 20 *sakkāyadiṭṭhis* are *attavādupādāna*. All these *upādānas* arise based on *taṇhā*.

The fundamental of Diṭṭhi

Diṭṭhi, which is wrong view, is not based on *moha*, but on *taṇhā*. The reason is, in *Abhidhamma* the *diṭṭhi cetasika* is associated with *lobhamūla citta*, not with *mohamūla citta*. Here, beings only think about their own important things. Their own

affairs and matters are number one in life, and they desire security and permanence. Therefore, thought and consideration about the own feelings come first. Since humans love themselves the most, the world is a selfish place, or self-importance comes first. With *taṇhā* or craving for oneself as a cause, this kind of view arises. In brief, this wrong view comes because of *taṇhā* which loves oneself. *Taṇhā* comes with *lobha*. That is why *diṭṭhi* belongs to *upādāna* in “*taṇhāpaccayā upādānaṃ*”.

By way of Paṭṭhāna

Let us consider how one *taṇhā* supports another *taṇhā*. There are four kinds of *upādāna* or clinging in “*taṇhāpaccayā upādānaṃ*”. The first *upādāna* is *kāmuṇḍāna*. Here, “*taṇhāpaccayā kāmuṇḍānaṃ*” can be translated as “due to *taṇhā*, *kāmuṇḍāna* arises”. *Kāmuṇḍāna* is clinging to sensual pleasure or clinging to sensual objects. There are few ways how this *taṇhā* relates to *kāmuṇḍāna* in the viewpoint of *Paṭṭhāna*.

The earlier *taṇhā* is weak, the later *taṇhā* is strong. Because they are at a preceding and following place, there is *upanissaya-satti*. The preceding *taṇhā* relates to the following *taṇhā* by the *upanissaya-satti*, and so the following *taṇhā* becomes *upādāna*.

Or in another way, the conditioning force of the preceding mind connects that mind to the following mind. Due to the preceding mind, the following mind becomes stronger and more powerful. Therefore, the preceding mind relates to the following mind by the support of *upanissaya*. Thus “*taṇhā* relates to *kāmuṇḍāna* by *upanissaya-paccaya*”.

How Taṇhā conditions Diṭṭhi

How does *taṇhā* relate to *upādāna*, which are *diṭṭhupādāna*, *sīlabbatupādāna* and *attavādupādāna*? *Taṇhā* and *upādāna* are dissimilar in nature. According to the *Abhidhammattha-saṅgaha*, *lobha* is associated with *diṭṭhi* only in the *diṭṭhigatasampayutta cittas*. The *lobha* and *diṭṭhi* arise together in a *diṭṭhigatasampayutta citta*. As such, there is *sahajāta-satti* between *lobha* and *diṭṭhi*. Since *lobha* and *diṭṭhi* support each other mutually, there is *aññamañña-satti*. There is also *nissaya-satti* and *sampayutta-satti*. The reason is that *lobha* and *diṭṭhi* arise together, cease together, have the same base and take the same object. There is *atthi-satti* because it supports by its existence. There is *avigata-satti* because there is support by non-disappearance.

Since there are three types of *upādāna*, there are “*taṇhāpaccayā diṭṭhupādānaṃ*”, “*taṇhāpaccayā sīlabbatupādānaṃ*” or “*taṇhāpaccayā attavādupādānaṃ*”. From the viewpoint of *Paṭṭhāna*, the craving relates to these *upādānas* by the power of *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi* and *avigata*.

Next, *taṇhā* is the *lobha cetasika*. *Lobha* is a *hetu*, one of the six roots. Because *lobha* is a root, *lobha hetu* relates to *diṭṭhupādāna* by the power of *hetu-satti*. By adding the *hetu* condition, there are seven conditions, i.e. *hetu*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata*.

Next, there is another condition, if it is not that the *lobha* or *taṇhā* in the same mind which supports this *diṭṭhupādāna*. It can be that the *taṇhā* in another *citta* supports the *diṭṭhi*. Because they do not arise together, they can relate to each other by the way of *upanissaya-satti*. Then, because *taṇhā* obtains a strong base, it can cause the wrong view to arise. *Upanissaya-satti* refers to a strong base that can provide support for wrong view to arise.

So, in “*taṇhāpaccayā upādānaṃ*” of the *Paṭicca-samuppāda*, the *taṇhā* means weak *taṇhā*. *Upādāna* is actually the combination of two phenomena, *taṇhā* with strong force and wrong view (*diṭṭhi*). Dependent on *taṇhā* as a cause, these two phenomena can take place. So, because of the existence of *taṇhā*, *upādāna* can arise later.

By looking from the viewpoint of *Paṭṭhāna*, one can understand the conditioning forces that are at work in the *Paṭicca-samuppāda*. Dear Dhamma-lovers and wise ones! The two great doctrines that are *Paṭicca-samuppāda* and *Paṭṭhāna* were taught by the Buddha. One should reflect on the natural phenomena by understanding the combination of these two doctrines. One should make effort to meditate so that the *taṇhā* does not gain force and *upādāna* does not develop.

Part 14: Upādānapaccayā bhavo

“Upādānapaccayā bhavo” — Because of *upādāna*, two types of *bhava* i.e. *kammabhava* and *upapattibhava* occur. This word *bhava* is translated as “life” or “becoming” in English.

The meaning of bhava

The word definition, *vacanattha*, for *bhava* is “*Bhavatīti bhavo*” — “it becomes, so it is called *bhava*”.

There are two things that will happen, so *bhava* has two types. First is *kammabhava*. Due to clinging to something, people do something. There is thinking in the mind. As one thinks, so one speaks. Not only speaking, bodily action comes to be too. This process of thinking, speaking and acting is called *kammabhava*.

The main cause is *cetanā* (stimulation, volition). Due to this *cetanā*, one thinks. Due to the urge of *cetanā*, one will say or do something. According to the text, these mental actions, verbal actions and bodily actions are *manokamma*, *vacīkamma* and *kāyakamma* respectively.

In the treatises, these actions usually are not listed in order. If listed according to the sequence of what happens, then first there is mental action. Because of *manokamma* (mental action), *vacīkamma* (verbal action) takes place according to those thoughts in the mind. Then thirdly, *kāyakamma* (bodily action) occurs.

According to the sequence of teaching, there are *kāyakamma*, *vacīkamma*, *manokamma*. The *kāyakamma* is in the first place because it is the most obvious and prominent. As for *vacīkamma*, it is only obvious to those who heard it. It is not obvious to those who did not hear it. Lastly, *manokamma* is only obvious to the one who thinks and is not known to the rest of the people.

However, according to the sequence of happenings, the order is different; at first, one thinks with the mind, then one speaks with one's mouth, and finally one acts out by bodily action. Thus, the order should be “*manokamma*, *vacīkamma*, *kāyakamma*”.

People do all kind of things concerning their life; with regard to their environment, aggregates, food, clothes and dwelling, the education, and other important things. Here, *kammabhava* is the action that is related to *cetanā* that urges or stimulates.

If there is *kusala cetanā*, there is *kusala-kammabhava*. If *akusala cetanā* arises, there is *akusala-kammabhava*. In “*upādānapaccayā bhavo*”, the first type of *bhava* is *kammabhava*. Due to clinging, *kammabhava* arises. The meaning of *kammabhava* is becoming, or the cause of becoming.

The second *bhava* is “*upapattibhava*”. Because of *kamma*, the *khandhas* (aggregates) arise. When people perform some meritorious deeds, human life is obtained owing to this *kusala kamma*.

The human life is made up of the five aggregates:

- 1) Aggregate of body or matter,
- 2) Aggregate of feeling,
- 3) Aggregate of perception,
- 4) Aggregate of mental formations, *saṅkhāra*, including *cetanā*,
- 5) Aggregate of consciousness.

These five aggregates are taken as a *bhava* and this is called *upapattibhava*. According to the text, *upapattibhava* means “*kammābhinibbattā khandhā*” — “Aggregates born due to *kamma*”.⁷¹ *Upapattibhava* actually refers to the aggregates born as the result of *kamma*. In sentient beings, there are *nāma* and *rūpa*. These *nāma* and *rūpa* are called *khandhas* (aggregates). Due to *kamma*, the *āyatana*s (sense bases) and also *dhātus* (elements) come to be.

In conclusion, *upapattibhava* means “*kammābhinibbattā khandhā*” i.e. *kamma*-born *khandha*, whereas the action or *kamma* means *kammabhava*.

Definition of Kamma

Kamma does not only refer to *cetanā*, but also includes other mental factors. By reading “*cetanāhaṃ bhikkhave kammaṃ vadāmi*” as in *Nibbedhika-sutta*,⁷² one will think *kamma* means only *cetanā*. However, there are further *kammās* beside *cetanā*. There are three types of *kusala manokamma* and three for *akusala manokamma*. Those three types of *kusala manokamma* are *anabhijjhā*, *abyāpāda* and *sammādiṭṭhi*; this *anabhijjhā* means *alobha*, *abyāpāda* means *adosa*, whereas *sammādiṭṭhi* means wisdom (*amoha*). These phenomena are not *cetanā*, but they can be called *kamma*. Therefore, *kamma* is not only *cetanā*, but some *dhammas* associated with *cetanā* (*cetanāsampayuttadhamma*) can be called *kamma* too.

In some discourses, the Noble Eightfold Path can also be called *kamma*. Also, *kamma* can refer to the seven *bojjhaṅgas*⁷³. Or those phenomena that can produce results can be termed as *kamma*.

People use to say, “My *kamma*, his *kamma*”. People refer to their *kammās* to either *kusala kamma* or *akusala kamma*.

The other three, *abhijjhā*, *byāpāda* and *micchadiṭṭhi* are *akusala manokamma*. In ultimate reality, *abhijjhā* is *lobha*, *byāpāda* is *dosa*, while *micchādiṭṭhi* is *diṭṭhi*. These three mental factors *lobha*, *dosa*, *diṭṭhi* are not *cetanā*, but they can be called *kamma*.

Therefore, *kammabhava* means *cetanā* and some *cetasikas* which are associated with *cetanā*. Or, *kammabhava* are the actions done in this life, whereas *upapattibhava* means the aggregates produced by this *kammabhava*. Therefore, *bhava* in “*upādānapaccayā bhavo*” refers to two types of *bhava* i.e. *kammabhava* and *upapattibhava*. These two *bhavas* happen due to *upādāna*. Thus “*upādānapaccayā bhavo*” — due to *upādāna*, *bhava* arises.

⁷¹ Visuddhimagga,2.20

Upapattibhavo pana saṅkhepato kammābhinibbattā khandhā, pabhedato navavidho hoti.

⁷² Aṅguttaranikāya,2.36 (Chakkanipātapāli)

⁷³ Enlightenment factors

This *upapattibhava* can be divided by grouping the similar ones of the 31 planes into the same group.

In *Abhidhamma* books, there are nine ‘big’ or main groups of life. These nine types are classifications of the *bhava* that beings can obtain. These nine are written in the books. *Upapattibhavas* can be divided into nine types. *Kammabhava* cannot be further classified.

Nine main groups of Bhava

- 1) *Kāmabhava*
- 2) *Rūpabhava*
- 3) *Arūpabhava*
- 4) *Saññābhava*
- 5) *Asaññābhava*
- 6) *Nevasaññānāsaññābhava*
- 7) *Ekavokāra*
- 8) *Catuvokāra*
- 9) *Pañcavokāra*⁷⁴

The first one is *kāmabhava* or the sensual life. One might be confused by *kāma* and *kamma*. Both words have quite the same pronunciation. *Kāmabhava* refers to the four woeful planes (*apāya*), one human plane and six *deva* worlds. These in sum 11 planes are the planes linked with *kāmarāga*, (sensual craving). One has to practise *Samatha* meditation in order to overcome *kāmacchanda*, sensual desire, then only one is able to attain *jhāna* and thus one will be reborn in *rūpabhava* or *arūpabhava*. Therefore, the *bhava* can be categorized as *kāmabhava*, *rūpabhava* and *arūpabhava*.

Rūpabhava refers to the 16 *rūpabrahmā* planes that one can reach with *rūpajjhāna* as base. As for *arūpabhava*, one has to attain *arūpajjhāna*. It means, one has to gain *arūpajjhāna* absorption to be reborn in the four *arūpa* planes.

In summary, all 31 planes can be divided into *kāmabhava*, *rūpabhava* and *arūpabhava*. *Kāmabhava* means the life in 11 *kāma* planes, *rūpabhava* means the life in 16 *rūpa* planes and *arūpabhava* means the life in the four *arūpa* planes.

Moreover, the 31 planes can be divided into three types according to *saññā* or perception. They are *saññībhava*, *asaññībhava*, *nevasaññīnāsaññībhava*. However, this word *saññī* is not used in the *Visuddhimagga*. Only “*saññābhava*, *asaññābhava*, *nevasaññānāsaññābhava*” can be found in that book.

The fourth type of *bhava* is *saññābhava*. This points out to *saññā* or perception in the *paṭisandhi citta*. *Saññābhava* means life in the plane with complete *saññā* together with consciousness.

The fifth type is *asaññābhava* — life in the plane without perception. *Asaññābhava* means the world where beings totally have no perception, only material bodies. This *asaññāsatta* world is included in the fifth *jhāna* plane which belongs to the *rūpāvacara* planes. There is only one *asaññābhava* world.

⁷⁴ *Visuddhimagga*,2.24. (*Maggāmaggañāṇadassanavisuddhiniddesa*)

The sixth is *nevasaññānāsaññābhava*. It is life in the plane of neither perception nor non-perception. It means the plane neither with perception, nor with totally no perception. This implies this plane has some very subtle perception. There is only one plane of this type. It is the *nevasasaññānāsaññā* plane which is the result of *nevasaññānāsaññā-jhāna*. Here, “*nevasaññā*” means “no perception”, there is no gross kind of perception. Next, “*na asaññā*” — “it does not mean there is no subtle perception”, this is a double negative sentence.

For example, an oil bottle is put in the kitchen. Someone says, “Pour out the oil” or “ladle out the oil”. When another one goes to look, he realizes the oil is finished already. When he informs to the first person “There is no oil”, the first person will say, “If there is no oil in the oil bottle, please put medicine in it.” Then the second person will reply “That bottle has oil in it.” Just now, he said there is no oil, now he says there is oil when wanting to put medicine in it. Here, the simile “no oil” means “there is not enough oil to use”. The simile “has oil” means “there is oil even though there is not enough to be used.”

The meaning of *nevasaññānāsaññā* should be noticed in the same manner. It means there is not enough *saññā* but there is a little *saññā*. There is only one type of being with this very little *saññā*, they live in the highest *arūpa* plane, the *nevasaññānāsaññā* plane.

By leaving out these two planes i.e. *nevasaññānāsaññā* and *asaññāsatta*, life in the remaining 29 planes is termed *saññābhava*. The beings staying in those 29 planes have perception, including the beings in the four *apāya* planes, human plane, six deva planes, the remaining 15 *rūpa* planes and also three *arūpa* planes.

Thus, by categorizing the life in the 31 planes in terms of perception, we have three types i.e. *saññābhava*, *asaññābhava*, *nevasaññānāsaññābhava*. These three are included in the nine main types of *bhava*.

The next way to classify beings' life is according to *vokāra*, which means *khandhā*. Thus, the seventh is *ekavokāra* — the life with one *khandha*. The eighth is *catuvokāra* — the life with four *khandhas*. The ninth is *pañcavokāra* — the life with five *khandhas*. These *ekavokāra*, *catuvokāra* and *pañcavokāra* are classified from the viewpoint of *khandha*.

The plane with only one aggregate is the *asaññāsatta* plane, as it has only one *rūpakkhandha*. It does not have the aggregates of feeling (*vedanā*), perception (*saññā*), *saṅkhāra* or *viññāṇa*. There is only one plane like this in the 31 planes.

The next is *catuvokārabhava* — life in the planes with four aggregates. These are the *arūpa* planes which have four aggregates i.e. *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha*, *viññāṇakkhandha*. There is no *rūpakkhandha*. This *catuvokārabhava* means life in the four *arūpa* planes.

After taking out the above mentioned five planes from the 31 planes, life in the remaining 26 planes is called *pañcavokārabhava* — life with five aggregates.

Therefore, among the 9 main groups, number seven is *ekavokārabhava*, number eight is *catuvokārabhava* and number nine is *pañcavokārabhava*.

In summary, the 31 planes can be classified into three main categories. The first main category has three: *kāma*, *rūpa*, *arūpa*. The second main category is from the viewpoint of *saññā*. The third main category is from the viewpoint of *vokāra*. By

grouping these categories, we have nine main groups of beings. These are called nine types of *upapattibhava*. These nine types do not refer to other things, they only mean the 31 planes.

The human life belongs to the types of *kāma bhava*, *saññā bhava* and *pañcavokāra bhava*.

Sañkhāra and Kamma bhava

Let us look at the model of *bhava*. “*Upādānapaccayā bhavo*” — “due to *upādāna*, *bhava* arises”. *Bhava* means the two types of *bhava*, 1) *Kamma bhava* and also 2) *Upapattibhava* that is the resultant *dhamma* caused by *kamma*.

In *Paṭicca-samuppāda*, at the first connection “*avijjāpaccayā sañkhārā*” and second connection of “*sañkhārapaccayā viññāṇaṃ*”, *kamma* is called *sañkhāra*. *Sañkhāra* means *puññābhisañkhāra*, *apuññābhisañkhāra* and *āneñjābhisañkhāra*. Now at “*upādānapaccayā bhavo*”, *bhava* means *kamma bhava* and *upapattibhava*, whereas this *kamma bhava* actually means *kamma*. Here, *kamma* is mentioned two times in *Paṭicca-samuppāda* because of some benefits.

In the phrase “*sañkhārapaccayā viññāṇaṃ*”, *sañkhāra* refers to the *kamma* in the past life and is a causal phenomenon. Because this causal *dhamma* of the past life causes *paṭisandhi-citta* in this life to arise, it is called “*sañkhāra*”. The word “*sañkhāra*” means “having been formed” or “having been created”. Because of *sañkhāra* as a cause, these *dhammas*, starting from *viññāṇa*, and continuing through *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā* and *upādāna*, come to be.

If *kamma* were to continue in this life, it would continue in the same nature. Actually, the *kamma* from the past life has terminated already. Therefore, if we want to speak about *kamma* that continues in this life, we have to give it another name, so this *kamma* is called “*bhava*”. This ‘*bhava*’ as in “*bhavapaccayā jāti*” means *kamma bhava* and it will cause *jāti* or birth in the next life. This is the reason why *kamma* is mentioned again in the later part of *Paṭicca-samuppāda* in the form of ‘*bhava*’ as in ‘*upādānapaccayā bhavo*’.

In reality, *Paṭicca-samuppāda* explains three lives. However, there is an incorrect view believing that “*Paṭicca-samuppāda* only relates to one life and has nothing to do with three lives”. Some people believe in this view because they do not like *bhava*, it means they do not wish for *Nibbāna*.

Actually, there are some people who do not believe in past lives, and also some do not believe in a future life. Those who do not believe in *bhava* or becoming will say “*Paṭicca-samuppāda* only deals with one life”.

There is a Dhamma book author who criticized that Venerable Buddhaghosa was wrong to state the three lives in *Paṭicca-samuppāda*, the author argued it is only concerned with this life. However, if this doctrine would concern only this life and would not concern the past life or the future life, then the round of rebirths and deaths (*samsāra*) would be broken already.

But the Buddha wished to expound *Paṭicca-samuppāda* as a continuity of conditioning and conditioned *dhamma*, or a chain of causal and resultant *dhammas*, that’s why it explains the life process of repeated cycles of births and deaths

(*saṃsāra*). Hence, ignorance (*avijjā*) and formations (*saṅkhārā*) are concerned with the past life. Consciousness (*viññāṇa*), mind-matter (*nāma-rūpa*), the six sense bases (*salāyatana*), contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*), clinging (*upādāna*) and becoming (*bhava*) are concerned with the present life, whereas birth (*jāti*) and death are concerned with only the future life.

By explaining those factors in *Paṭicca-samuppāda* as happening in three lives, only then does *saṃsāra* really exist. If not, it implies *saṃsāra* is non-existent. Owing to the chain of causal and resultant *dhammas*, suffering in *saṃsāra* continues. As in the conclusion — “*evametassa kevalassa dukkhakkhandhassa samudayo*” — the nine main types of *bhava* are called *dukkha*. *Bhava* happens because the causal *dhammas* continue without stopping. The *dukkha* that is *bhava*, also arises.

However, this *dukkha* can be stopped. Let us look at “*avijjāyatveva asesavirāga nirodha*” in *Paṭicca-samuppāda*. It means that when *avijjā* is *asesavirāga nirodha* — the ignorance entirely fades away and becomes extinct. This *virāga* means *magga citta* that will destroy *avijjā* without remainder. When there is no *avijjā*, *saṅkhāra* ceases. When *saṅkhāra* ceases, *nāma-rūpa* ceases. When *nāma-rūpa* ceases, the six sense bases cease. When the six sense bases cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, clinging ceases. When clinging ceases, *bhava* ceases. When *bhava* ceases, all have totally ceased.

The Buddha explained the doctrine of *Paṭicca-samuppāda* as related to three lives i.e. past, present, future and the system of continuous cause-effect. If one thinks this doctrine as explained by the Buddha is wrong, one would have wrong view, and this is a danger to that person. Even in the Buddha’s time, there was a person with wrong view who even took up Buddha’s words as his support. Using the Buddha’s words, this monk named Sati believed that “this *viññāṇa* moves from one life to next life”.

View regarding Dhamma

While reading *Dhamma* books, if one is not skilful in an idea, one can develop *micchādiṭṭhi*, then one can develop wrong thinking about it. One might believe in this “*Paṭicca-samuppāda* is not concerned with three lives, only one life.” If one states one’s view like that, then there is wrong view and wrong thinking. Thus, one should be very careful regarding *Dhamma*; one should look in detail so as not to develop wrong view.

There is logic in this “*upādānapaccayā bhavo*” and it is natural. Because of clinging existing in people, they will think, say and do something in their life. They create *kamma* or action. Because of this *kamma*, there will be “*bhavapaccayā jāti*” for the next life. Most of the time, people are creating *kammas*, and these *kammas* are accumulated in the human’s mind.

The thinking of worldlings

From the early morning when people open their two eyes until the sleep time, they use to think non-stop. Actually, they should investigate the nature of those thoughts, if they are wholesome or unwholesome thoughts.

Most of the time, they think with defilements rooted in greed, hatred or delusion, then unwholesome *kamma* happens. In the opposite way, if they think with non-greed, non-hatred or non-delusion, wholesome *kamma* happens.

The thinking of an Arahant

Arahants do think about things, but they do not think with greed, hatred or delusion. The reason is they do not have any greed, hatred and delusion in their mind any more as these unwholesome mental states have totally ceased. Thus, all their thoughts are wholesome, connected with non-greed, non-hatred and non-delusion.

The action of an Arahant does not become kamma

When an arahant thinks with non-greed, non-hatred or non-delusion, he does not create *kamma* anymore. The most important factor that creates resultant *dhammas* is *kilesa* (defilement), which is a companion to *kamma*. When there is *kilesa*, *kamma* is encouraged to be formed.

Let us see “*avijjāpaccayā saṅkhārā*”. Here, *avijjā* is actually defilement (*kilesa*). In “*upādānapaccayā bhavo*”, *taṇhā* and *upādāna* are defilements (*kilesas*). If these *kilesas* come, *kamma* also comes. Because *kilesas* in an arahant’s mind are totally cut off at the root, their thinking is just pure thinking. As the *kamma* seed is not included anymore, therefore, their action is called *kriya*, which means pure doing.

A simile is shown here. A mango tree is blossoming now. If the main roots were cut off during this blossoming time, will this tree’s blossoms grow to become fruits? Here, the *kilesas* are similar to the roots, and they are eradicated from the arahant’s mind. The daily actions such as speaking and acting are like the blossoms that will not develop to fruits.

In actual fact, arahants do not perform unwholesome actions but only wholesome actions. For example, Venerable Sāriputta preached the *Dhamma* and took care of sick persons; other arahants also do good works. It is often seen as *kusala* in an ordinary way. But this is not *kusala*, it is “*kriya*” or mere action. This is called “*kriya*” because there is no more *kilesa* that can give *kamma*. Thus, only by linking with defilements (*kilesa*), actions (*kamma*) come to be. All the thoughts of an arahant are faultless and pure.

All actions of worldlings are Kamma

There are more unwholesome thoughts in a *puthujjana* (worldling). When the thoughts are unwholesome or faulty, the speech will not be free from fault, it would also be unwholesome. If there is faulty or unwholesome speech, then the action will

also be unwholesome and blameworthy. Hence, whatever action and speech, it will become *akusala vacīkamma* and *akusala kāyakamma*.

The *kamma* accumulates in one's own mental stream. Accumulation means producing result. A fruit by itself is not powerful. However, when it matures, a seed will be produced. This seed will become a sapling when the conditions are favourable. The nature of *kamma* is just like this. *Kamma* is similar to a seed. When the conditions are suitable to produce seedlings, the seedlings will come to be.

As said “*upādānapaccayā bhavo*” — because of clinging, *bhava* or life arises. *Kamma* accumulates in us, on a daily basis. *Kamma* accumulated in this life is similar to the accumulation of power for the next life. For instance, the mango will produce fruits this year. When the fruits are ripe, the seeds in them will produce mango plants the next year. This is an analogy for the working of *kamma*. The *kamma* done in this life will produce results in the future life. There are many *kammās* functioning in this way in ourselves.

Kilesanirodhā Kammanirodho

One cannot escape from *saṃsāra* by putting an end to the *kamma* that occurred a lot as it is impossible to destroy *kamma* that has been done in the past.

There are some ways to deal with *kamma* that has been performed so that it cannot bear fruit anymore. *Kilesas* or defilements have to be abandoned, ignorance has to be replaced by wisdom, craving has to be cut off, and also hatred has to be eradicated by loving-kindness. In brief, by abandoning of *lobha*, *dosa* and *moha*, new *kamma* will not happen anymore. It is like making sure that *kamma* has no chance to give its result.

Actually, *lobha*, *dosa* and *moha* do not arise in one when hearing the *Dhamma*, thus *akusala kamma* and defilements (*kilesa*) cannot occur at that time. This method is similar to weakening the ability of *kamma* to give result. It actually does not mean to abandon *kamma*, but to abandon *kilesa*.

In “*avijjāpaccayā saṅkhārā*”, one has to abandon *avijjā*, but not *saṅkhāra*. By abandoning *avijjā*, *saṅkhāra* is also abandoned. With the simultaneous abandoning of *taṇhā* and *upādāna*, *kammabhava* will cease. Thus, what will happen is “*kilesanirodhā kammanirodho*” — with the cessation of *kilesa*, *kamma* is ceased.

The meaning of the expiration of Kamma

Sometimes people say, “*Kamma* has expired”, actually it has the same meaning as “the life is finished”. This word “*kammakkhaya*” actually means expiration of *kamma* that is actually *arahatta-magga*. Alternatively, *kammakkhaya* means *āsavakkhaya*. These *āsavas* (influxes or cankers) represent *kilesas*. Only when the *āsavas* end, the *kamma* ends. As such, the meditation practice is not to terminate the *kamma*, but to terminate the *kilesas* by attaining *magga* (path). Even though people sometime say, “to abandon *kamma*”, the real meaning is “to abandon *kilesa*”. With the abandoning of the *kilesas*, *kammās* cannot give result anymore.

The *kamma* that has finished in its time will expire by itself and will not give fruit anymore. All the *upādānas* in daily life are causes for *kammabhava* to arise. Due to

the *kammabhava* in the past life, *upapattibhava* arises. With *upapattibhava* acting as the essential cause, *kammabhava* arises again. Such is the condition of the present life.

How Upādāna causes Bhava

Upādānapaccayā bhavo—due to *upādāna*, *bhava* arises. Due to clinging to *kāma* or sensual desire, *bhava* arises. Clinging to sensual desire is *kāmupādāna*. Whatever people do every day is out of the wish to be happy.

To be happy, people long for sensual pleasures and cling to them. Whatever work they do is because of clinging to sensual pleasure. With clinging to delightful objects as a reason, people perform some actions or speak in certain ways. Thus, there is “*upādānapaccayā bhavo*” — due to clinging, *bhava* arise. *Kamma* in the form of *bhava* happens.

Some people have wrong view; some practise like a dog or a cow because clinging to a view like “By observing such a practice, I will gain a higher rebirth”. This clinging is called “*sīlabbatupādāna*” — clinging to wrong practice. With this as a cause, *kammabhava* arises, which results in a new life.

One also performs good deeds like *dāna* (donation) and *sīla* (observing morality). Some people wish to be a god staying in a golden palace in heaven in the future life. The wish and aspiration for a better next life is called *kāmupādāna*. The wholesome works done by that person are called *kammabhava*. Due to this *kammabhava* as a cause, *upapattibhava* will come in the next life.

Worldlings are said to be “*puthujjano ummattoko*”, meaning worldlings are crazy. The crazy worldlings also call others crazy. By the view of noble ones, worldlings are really crazy. They think about unwholesome things as wholesome and untruth as the truth. Some worldlings desire the sensual objects so they do as they like. Because of unwholesome actions, they fall to hell. Because of doing good actions, they go to a good destiny.

Some meditators want to be reborn in a better life and therefore they practise meditation. They want to go to the *rūpa* plane or the *arūpa* plane. Thus, “*upādānapaccayā bhavo*” takes place. When there is clinging to something because of wrong view, their actions will cause the occurrence of a next life.

Some people believe that after death the *atta* or soul is cut off. Then, they believe that *atta* will reach a heavenly plane after death. They believe this heavenly plane is permanent. This belief of rebirth in a permanent heaven is a wrong view. Due to this wrong view as a cause, people perform certain actions. Therefore, “*upādānapaccayā bhavo*” takes place. No other religion can escape from the truth that “*bhava* arises due to clinging”.

A story from the Dhammapada

Let us look at strange happenings in this world. It is true that *bhava* occurs owing to *upādāna*. There are various kinds of wishes that people may have. In the story of Kāḷī yakkhinī (ogress named Kāḷī) in the Dhammapada, hatred of one to another is illustrated. “I will pay you back in this life. I will be a winner.” The characters

in that story made such an aspiration. Then, “*upādānapaccayā bhavo*”, life or existence comes because of clinging. Based on *upādāna* as cause, one creates *kamma*. The motivation (*cetanā*) and aspiration (*patthanā*) were the main factors in these actions.

Here is the story. In the country of Sāvatti, there were two women married to the same man and they lived in the same house. Then they became enemies. Wishing for revenge, they became a cat and a hen, then a deer and a tiger in their next lives. In the end, they became human and female. After listening to a sermon from the Buddha, their enmity ended. This is also in accordance with “*upādānapaccayā bhavo*” — “due to clinging, life becomes.”

Clinging is a very fearful habit. The craving called *nikanti* even has the potential to determine *kamma*.

The clinging of King Bimbisāra

Here is a story on clinging. King Bimbisāra, after welcoming the Buddha for the first time in Rājagaha, became a *Sotāpanna*. However, this good king suffered imprisonment and was killed at the end of his life. After death, he became a *yakkha*, which is a part of the retinue of King Vessavaṇa, one of the Four Great Kings (*Catumahārāja*).

It was a strange thing to consider his low-level rebirth. He became a *yakkha* even though he was a *sotāpanna*; he was not reborn in a high *deva* plane but in the lowest *deva* plane. He was not even born as King of the deities, but just a low-level servant. His *nikanti*, craving for life, determined his rebirth. Because he was born in that plane for many lifetimes, he had the desire to be born there, so he was reborn there. Due to this *nikanti*, he could not be reborn in a higher plane.

His *cetanā* (stimulation) and *patthanā* (wish) were for that plane. So also, one can be reborn again in the plane one had birth before. Unknowingly there is craving. Thus, people cling to their own province, place or house. There were also some cases of beings who were reborn in the same house because they cling to their houses. One has to know that *nikanti* leads *kamma*.

Even though King Bimbisāra performed good deeds and had good results that could cause him to be reborn in the upper *deva* plane, due to his clinging to the *Catumahārāja* plane, he was reborn as *yakkha* called Janavasabha. His status was similar to the status of the servants such as Puṇṇa, and the *yakkhas* such as Ālavaka.

The rich man Meṇḍaka and his family

Let us look at the story of Meṇḍaka and his family.⁷⁵ They offered a meal to the Pacceka Buddha in their past lives. They were Meṇḍaka, his wife, his son, daughter-in-law and servant. After the meal donation, his servant Puṇṇa made an aspiration to be reborn as a servant even though he could request a better rebirth.

Because he made the aspiration to be a servant, in the next life he became a servant again. One has to be careful with making wishes, should not make low-level

⁷⁵ Dhammapada-aṭṭhakatha, 2.23 (10. Meṇḍakaseṭṭhivatthu) The story of richman Meṇḍaka

aspirations, but only make noble aspirations. There is a Myanmar saying, “one stands in the bush, but keeps the mind in heaven!” It is better to incline the mind to heaven. If not, the mind always stays in the bush and cannot leave it. Humans’ minds are very strange as shown by this following story.

A story from a magazine

I have read a story in a magazine. It might be true. There was a rich man who built a staircase at the Shwedagon Pagoda. After offering this staircase, he always came to the pagoda and made a wish daily: “May I be reborn in Tusita plane where the *Bodhisattas* are born.” He always made a wish like this. At that time, the British dominated Myanmar. One day, that donor met a man who had just come back from England. “Hi, rich man! You have never seen the Tusita plane. You do not know whether it is real. Do not stay with that wish. England is a real heaven. You should make a wish to be born in England.” When he heard that, the donor changed his mind. “What that person said might be true. People used to say that this country is good and wide, is developed and so on.” His mind inclined to England. After he passed away, he was reborn in England.

This is what is meant by “*upādānapaccayā bhavo*”. Due to clinging, his mind and *cetanā* was inclined to elsewhere. He was reborn in England. When he grew up, he went to the university. There, he met a Myanmar student who gave him a picture of Shwedagon Pagoda. The day when he suddenly saw that pagoda picture, his mind seemed to have seen it before. He inquired what it was. His friend told him this picture came from Myanmar. Then the image of Shwedagon Pagoda did not leave his mind. For this reason, he went to Myanmar. At that time, people reached Myanmar by ship. When he came to see the Shwedagon Pagoda, the old image from his past life appeared in his mind. He remembered he had one son in Myanmar. Slowly, his memory from the past life turned up. When he reached Shwedagon, he remembered who he was. He asked people to call his son.

The English friend who came with him was disappointed, thinking that the man had become crazy. After asking someone to call for his son, that man met his son, hugging him and crying. Then, he told the son his secret. In order to worship the Buddha, he had buried a ruby under the throne of a Buddha statue. He remembered this secret. “If you do not believe me, under this Buddha, there is a ruby. Dig and see it to bear witness to me.” With permission, they dug under the Buddha throne and found this ruby. He did not leave Myanmar after that but stayed his whole life in Myanmar.

It is not known whether it is a true story or made-up story. But the story is very interesting. This incident can happen because the present life is a continuum from the past life.

Continued preferences

There are many cases showing the preference that happened continuously for many lives. There was a goldsmith’s son who had been born in a goldsmith family for 500 lives. In the case of Upasāḷaka Brahmin, after his death his corpse was always

buried in the same place. He had his name “Upasāḷaka” for 500 life times. He also developed a liking for his burial ground. This kind of craving can happen in people.

A monk in my monastery in Sagaing

There was an interesting incident regarding a monk living in my monastery at Sagaing. One day I saw a scar on his head and inquired about it. “Who hit your head so that this scar happened?” “No, Venerable. It is a birth scar.” This scar had appeared together with his birth. In his past life, he was a fisherman staying in a small hut at the lake. One night, a bandit came who hit and killed him. There was a wound on his head. The scar was brought along to this life because his mind clung to this injury.

Some people are born with a missing hand or leg. From the scientific explanation, this has to do with lack of nutriment. In reality, this lack of body parts occurred because of clinging of the mind. For instance, a person's leg was cut before he was killed. “My leg is cut off!” “My hand is no more!” His mind clung to this image and he passed away later. Then his leg or hand was missing in this life. The clinging of mind was that strong. This is also included in “*upādānapaccayā bhavo.*”

Parents' clinging

Based on one's action, one will get this life due to one's attachment. In my village, there is a mother whose children's look changed due to the attachment of the mother. This woman had never been to a big city, she only stayed in the village.

One day, a European doctor with white skin and face came to check for malaria. This woman did not dare to see that European doctor because of fear. This is a kind of phobia. When the village elders said that the doctor came, she hid herself. The elders commanded that all, also this woman, should be checked, so they dragged her to see that doctor. Because of clinging in her mind, the two children she gave birth really looked like a European with silver hair, blue eyes and reddish skin. They are still around. Because of fear, this clinging happened in that mother. Thus, *bhava* takes place as in “*upādānapaccayā bhavo*”.

Because of *cetanā* and the wish, according to that *kamma*, the *khandhas* that are *upapattibhava* arise with various sizes and forms.

First, the mind can be of different types. Due to different minds, the perception is different. Due to a different perception, *kamma* is also different. Due that different *kamma*, the species are different. Due to different species, forms and sizes are also different.

The wings of butterflies have different colours and patterns. There is no need for any painters to paint or design them. As the minds of the butterflies are different, so they have different colours and patterns. Because of these differences, there are various kinds of lives. All are included in “*upādānapaccayā bhavo*”.

The viewpoint of Paṭṭhāna

From the viewpoint of *Paṭṭhāna*, there are several conditioning forces for the four types of *upādāna* to give support to *kammabhava*. Due to one of the four types of

upādāna, *kamma* in *rūpabhava* and *arūpabhava*, or *kusala-kamma* in *kāma* happens. The conditioning force of *upanissaya* supports these effects.

Upādāna is actually *taṇhā* and *diṭṭhi*, which are mental factors. When the *upādāna*-caused *akusala kammabhava* arises, *taṇhā* and *diṭṭhi* arise together with *cetanā* in the same mind, so there is *sahajāta-paccaya*. Because there is dependence, there is *nissaya-paccaya*. Because there is mutual support, there is *aññamañña-paccaya*. Because they associate, there is *sampayutta-paccaya*. Because of support by its presence, there is *atthi-paccaya*. Because there is support by non-disappearance, there is *avigata-paccaya*.

From the viewpoint of *taṇhā*, the *taṇhā* relates to the *cetanā* that arises together by *hetu-paccaya*. As for the viewpoint of *diṭṭhi*, *hetu-paccaya* is not included. Thus, there are *hetu*, *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi* and *avigata*. As for *nāma* and *rūpa*, there is *vippayutta-paccaya*. This is looking from the viewpoint of *Paṭṭhāna*. When analyzing *Paṭicca-samuppāda* with *Paṭṭhāna*, these conditions are included.

This “*upādānapaccayā bhavo*” taught by the Buddha is very wide. This is the *Dhamma* trying to cover the whole world. According to “*upādānapaccayā bhavo*”, as long as there is *upādāna*, this *kamma* called ‘*kammabhava*’ will come. *Upapattibhava* will follow. One should make effort to abandon *upādāna*, which in reality is *taṇhā* and *diṭṭhi*, defilements.

Part 15: Bhavapaccayā jāti; aging, death, sorrow

The definition of bhava as in “Bhavapaccayā jāti”

In “*upādānapaccayā bhavo*”, *bhava* means both *kammabhava* and *upapattibhava*, thus “because of clinging, *kammabhava* and *upapattibhava* arise”. In “*bhavapaccayā jāti*”, the *bhava* is not related to *upapattibhava*, it is only related to *kammabhava*. *Upapattibhava* is not taken into consideration as it is defined as *jāti*. If *bhava* is to be defined as *upapattibhava*, then the definition would be: “because of *upapattibhava*, *upapattibhava* arises”. Then, *upapattibhava* would be mentioned twice. Here, the phenomena should be defined at their appropriate place, so only needed *dhammas* are taken here, unnecessary ones should not be considered.

Sometimes, when one uses a word with various and wide meanings, one should only take one related meaning. If unwanted meanings are included, then that word would be very confusing. So, one should clearly fix the definition of a word with what is needed. In fact, the teachers of the commentaries and sub-commentaries explain that *upapattibhava* is not needed in “*bhavapaccayā jāti*”. Only one type i.e. *kammabhava* is included, so “*bhavapaccayā jāti*” means “birth arises because of *kammabhava*.”

So also, in Burmese vocabularies, some words sound alike, e.g. the word “*taun*”, which can mean “mountain” or “southern place”. In the Burmese sentence, “*a-shay a-nauk taun myauk*” — “east, west, south, north”, “*taun*” does not refer to a mountain, but refers to a direction or place as it is related to the eastern and western direction.

Thus, a word should be fixed and defined according to the connection with other words. If the word is not connected with other words, then we should define it (like *bhava* means *kammabhava*).

“*Atthapakaraṇā liṅgā, ocityā kāladesato,*

Saddatthā vibhajīyanti, na saddāyeva kevalā.”

“*Attha*” — required meaning, “*pakaraṇa*” — place etc., “*liṅga*” — gender, namely masculine, feminine or neutral gender; “*ocityā*” — suitable grammar, “*kāla*” — time and “*desa*” — place should be taken.

Thus, when defining a word, the meaning of that word should be shown or taken in connection with associated words.

Here in “*bhavapaccayā jāti*”, “*bhava*” might be related to *kammabhava* and *upapattibhava*. However, the “*jāti*” that is mentioned there refers to *upapattibhava*. Therefore, the *bhava* in the “*bhavapaccayā*” refers only to *kammabhava*. Its meaning is fixed by the following word. This kind of definition fixed by the associated words can be found in the text.

Let us look at this word “*taun*”. When we say this in Myanmar — “*taun taun ei ei shauk ma tway net*” — “do not think here and there”, this word “*taun*” means thinking,

not referring to a place or a mountain. The meaning of the word is defined by its associated words.

Thus, there is “*bhavapaccayā jāti*”. Because of *kamma*, *paṭisandhi* arises at the starting of life which is called *jāti* (birth). That is why the definition of *bhava* refers only to one type, namely *kammabhava*.

Definition of Jāti

Jāti means arising or birth of *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa* and *vedanā*. For a human, *bhava* or life starts when the *paṭisandhi-citta* arises. A life starts with *viññāṇa* due to *kamma*. So, “*saṅkhārapaccayā viññāṇaṃ*” is the start of this life in *Paṭicca-samuppāda*. “*Jāti*” in “*bhavapaccayā jāti*” refers to the next life.

Jāti is defined as “*khandhānaṃ pātubhavo*” — the manifestation of the aggregates. For humans, the first thing in life to arise is *paṭisandhi-citta* (rebirth-linking consciousness). Because *viññāṇakkhandha* arises, its associated *cetasikas* also arise, i.e. the mental phenomena that are *vedanākkhandha*, *saññākkhandha* and *saṅkhārakkhandha*. *Kammaja-rūpa* that is matter produced by *kamma* also gives mutual support to the *paṭisandhi-citta*. Here, the *kammaja-rūpa* also acts as a base for *kamma* to arise. *Kammaja-rūpa* belongs to *rūpakkhandha*, the aggregate of matter.

In short, *kamma* produces *paṭisandhi-citta* as well as material phenomena called *kammaja-rūpa* in a life. These two phenomena, i.e. *nāma* and *rūpa* are produced together in a new life. However, the leading cause is *viññāṇa*, so “*saṅkhārapaccayā viññāṇaṃ*” is stated. Next is “*viññāṇapaccayā nāmarūpaṃ*”. Therefore, the Buddha puts the *viññāṇa* and *nāmarūpa* in a preceding and following position. However, in reality *viññāṇa* and *nāmarūpa* arise together.

Nāma-rūpa or mental and material phenomena arise in the same life. The meaning of *jāti* is “*khandhānaṃ pātubhavo*”, meaning the manifestation of the aggregates. This happens, when one is reborn as a human, *deva*, or any sentient being in a new life. Depending on consciousness, feeling, perception, mental formations and the material phenomena that are the base for consciousness arise. These are grouped and called the five aggregates. These five aggregates are *rūpakkhandha*, *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha* and *viññāṇakkhandha*. When these five aggregates arise, it is the occurrence of “*jāti*”.

“*Saṅkhārapaccayā viññāṇaṃ*” and “*bhavapaccayā jāti*”

In “*saṅkhārapaccayā viññāṇaṃ*”, *viññāṇa* means only one type i.e. *paṭisandhi-citta*. However, in “*bhavapaccayā jāti*”, *paṭisandhi-citta* is not mentioned as *jāti* (birth), instead, *jāti* covers all existences in the 31 planes here.

“*Saṅkhārapaccayā viññāṇaṃ*” — due to *saṅkhāra*, *viññāṇa* arises. In this world, there are still “beings without *viññāṇa*”. They are *brahma* beings in the *asaññasatta* plane. They do not have a *paṭisandhi-citta*, only *rūpa* or a material body. So, they are not included in this “*saṅkhārapaccayā viññāṇa*”. By using the word ‘*jāti*’ in “*bhavapaccayā jāti*”, *viññāṇa* is included and so is *nāma-rūpa*. All are included, rebirth

without *viññāṇa* is also included. Therefore, “*sabbampi bhavagāmikammaṃ kammabhavo*” — all *kamma* that can send to a next life is *kammabhava*.⁷⁶

Kamma makes beings take rebirth in the *asaññasatta* world. The *kusala kamma*, that one performed by successfully practising Samatha meditation, can lead to rebirth in the *asaññasatta* world. The rebirth is not ordinary because there are only material phenomena, there is no mind, so one is reborn as mindless being. This rebirth is according to the wish of that yogi.

The *chanda* (wish) or *nikanti*⁷⁷ can decide a life. So, wishing in one's own life is very important. People generally think that *chanda* is not very strong. Actually, *chanda* or the wish is of strong power. The resultant effect of the fifth wholesome *jhāna* can lead to rebirth in the *Vehapphalabrahma* plane. Beings born there will have complete material and mental phenomena.

Therefore, “*bhavapaccayā jāti*” — due to *kamma*, *jāti* takes place. *Jāti* should be noted here as mental and material phenomena generally.

There are many conditioning forces at work according to the *Paṭṭhāna*. The first is *upanissaya-paccaya* or *upanissaya-satti*. Next is *kamma-paccaya*, which is actually *nānākkhaṇika-kamma*. Due to *kamma-satti* and *upanissaya-satti*, *jāti* in the *saṃsāra* takes place because of *kamma*.

Thus, the *kamma* relates to *vipākakkhandha*, or resultant aggregates, through the power of *upanissaya-satti* and *nānākkhaṇika-kamma*.

In addition, *jāti* means rebirth in the next life as long as *kamma* exists. That means if it is *kusala kamma*, one will take rebirth in a good destiny; if it is *akusala kamma*, one will take rebirth in an unfortunate destiny. The rebirth is supported by *upanissaya-satti* and *kamma-satti*. Thus, the word “*jāti*” means the arising of the five phenomena, namely *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*.

The meaning of *jāti* is defined as “*khandhānaṃ pātubhavo*” and also “*āyatanānaṃ paṭilābho*”. Their meanings are obtaining the five aggregates and also the *āyatanas* (sense bases), respectively. Here, *āyatana* or *khandhā* are actually *nāma* and *rūpa*.

In the *Samyutta of Suttanta-Pāḷi*, the Buddha has preached a discourse regarding the aggregate of matter. The Buddha said: “*Yo bhikkhave rūpassa uppādo dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmarañassa pātubhavo*”⁷⁸ — The arising of the material body is the arising of *dukkha*, the continuity of disease and the manifestation of aging and death.

⁷⁶ Vibhaṅgapāḷi, 14.

Tattha kaṭamo kammabhavo? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro – ayaṃ vuccati “kammabhavo”. Sabbampi bhavagāmikammaṃ kammabhavo.

⁷⁷ *Nikanti*=attachment, craving, wish

⁷⁸ *Samyuttanikāya*, 2.27. (Khandhavagga, 1. Khandhasamyutta, 9. Uppādasutta)

Yo, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmarañassa pātubhāvo

—Bhikkhus, the arising, continuation, production and manifestation of form is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

(Bhikkhu Bodhi, *The Connected Discourses of the Buddha*, Boston, Wisdom Publication, 2000), 876

The arising of Dukkha

According to “*bhavapaccayā jāti*” — due to *bhava*, *jāti* or rebirth arises. Is birth considered as *sukha* or *dukkha*? It is *dukkha*, because a sentient being has to face the disturbances and torments from the continuous arising and passing away of all phenomena. Under this condition, the birth cannot be a happy one, but is full of *dukkha*. Because “*udayabbaya paṭipīḷana*” — oppressed by rising and falling, thus, this is called “*dukkha*”.

As it is the base for suffering and problems, *jāti* is called *dukkha*. All problems in life come after birth, such as headaches, earache, fever and various diseases. In addition, all the problems in human life like business problems, health affairs, country problems and various other problems are due to birth. When there is birth, one has to face various unsatisfactory matters.

The Buddha saw this and therefore taught “*yo bhikkhave rūpassa uppādo dukkhasseso uppādo, yo bhikkhave vedanāya uppādo dukkhasseso uppādo*” — “the arising of whatever material body is the arising of *dukkha*, the arising of whatever feeling is the arising of *dukkha*.” Therefore, any aggregate, whether there are five or four or one, means *dukkha* only.

Jātipaccayā Jarāmarañam

Because of birth, aging, sickness and death will happen — “*Jarāmarāṇassa pātubhavo*”. “*Rogānam ṭhiti*” — sickness (*roga*) is also included. Here *roga* is described as “*rujjatīti rogo*” — it pierces, it tortures, so it is called *roga*. *Roga* means sickness or disease.

Due to the existence of *nāma* and *rūpa*, sickness (*roga*) also exists, even though one thinks to be healthy. As long as there are suitable conditions for our material and mental phenomena, the body is “healthy”; if there are no suitable conditions, sickness happens by itself. One can try to be healthy by having some suitable physical conditions and supporting help, for example, by staying warm in the cold season or taking suitable medication.

However, there is a limit to one’s life-span, one cannot prolong it. One’s life will go on depending on many conditions, one can only give supporting help to the life-span. Therefore, in “*bhavapaccayā jāti*”, *jāti* arises. “*Jātipaccayā jarāmarañam*” — with the coming of *jāti*, *jarā* (aging) and *marāṇa* (death) also follow.

The model of Jarā

In the original *Pāḷi* discourses, the Buddha defined the manners and characteristics of old age as “*khaṇḍicca, pālicca, valittacata*”. *Khaṇḍicca* means broken, it refers to broken teeth. *Pālita* means white hair, whereas *valittacata* means the wrinkling of the skin. These three *Pāḷi* words show the manner of how aging takes place.

There is also “*indriyānaṃ paripāko*” which means the declining of the faculties.⁷⁹ When the fruits on a mango tree start to grow, they first have a light green colour. Slowly they become dark green and, in the end, they are yellow because of the maturing nature in the fruits. Similarly, our sense faculties — eyes (*cakkhundriya*), ear (*sotindriya*), nose (*ghānindriya*), tongue (*jivhindriya*) and body (*kāyindriya*) will slowly decline.

When the eyes get old, their sight can become cloudy. The ears also do not hear well, the nose cannot smell properly, and also the tongue is not active like before and cannot taste properly. That is why some grandfathers and grandmothers say, “When we were young, the fruits and vegetables were tasty. Nowadays they have no taste.” Actually, their tongues are not good, and their sense of taste has reduced. Just as their eye vision becomes cloudy and cannot see clearly, their taste becomes flatter. In fact, the faculty of the ear in hearing, the power of the nose in smelling, and also the body senses that have contact with tangibility are also reduced. This is very obvious, as illustrated by the next experience.

There are yearly meetings of the Saṅghanāyaka (the leaders of the Saṅgha of monks) of the whole country during full moon of Tabaung inside the Kaba-Aye Cave. Every year there are about 30 slippers left behind because when some persons wore the wrong slippers first, remaining persons did not want to take the wrong ones. One could not remember one's slippers and made a mistake to wear the wrong ones. I also have this experience as I am getting old. When I was young, I never wore the slippers of others. I even asked to those who wore the wrong ones, “Why are you wearing the wrong ones?” When I was young, I always thought “Our shoes and our feet should be matching. There is no way to be wrong!”

Now, I also started to wear wrong slippers, because my feet cannot remember my own slippers. That means that the *kāyapasāda rūpa*, the body faculty has reduced. This decline in sense faculty (*indriyānaṃ paripāko*) is the sign of aging.

The eyes cannot differentiate between one's own slippers and others' slippers. When the feet try to feel the slippers, the feet also cannot know anymore. The feet cannot differentiate anymore. When I was young, I could clearly differentiate by just wearing the slippers. I knew immediately whether I was wearing the right ones or not. Even in the dark, I could choose properly. Now, I cannot choose anymore. Not to mention in the dark. Even when I see the slippers, I might wear the wrong ones of others.

So, slippers were left behind during the yearly meeting of the Saṅghanāyaka because the older monks who left first choose the wrong slippers, and the monks who came out later did not take the slippers that were not their own. All these are the signs of aging.

⁷⁹ Dīghanikāya.2.24 (Mahāvaggapāli, Mahāsatipatṭhānasutta)

389. *Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā khandiccampāliccam valittacatā āyuno samhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.* And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. (translated by Thanissaro Bhikkhu)

In conclusion, from the viewpoint of *Paṭṭhāna*, *jāti* (birth) supports *jarā* (aging) through the power of *upanissaya-satti*. When there is *jāti*, there is *jarā*. Aging cannot be avoided.

Definition of Death

The next term is *maraṇa* or death. The Buddha explained death by two definitions. The first is “*khandhānaṃ bhedo*” — the breaking up of the aggregates,⁸⁰ which are the *viññāṇakkhandha*, *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha* and *rūpakkhandha*; they are all destroyed. As for *rūpakkhandha*, three types i.e. *kammaja-rūpa* (kamma-born matter), *cittaja-rūpa* (consciousness-born matter) and *āhāraja-rūpa* (nutriment-born matter) are destroyed. Only *utuja-rūpa* (heat-born matter), the *rūpa* that arises owing to *utu* (weather, heat), remains.

The other *rūpas* that are *kammaja-rūpa*, *cittaja-rūpa* and *āhāraja-rūpa* have totally perished. New ones would not arise anymore. At the death moment, only one type that is *utujarūpa* remains. Thus, the corpse of the dead person is different from the body of the living person. The reason is that three types of *rūpa* i.e. *kammaja-rūpa*, *cittaja-rūpa*, *āhāraja-rūpa* have ceased; only *utuja-rūpa* remains. Therefore, death is called “breaking up of aggregates” (*khandhānaṃ bhedo*) as *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha* and *viññāṇakkhandha* have totally perished.

The next definition of death is “*kaḷavarassa nikkhepo*”. “*Kāḷavarassa*” means corpse, whereas “*nikkhepo*” means “lying down, bury, cremate”. The meaning is putting down a corpse, or burying or cremating it.

Of these two *Pāḷi* definitions, “*khandhānaṃ bhedo*” is more natural. The other one, “*kaḷavarassa nikkhepo*”, is using *sammuti-sacca* or conventional truth in a way that most people would understand. Here, “*khandhānaṃ bhedo*” are the words according to *Paramattha-sacca* (ultimate truth). The death means the destruction of the aggregates in the ultimate sense.

According to ordinary speech or *sammuti* way, we say putting down, burying or cremating the corpse. Actually, the Buddha used both of these definitions to explain death: 1) *khandhānaṃ bhedo* — breaking up of the aggregates and 2) *kaḷavarassa nikkhepo* — putting down the corpse.

Remains of the corpse or not

Not all beings in the 31 planes leave behind their bodies after death. There are some beings that do not leave any body after death, for example, beings of the hell and *petas* (ghosts, departed ones). When *petas* are still alive, humans cannot see them. So also, when they die, humans still cannot see their dead bodies. This is

⁸⁰ Dīghanikāya, 2.24. (Mahāvaggapāḷi, Mahāsatiṭṭhānasutta)

390. “*Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.*”

“And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death. (Translated by Thanissaro Bhikkhu)

reasonable because there are things that people cannot see but still exist, like the wind.

Also, the death of deities (*deva*) cannot be described as “putting down the corpse” because they do not leave any corpse. In the heavenly planes, there is no cemetery, cremation ground or freezer to keep the dead body. The bodies of *devas* are very subtle. When they die, they cease as if a fire goes out. Simultaneously with their death, their heat-born matters (*utuja-rūpa*) cease totally; their *kammaja-rūpas* are more dominant in their bodies. As for the human body, the *utuja-rūpa* is more predominant in it. Actually, the *kalala* or zygote arisen by *kamma* at the rebirth time is very small. It will develop and grow afterwards. With food and nutriment, the gross material phenomena (*rūpa*) of humans become bigger. With death, these *rūpas* remain.

As for *devas*, their bodies are created by *kamma* only. As a consequence, at the death time, all *kammaja-rūpas* cease, and they disappear. So, there is no “putting down, burying of corpse”. There is also no *brahma* corpse in the *brahma* planes. With death, all their *rūpas* totally cease. Therefore, referring to beings at hell, *petā* and heavenly planes, their deaths are defined as “*khandhānaṃ bhedo*” — the breaking up of the aggregates.

As for humans, the Buddha defines their death as “*kaḷavarassa nikkhepo*” because they do leave a corpse after death. Thus, to cover all beings in the 31 planes, the Buddha defines death using two *Pāḷi* definitions: 1) “*khandhānaṃ bhedo*” and 2) “*kaḷavarassa nikkhepo*”.

“*Jātipaccayā jarāmarāṇaṃ*” — due to birth, aging slowly takes place. Finally, death takes place, and this is the end of life. Birth relates to *jarā-marāṇa* by the power of *upanissaya-satti*.

Aging and death arise when birth happens

The Buddha says, after the birth, *jarā-marāṇa*, aging and death, are sure to happen to all beings, regardless whether the being is a human, *deva* or *brahma*.

The Buddha could personally testify this himself. The Buddha’s body was very beautiful because it bore the marks of fulfilment of his perfections. However, when reaching the age of 70 to 80, the signs of aging were also shown on his body. One day, while the Buddha sat facing the east, his robe at the back fell down to the ground. Venerable Ānanda who was sitting nearby saw the wrinkled skin at the back and said to the Buddha. “Surprising! Aging shows its sign with wrinkling of the skin of the Buddha’s back.” After listening to Ānanda’s statement, the Buddha said, “*Dhī taṃ jammi jare atthu, dubbaṇṇakaraṇī jare*”⁸¹

In the world, some old people experience broken teeth, or the sides of the cheeks sink, the chin becomes more prominent. In the modern age, people go for dental implants to avoid these kinds of bad looks. Some people do not have any teeth left

⁸¹Samyuttanikāya,3.19. (Mahāvagga, Indriyasamyutta, 5. Jarāvagga, 1. Jarādhammasutta)
Dhī taṃ jammi jare atthu, dubbaṇṇakaraṇī jare;
Tāva manoramam bimbam, jarāya abhimadditam.

Fie on you, wretched aging, aging which makes beauty fade

So much has the charming puppet, even crushed beneath advancing age . (Bodhi, 1687)

and look quite ugly. Because of broken teeth, their speaking becomes indistinct. This is called “*dubbaṇṇakaraṇī jare*” — Aging or old age makes the beauty (of a person) fade.

One has to face aging in whatever form and manner. Aging is quite obvious in the material body, but not in the mental phenomena as they have no obvious form to be seen. However, after a mind moment arises and before it disappears, there is the aging process, or the moment before total dissolution, called “*ṭhiti*”.

In fact, all phenomena arise, exist for a moment and dissolve. All phenomena have these three parts of their life span; these are arising (*uppāda*), continuance (*ṭhiti*) and dissolution (*bhaṅga*). Take the instance of someone picking up a stone and throwing it up to the sky. There are two parts. The first part is the stone going up to the sky due to the force of the throw. The second part is the stone falling down to the ground when the upward force of the throw is finished. But there is an intermediate moment when the stone pauses in the sky before falling back to the ground, and this is called “*ṭhiti*”.

So also, the material phenomena have three moments. Their arising moment and dissolution moment are short. But between rising and falling there is a somewhat longer period of existence. As for mental phenomena, the three moments, i.e. arising, continuance and dissolution, are of the same time-length. The *rūpas* have no similar time for the three moments. The moments of arising and dissolution are short while the continuance moment is longer. So, the material phenomena exist for a longer time than the mental phenomena.

Thus, the Buddha explained the life-process of beings with *Paṭicca-samuppāda* with this “*jātipaccayā jarāmarañam*” — when there is birth, definitely aging and death will take place.

Soka, parideva, dukkha, domanassupāyāsā

After birth, there is aging and death [part 1]. In addition, sorrow, lamentation, suffering, mental pain and grief arise [part 2]. Both parts arise due to *jāti*. However not everyone gets sorrow, lamentation and so on. Because these do not happen to all beings, the first part “*jātipaccayā jarāmarañam*” is more important.

Some beings, such as arahants, do not have *soka* (sorrow). There are some people in the world who do not have *parideva* or lamentation. Most people cry when they are born into the world. When they pass away, they do not cry but the people surrounding them will cry.

Regarding this, I used to think in the past, “Is there any child coming to the world without crying?” Life normally starts with crying. One day, when I was teaching *Abhidhamma* in Germany, I asked this question to the audience. One German woman replied “yes”. I do not know whether she answered according to her experience. When a child is born in Myanmar, it comes out crying. If not crying, people would gently hit its back. Therefore, the child has to cry. Thus, most people are born to the world with crying. However, the *Bodhisatta* did not emerge from his mother’s womb with tears.

The birth of the Bodhisatta

The *Bodhisatta* was born when his Queen mother was in a standing position; this is uncommon to other people. When he was born to the world, *devas*, which were not seen by humans, received him first. Then the baby Siddhattha was received by the hands of humans. Next, he stood up on his two feet and made seven steps. After that, he made his utterance. This extraordinary event can be read in the Book of the Lineage of Buddha (*Buddhavaṃsa*). He was a very extraordinary and noble person.

He was one of those who were born without crying, and who spoke right away after his birth. There were three past lives in which the *Bodhisatta* spoke immediately after he was born. In the Mahosadha Jātaka story, he was born with medicine in his hand and spoke just a few moments later. He gave this medicine to his mother. Therefore, his name was “*Mahosadha*” [*mahā + osadha*], meaning the person who brings great medicine. *Osadha* means medicine.

Next, in his final life, when his perfections became fulfilled, he was born as Prince Vessantara. He was not born in the royal palace. He was born while his royal mother was crossing a merchant road when going around the city. That is why his name was “Vessantara”. “Vessa” means merchant, while “*tara*” means “crossing merchant road”. Therefore, “Vessantara” means the one who is crossing over a merchant road. After he was born, he spread his palm and requested his mother: “Is there anything to offer? I want to offer to others.” He was the one with hands that cannot stay away from making offerings. His life as Vessantara was full of donating. The *Bodhisatta* began fulfilling his perfections of which the first one is *dāna* (the practice of generosity), and also in his final life he fulfilled his perfections, including *dāna*.

So, in these three lives of the Buddha to be, Mahosadha, Vessantara and Prince Siddhattha, the *Bodhisatta* spoke just after his birth. It may have occurred in other lives as well. There are also some extraordinary persons who, like the *Bodhisatta*, spoke immediately after birth.

I have mentioned the above points to make you understand that aging and death are certain to happen as stated in “*jātipaccayā jarāmaraṇaṃ*”. Also, sorrow, lamentation, suffering, mental pain and despair, which are difficult to bear, happen to people. These kinds of sufferings will have to be endured.

Soka

When one has lost something, one starts to have sorrow, and to be anxious. One has some anxiety for oneself, for people around, and for one's own properties. Thus, *soka* is translated as “sorrow, grief, anxiety”. For instance, one has some disease. When hearing about this disease, one starts to have worry and anxiety. *Soka* happens to most people and it is a part of life. Owing to birth as a cause, *soka* arises as a result.

Parideva

If *soka* cannot be controlled, one will cry. There are various types of crying. Some people will cry and talk rubbish. This is not ordinary crying. When I was young, I heard about this story from a *Dhamma* talk of a venerable monk. A mother was crying and

talking nonsense when her daughter passed away. “Oh! Dear daughter! You lie flat just like a little ivy gourd fruit.” At that time, the corpse of her daughter was put flat at the funeral place. Another daughter nearby nudged her mother. “Mother, little ivy gourd fruit is of oblong shape.” The mother did not admit this correction but justified by saying, “she is like that ivy gourd fruit becoming flat after pressing.” This kind of crying accompanied with talking nonsense is called *parideva*.

Parideva is actually *vacīvippalāpa* that is nonsense coming out from the mouth. Because of *soka*, one talks rubbish. *Parideva* is *cittaja-sadda-rūpa*, which means the physical phenomenon sound which is mind-born. *Parideva* refers to sound only. If one cannot control one’s *soka*, noise in the form of nonsense words come out from the mouth.

Dukkha and Domanassa

The next ones to come are *dukkha* and *domanassa*. *Dukkha* means suffering in the physical body like toothache, ear-pain and back-pain. *Domanassa* means suffering in the mind. In reality, *domanassa* and also *soka* are *domanassa-vedanā*; the feeling that is difficult to bear.

Why is this *domanassa-vedanā* mentioned twice? In fact, *soka* is regarding something that is lost. *Domanassa* has nothing to do with loss; it is actually an unhappy or unsatisfied feeling in the mind. Here, by linking with *dukkha*, *domanassa* is mentioned.

Upāyāsa

The last one is *upāyāsa*, it is a strong form of *dosa* or anger that makes the mind very tired. Sometimes, when *dosa* is very strong, it has the nature of an eruption. For those people who cannot control their *dosa*, they cannot even make a sound. Or some become so upset that they will shout and jump but finally they cannot make a sound.

People have to encounter these unfortunate situations because of birth. From the viewpoint of *Paṭṭhāna*, birth is *upanissaya-satti*. Because of birth as main condition, these sufferings like sorrow, lamentation etc. happen through the conditioning force of *upanissaya*.

Therefore, the *Pāḷi* sentence “*jātipaccayā jarāmarañam*” is recorded in the *Paṭicca-samuppāda*. The word *jarāmarañam* has the case-ending “*m*”. The next part is “*soka-parideva-dukkha-domanassupāyāsā sambhavanti*”. Some people do not just recite “*jarāmarañam*”. They recite “*jarāmarāṇa soka parideva*”; this recitation without that ‘*m*’ is incorrect. It should be “*jātipaccayā jarāmarāṇam*” — because aging and death surely come because of birth.

However, “*soka-parideva-dukkha-domanassupāyāsā sambhavanti*” according to the Buddha means, they may arise. At the end “*evametassa kevalassa dukkhakkhandhassa samudayo hoti*” will take place. *Kevalassa* — entirely, *dukkhakkhandhassa* — mass of suffering. Thus, due to these causes, the whole mass of suffering will arise.

Part 16: Conclusion

Prevention of wrong views

When the Buddha taught “*avijjāpaccayā saṅkhāra*”, what did he want to prevent? Many humans have the view that “The permanent God creates this life. Humans come according to his wish.” This view is called a Creator view and it is a very prominent view. According to Indian Philosophy, the Great Brahma called “*Issaranimmāna*” created the world and humans.

Some people do cling to this view. Due to their clinging to this view, the Buddha preached “*avijjāpaccayā saṅkhāra*” in order to show that there is no creator but only natural phenomena happening. Due to ignorance, *kamma* takes place. *Kamma* is called *saṅkhāra* here, so *saṅkhāra* arises due to ignorance.

Saṅkhāra means created or formed. Instead of preaching “*avijjāpaccayā kammaṃ*”, the Buddha preached “*avijjāpaccayā saṅkhāra*”, “due to *avijjā*, the *saṅkhāra* that creates comes to be”. Therefore, there is no creator. By saying so, the Buddha wanted to abandon the clinging to the view of “*kāraka*” — a person who creates or forms.

Next is “*saṅkhārapaccayā viññāṇaṃ*” — due to *saṅkhāra*, *viññāṇa* arises. This line refutes the view that “after dying in this life, *atta* will transmigrate to next life”. The statement “*kamma* creates *viññāṇa*” shows that there is no transmigration of *atta*, it is not *viññāṇa* from the past life transmigrating to this life. It is actually *kamma* (*saṅkhāra*) which creates *viññāṇa* (consciousness). By this truth, the Buddha denied the belief that there is some consciousness that transmigrates from the past life to the new life and exists in the repeated circles of births and deaths.

Next is “*viññāṇapaccayā nāmarūpaṃ*” — due to *viññāṇa*, there are mental and material phenomena. People cling to the view of beings because they believe in *ghanasaññā* that is the perception of a solid entity. By this point “*viññāṇapaccayā nāmarūpaṃ*”, the Buddha preached that there is only a combination of mental and physical phenomena, there is no solid entity. By this point, he abandoned that wrong view.

Next is “*nāmarūpapaccayā saḷāyatanaṃ*”. By this point, the Buddha explained that “there is no possession of *atta* in the human aggregates. The ability to see, to attach, to touch and to view is not the possession of *atta*.” He explained that everything occurs naturally, and these occurrences are not the possession of *atta*.

Because of the arising of *saḷāyatana* or the six sense bases i.e. eyes, ear, nose, tongue, body and mind, contact (*phassa*) with the external environment can happen. This *phassa* is not *atta* at work, just a natural phenomenon taking place.

Next is “*phassapaccayā vedanā*” — due to *phassa*, *vedanā* arises. It is not *atta* that feels, but *vedanā* that experiences the object.

By the next point “*vedanāpaccayā taṇhā*” — due to *vedanā*, *taṇhā* arises, it shows that it is not *atta* that craves or desires but *taṇhā* arises naturally.

By the point “*taṇhāpaccayā upādānaṃ*”, *upādāna* means *taṇhā* and *ditṭhi*. It is not *atta* that clings.

Next is “*upādānapaccayā bhavo*” — due to clinging, *bhava* arises. *Bhava* means the arising of *kamma* and the aggregates. This prevents the view that *atta* arises.

The next line is “*bhavapaccayā jāti*” — due to the arising of *kamma* and the arising of the aggregates, *jāti* arises. By this point, the Buddha abandons the wrong view that “*atta* arises”.

The Buddha discarded the wrong view of *atta* by showing the pure natural phenomena at work, and their relationship to each other. In this way, he showed the structure and process of conditionality, or the cause-effect of all phenomena.

How a non-existent thing is called “Satta”

There is no such thing existent that could be called “*satta*” or ‘sentient being’. Here, ‘*avijjā*’ or *saṅkhāra* is not a *satta*. There is totally nothing that can be called *satta*. All phenomena occur merely by themselves according to natural law.

However, people perceive something that is made up of these phenomena as ‘I’, ‘being’, ‘human’ or ‘*deva*’. This is a wrong view, not a right one.

In reality, only natural phenomena like *avijjā*, *saṅkhāra*, *viññāṇa*, *nāma-rūpa* etc. take place due to cause and effect system. At the end of *Paṭicca-samuppāda*, the Buddha expounded “*dukkhakkhandhassa samudayo hoti*” — when there is a cause, the effect as the mere mass of suffering arises.

Emptiness of all 12 Dhammas

1) *Avijjā* is not *atta*. 2) It is not the property of *atta*. 3) *Avijjā* does not exist in *atta*. 4) *Atta* does not exist in *avijjā*. By these four points, the Buddha denied the existence of *atta*. This is called *suñña* (emptiness).

Avijjā comes to be because of its related causes, so also is *saṅkhāra*. Due to related causes, these *dhammas* come to be. This is called *vasavattana* — happening due to own authority; and denial of the concept of *atta* (“*attasabhava*”). Herein, the 12 factors in *Paṭicca-samuppāda* are *suñña*, emptiness, or empty of *atta*.

Regarding this *suñña*, it does not mean “*avijjā* does not exist” or “*saṅkhāra* does not exist”. It actually means there is no *atta* in *avijjā*. *Avijjā* is just the mere phenomenon of ignorance, it is not *atta*. Therefore, *avijjā* is not *atta* and neither the property of *atta*, it is *suñña* or empty of *atta*, just a pure phenomenon that takes place. As such, the Buddha explained this nature of emptiness in *Paṭicca-samuppāda*.

If one can understand the above explanations, one can abandon *taṇhā* (craving) that attaches to life. The main point is that if one can see the truth, one can abandon craving.

Avijjā and *taṇhā* administer and predominate in a new life. Here, *avijjā* is ignorance, it covers up the truth so that one cannot see it, whereas *taṇhā* is craving or desire. These two group and work together, so they are called the root of the rounds (*vaṭṭa*) of rebirth. One has to abandon these two defilements to destroy attachment to the rounds of rebirths.

Avijjā is the starting point of Paṭicca-samuppāda

To see the truth, the Buddha put *avijjā* as the starting point of *Paṭicca-samuppāda* because *avijjā* is the main and prominent factor.

Let us suppose that a snake is curling around a man. There must be a skilful way to fight it. The main part of a snake is its head. If one can get hold of its head, its tail is no longer dangerous to that man. Here, *avijjā* can be compared with the snake's head. If one can abandon *avijjā*, the following factors in *Paṭicca-samuppāda* will dissolve by themselves.

Though *avijjā* is not without cause, but it is considered to be the main factor in *Paṭicca-samuppāda* as the ignorance of truth is the main reason for one's circling in the rounds of rebirths.

Sammādiṭṭhi is the starting point of the Noble Eightfold Path

Because there is ignorance of the truth, craving follows. To know the truth, one has to develop the Noble Eightfold Path. In it, the Buddha put *sammādiṭṭhi* (right view) in the first position as it is the main factor to escape from the round of rebirths and deaths. *Sammādiṭṭhi* is opposed to *avijjā*. When *sammādiṭṭhi* matures in oneself, one knows the nature of *avijjā*, then one can abandon *avijjā*.

With the ceasing of *avijjā*, *saṅkhāra* does not come anymore. When *saṅkhāra* ceases, *viññāṇa* does not arise. When *viññāṇa* does not arise, *nāma-rūpa* does not come. With the ceasing of *nāma-rūpa*, *saḷāyatana* do not come. When *saḷāyatana* do not come, *phassa*, *vedanā* and *taṇhā* do not come anymore. When *taṇhā* does not arise, *upādāna*, *bhava* and *jāti* do not happen. Therefore, *dukkhassa nirodho* — the cessation of suffering that is *Nibbāna* is realized. The Buddha explained this fact in *Paṭicca-samuppāda*.

After studying *Paṭicca-samuppāda* with *Paṭṭhāna*, one should consider and investigate the conditioning and conditioned states of all natural phenomena. May you all personally realize the peaceful *Dhamma*.

Appendix

12 factors in Paṭicca-samuppāda

1. Avijjā (ignorance)
2. Saṅkhāra (formations)
3. Viññāṇa (consciousness)
4. Nāma-rūpa (mind-matter)
5. Saḷāyatana (six sense bases)
6. Phassa (contact)
7. Vedanā (feeling)
8. Taṇhā (craving)
9. Upādāna (clinging)
10. Bhava (becoming)
11. Jāti (birth)
12. Jarā-maraṇa (old age and death), soka (sorrow), parideva (lamentation), dukkha (physical suffering), domanassa (mental pain), upāyāsa (despair).

Paṭicca-samuppāda in Pāḷi

1. Anuloma (In forward order):

*Avijjāpaccayā saṅkhārā;
saṅkhārapaccayā viññāṇaṃ;
viññāṇapaccayā nāmarūpaṃ;
nāmarūpapaccayā saḷāyatanaṃ;
saḷāyatanaṃpaccayā phasso;
phassapaccayā vedanā;
vedanāpaccayā taṇhā;
taṇhāpaccayā upādānaṃ;
upādānapaccayā bhavo;
bhavapaccayā jāti;
jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati,
bhikkhave, paṭiccasamuppādo.*

2. Paṭiloma (In reverse order):

*Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
saṅkhāranirodhā viññāṇanirodho;
viññāṇanirodhā nāmarūpanirodho;
nāmarūpanirodhā saḷāyatananirodho;
saḷāyatananirodhā phassanirodho;
phassanirodhā vedanānirodho;
vedanānirodhā taṇhānirodho;
taṇhānirodhā upādānanirodho;
upādānanirodhā bhavanirodho;
bhavanirodhā jātinirodho;
jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hoti.*

Paṭṭhāna: Pāli - English

1. <i>Hetu paccayo</i>	1. Root condition
2. <i>Ārammaṇa paccayo</i>	2. Object condition
3. <i>Adhipati paccayo</i>	3. Predominance condition
4. <i>Anantara paccayo</i>	4. Proximity condition
5. <i>Samanantara paccayo</i>	5. Contiguity condition
6. <i>Sahajāta paccayo</i>	6. Co-nascence (born-together) condition
7. <i>Aññamañña paccayo</i>	7. Mutuality condition
8. <i>Nissaya paccayo</i>	8. Dependence/support condition
9. <i>Upanissaya paccayo</i>	9. Powerful Dependence/Decisive support condition
10. <i>Purejāta paccayo</i>	10. Pre-nascence (earlier-born) condition
11. <i>Pacchājāta paccayo</i>	11. Post-nascence (later-born) condition
12. <i>Āsevana paccayo</i>	12. Repetition condition
13. <i>Kamma paccayo</i>	13. Kamma condition
14. <i>Vipāka paccayo</i>	14. Kamma-result condition
15. <i>Āhāra paccayo</i>	15. Nutriment condition
16. <i>Indriya paccayo</i>	16. Faculty condition
17. <i>Jhāna paccayo</i>	17. Jhāna condition
18. <i>Magga paccayo</i>	18. Path condition
19. <i>Sampayutta paccayo</i>	19. Association condition
20. <i>Vippayutta paccayo</i>	20. Dissociation condition
21. <i>Atthi paccayo</i>	21. Presence condition
22. <i>Natthi paccayo</i>	22. Absence condition
23. <i>Vigata paccayo</i>	23. Disappearance condition
24. <i>Avigata paccayo</i>	24. Non-disappearance condition