The Analytical Study of Dependent Origination (Paṭicca-samuppāda) in the Perspective of Conditional Relations (Paṭṭhāna)

By Sayadaw Dr. Nandomālābhivaṃsa

Version 1
Contents

Preface ......................................................................................................................... 1
Biography of Sayadaw Dr. Nandamālābhivaṃsa ............................................................. 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 Ananda ..................................................................................... 4
Comparison of two difficult doctrines ....................................................................... 5
The first link of Paticca-samuppāda: ‘Avijjāpaccayā saṅkhārā’. .............................. 5
The meaning of Paticca-samuppāda ............................................................................ 5
The meaning of Paticca-samuppāna ........................................................................... 7
Comparison of Paticca-samuppanda and Adhicca-samuppanda ............................... 7
Paticca-samuppāda summarized in four sentences ..................................................... 8
Three Rounds (vaṭṭa) .................................................................................................. 9
How Avijjā and Taṅhā become leaders ..................................................................... 9

Part 2: Avijjāpaccayā Saṅkhārā .................................................................................. 11
What about Avijjā? ..................................................................................................... 11
Defining Avijjā from four points of view .................................................................... 12
More about Saṅkhārā ................................................................................................. 12
Three types of Saṅkhārā ............................................................................................. 12
Another classification of Saṅkhārā ............................................................................. 13
Explanation on how Saṅkhārā 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 Puṇṇābhisaṅkhāra: akusala conditions kusala ........................................ 16
Avijjā to Āneñjābhisaṅkhāra: akusala conditions imperturbable volitional formations 17
Avijjā to Apuṇṇābhisaṅkhāra: akusala conditions akusala ..................................... 17

Part 3: Saṅkhārapaccayā viññāṇaṃ .............................................................................. 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 Viññāna ................................................................................ 23
Accumulation of Kamma (Upacita-kamma) ............................................................... 23
The location of accumulated Kamma ........................................................................ 24
Different Kammas have different abilities ............................................................... 25
Two moments that Kamma gives result .................................................................... 26
Similarities and differences between Paticca-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 .................................................................................... 29
Dying smilingly or non-smilingly ............................................................................. 29
Avijjā, Taṅhā and Kamma work together .................................................................. 30
Views on soul and rebirth ......................................................................................... 31
Advice ......................................................................................................................... 31

Part 4: Saṅkhārapaccayā viññāṇaṃ .............................................................................. 32
Two links containing Kamma in Paticca-samuppāda ................................................ 32
Kamma that produces mind and matter....................................................................... 33
Two ways of explanation ............................................................................................ 33
Non-existence of doer and experiencer ..................................................................... 34
Viññāna is the start of one life ................................................................................... 36
The meaning of giving support.................................................................................. 36
The nature of Kamma............................................................................................... 36
Kamma, Citta, Utu, Āhāra......................................................................................... 36
Life span of two Buddhas ....................................................................................... 37
The other supports for Paṭisandhi Citta to arise................................................... 38
Force of Paṭṭhāna................................................................................................... 38
The four ways to look at the arising of paṭisandhi................................................ 38
Paṭisandhi Citta created by Akusala Kamma......................................................... 40
Why Udāhacca Cetanā does not give a result....................................................... 40
Sampatti and Vipatti............................................................................................... 43
Part 5: Saṅkhārapaccayā viññāṇaṃ [cont] and Viññāṇapaccayā nāmarūpaṃ........ 48
Paṭisandhi citta of humans...................................................................................... 48
The Rebirth-linking Mind of the Buddha............................................................... 49
Are all three-rooted beings able to attain enlightenment?.................................... 50
The fault that cannot be repaired......................................................................... 52
Viññāṇapaccayā nāmarūpaṃ................................................................................. 53
Rūpa that appears together with Paṭisandhi Citta................................................. 53
The size of kalala.................................................................................................... 54
Four types of rebirth for beings............................................................................ 55
How humans take rebirth..................................................................................... 55
Clone created by the mind..................................................................................... 57
A story from my hometown.................................................................................... 57
Kamma and other factors to support the body....................................................... 57
Can Kamma be modified....................................................................................... 58
Two kinds of mental processes............................................................................ 59
How Kamma produces some results during Pavatti............................................ 59
Two types of eye-consciousness........................................................................... 60
Part 6: Nāma-rūpa, Saḷāyatana, Phassa, Vedanā................................................... 62
Viññāṇapaccayā Nāmarūpaṃ............................................................................... 62
Simile of three spikes............................................................................................ 64
Destruction of wrong view.................................................................................... 65
One should not approach persons with wrong view............................................. 66
The word Suñña...................................................................................................... 66
The wrong explanation of Suñña.......................................................................... 67
Questions left unanswered by the Buddha........................................................... 69
The meaning of Dukkha......................................................................................... 69
Nothing is as one thinks........................................................................................ 69
Explanation of Visuddhimagga-mahājikā................................................................ 70
The definition of Viññāṇa in “Viññāṇapaccayā nāmarūpaṃ”.......................... 70
The definition of Nāma and Rūpa....................................................................... 71
Three types of result with Viññāṇa as a condition: Nāma, Rūpa, Nāmarūpaṃ...... 71
Forward and reverse order of Dependent Origination......................................... 73
Part 7: The Meaning of Viññāṇa, and Paṭṭhāna method......................................... 75
Viññāṇapaccayā Nāmarūpaṃ............................................................................... 75
The meaning of viññāṇa......................................................................................... 76
The associated Dhammas..................................................................................... 77
The reason of not including Lokuttara-vipāka citta.............................................. 78
Paṭisandhi and pavatti........................................................................................... 79
Akusalavipāka upakkhā-saṅśīraṇa citta................................................................ 79
Viññāṇapaccayā nāma......................................................................................... 80
Paṭṭhāna method................................................................................................... 80
Nāma to nāma........................................................................................................ 81
Viññāṇapaccayā rūpa........................................................................................... 82
Three definitions of Viññāṇa............................................................................... 83
Part 8: Similarities and differences between Paticca-samuppāda and Paṭṭhāna.... 86
The Commentators combined these two doctrines.............................................. 86
The vastness of the teaching ................................................................. 87
Viśīṇaṇāpaccayā Nāmarūpā ................................................................. 87
Method of Paṭṭhāna ................................................................. 87
Three types of Viśīṇa ................................................................. 88
Three types of Satta (Beings) ......................................................... 88
Asaṅhasatta Brahma ................................................................. 88
How “viśīṇaṇāpaccayā rūpa” works in Asaṅhasatta plane .......... 90
Ariṇaṇa that has four mental aggregates ........................................... 90
How “viśīṇaṇāpaccayā nāma” works in Ariṇa plane ......................... 91
Beings that have five aggregates ..................................................... 92
Nāmarūpapaccayā Saḷāyatana ......................................................... 93
How “Nāmarūpapaccayā saḷāyatana” works in Ariṇa plane ............. 94
By Paṭṭhāna Method ................................................................. 95

Part 9: Nāmarūpapaccayā Saḷāyatana ..................................................... 96
“Nāmarūpapaccayā saḷāyatana” in Paṁcavokāra ................................ 97
How Nāma gives support to Rūpa .................................................. 98
Transformation of humans according to Buddhist texts ..................... 98
The nature of Abhidhamma ............................................................ 100
The mental process at the start of life ............................................. 100
How Nāma relates to Manāyatana by Paṭṭhāna Method .................. 101
How Nāma relates to Rūpāyatana by Paṭṭhāna Method .................. 101
How Rūpa relates to saḷāyatana according to Paṭṭhāna method .... 102
Hadaya-vatthu rūpa and Paṭṭsanda citta ........................................... 102
Mahābhūta and Upādā-rūpa .......................................................... 103
Rūpajīvita defined as “Rūpa” ......................................................... 103
“Rūpa” defined as Āhāra ............................................................... 103
“Rūpa” defined as Pasāda ............................................................. 103
Vatthurūpa and the citta called Manāyatana .................................... 104
Mere a hint ................................................................. 104
Venerable Sāriputta and Venerable Moggallāna ...................... 105
The value of wisdom ................................................................. 105

Part 10: Saḷāyatanaṇaṇaṭṭa phasso ...................................................... 106
Chaṭṭhāyatana and Saḷāyatana ....................................................... 107
The method of taking only internal Āyatana ................................. 107
The method of taking external bases ............................................ 107
Two methods to be noted ............................................................ 108
The definition of Phassa .............................................................. 108
The meaning of Dvāra ................................................................. 108
Six types of Phassa ................................................................. 109
How Āyatana cause Phassa to arise ............................................. 109
The way of Paṭṭhāna ................................................................. 109
Cognitive process (Citta-vīṭṭi) ...................................................... 110
Many Cakkhāyatanaṇas ............................................................... 110
Cakkhāyatana is related to Phassa .............................................. 111
Manāyatana is related to Phassa .................................................. 112
External Āyatana ................................................................. 113

Part 11: Phassapaccayā vedanā .......................................................... 115
Vedanā (Feeling) does not arise after the arising of Phassa (Contact) 116
Paṭṭhāna Method ................................................................. 116
Special point of view in Visuddhimagga ....................................... 117

Part 12: Vedanāpaccayā taṇhā ............................................................. 119
Three types of Vedanā ................................................................. 119
Two types of Sukha ................................................................. 120
Two types of Dukkha ................................................................. 120
Five types of Vedanā ................................................................. 120
Six types of feeling ................................................................. 121
The birth of the Bodhisatta
Soka
Parideva
Dukkha and Domanassa
Upāyāsa
Part 16: Conclusion
Prevention of wrong views
How a non-existent thing is called “Satta”
Emptiness of all 12 Dhammas
Avijjā is the starting point of Paṭicca-samuppāda
Sammādiṭṭhi is the starting point of the Noble Eightfold Path
Appendix
Paṭṭhāna: Pāḷi - English
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 (attha), 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, Sayagyī 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 Pāḷi 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
Aggācāra (Noble Practice) International Theravāda Education and Meditation Centre, Hmawbi, Yangon, Myanmar
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 Aggamahāganthavācakapandita 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 (SSagaing Hill), the Padhāna-Nāyaka of the Mahāsubhodhārāma Institute (Sagai) 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 Dharmavijjālaya, 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)
• Bhikkhuṇī-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 "Śītagū 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-
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 Saṁsāra 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.)

<table>
<thead>
<tr>
<th>1. Dukkha-sacca</th>
<th>Effect</th>
<th>Pavatti-sacca</th>
<th>Paṭicca-samuppāda anuloma</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Samudaya-sacca</td>
<td>Cause</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Nirodha-sacca</td>
<td>Effect</td>
<td>Nivatti-sacca</td>
<td>Paṭicca-samuppāda paṭiloma</td>
</tr>
<tr>
<td>4. Magga-sacca</td>
<td>Cause</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 paccayadharmassā bhāvena bhavanasiḷassa bhāvo tabbhāvabhāvībhāvo, soyeva ākāramattam, tena upalakkhito tabbhāvabhāvībhāvākāramattopalakkhito*
Four profound Dhammas

Although conditioning force (sattī) is not mentioned in Paticcasaṃuppāda, this doctrine itself is very profound. It is a very difficult task to explain Paticcasaṃuppāda. The commentators mention four profound Dhammas which are difficult to explain and one of them is Paticcasaṃuppāda. 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. Paccayākāra² (The mode of cause)
   Paticcasaṃuppāda 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 Paticcasaṃuppāda to these people.

The view of Venerable Buddhaghosa

It is a mammoth task to understand Paticcasaṃuppāda and to explain to others. Venerable Buddhaghosa acknowledged in his writing of the chapter of Paticcasaṃuppāda in the Visuddhimagga; he dared to give comments on Paticcasaṃuppāda 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 Paticcasaṃuppāda nor clarify this deep doctrine without the explanations of former commentators.

² The mode of causes; the causal genesis.
The View of Venerable Ānanda

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

Shortly after his enlightenment, the Buddha contemplated Paticca-samuppāda and also Paṭṭhāna. While reflecting on Dependent Origination in due order (anuloma) and in reverse order (paṭiloma), he noted that among many doctrines, Paticca-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 Paticca-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 Paticca-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 Paticca-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-marāṇa). 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),

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

³ See the Appendix for these 24 conditions.
of another phenomenon. Paticca is translated as “dependent” while samuppāda as “arising” or “origination”, thus *Paticca-samuppāda* is mostly translated as “Dependent Origination” or “Dependent Arising” in English. Actually, *Paticca-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* 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 Sankhya 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 *Paticca-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 (*dīṭṭhāsava*),
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 *Paticca-samuppāda*, meaning “by

---

⁴ Majjhimanikāya, Mūlapaṇṇasapāḷi,1.67. Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo atthaṅgiko maggo avijjānirodhagāminī patipadā, seyyatidham – sammādiṭṭhi…pe… sammāsamādhi.

⁵ PTS’s Pāḷi-English Dictionary,114. Āsava: For certain specified ideas which intoxicate the mind (bemuddle it, befuddle it, so that it cannot rise to higher things). Freedom from the “Āsavas” constitutes Arahatship, & the fight for the extinction of these āsavas forms one of the main duties of man. The 4 āsavas are *kāmāsava*, *bhavāsava*, *dīṭṭhāsava*, *avijjāsava*, i. e. sensuality, rebirth (lust of life), speculation and ignorance.
depending on an (another) cause, a cause can produce a result”. Patīcca-
samuppāda means that a phenomenon itself always depends on another cause or
condition. For example, avijjā is patīca, when dependent on its cause, it gives rise
to sankhārā (formations).

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

The meaning of Patīcca-samuppanna

There is another word to be remembered; this is Patīcca-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 Patīcca-samuppāda and
Patīcca-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 Patīcca-samuppanna and Adhicca-samuppanna

It should be noted that Patīcca-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 Patīcca-samuppanna. Patīcca-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 Patīcca-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 ‘patīca’, 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 ‘Patīcca-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 Pāli sentences, which can be found in the Ariyasāvaka sutta (Nidāna-saṁyutta, Saṁyutta 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 saṁsāra, 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-samuppādam passati, so dhammam passati.” It means: “Only if one sees Paṭicca-samuppāda, one sees the Dhamma.” In addition, according to an explanation found in a commentary (Āṭṭhakathā), 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 viññānaṃ”, belong to the earlier part. From the link, “saṅkhārapaccayā viññānaṃ”, 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, \textit{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 (\textit{samsāra}). “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 \textit{Paṭicca-samuppāda} is about.

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

\textbf{Three Rounds (\textit{vaṭṭa})}

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

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

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

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

\textbf{How Avijjā and Taṇhā become leaders}

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

\textsuperscript{6} Visuddhimagga, 2.157.
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 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” (*Visuddhimagga-mahāṭikā*), there is this line “*dukkhe avijjaṃ taṇhā anuvattati*”. 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 *samsāra*. With these two as leaders, the sentient beings circle around in the round of rebirths.

---

7 *Visuddhimagga-mahāṭikā*, 2.25.
Part 2: Avijjāpaccayā Saṅkhārā

What about Avijjā?

Avijjā is an evil state that produces suffering: “dukkhavipāka-lakkhana”, “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 aññāṇam, dikkhasamudaye aññāṇam, dūkkhānirodhe aññāṇam, dikkhanirodhagāminipatiḍadāya aññāṇam”. 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 aññāṇam, aparante aññāṇam, pubbantāparente aññāṇam, idappaccayatā paṭiccasamuppādesu dhammesu aññāṇam.” 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 Samyuttanikāya, Nidānavagga, Nidānasamutthasutta,1.246.
9 Vibhaṅgapāli, 377.
Tattha katamo avijjāsavo? Dukkhe aññāṇam, dikkhasamudaye aññāṇam, dikkhanirodhē aññāṇam, dikkhanirodhagāminiyā paṭipadāya aññāṇam, pubbante aññāṇam, aparante aññāṇam, pubbantāparente aññāṇam, idappaccayatā paṭiccasamuppādesu dhammesu aññāṇam. Yaṃ evarūpa aññāṇam adassanaṃ...pe... avijjālāṅgi mohob akusalamūlaṃ – ayaṃ vuccati “avijjāsavo”. Ime cattāro āsavā.
Defining Avijjā from four points of view

The four points of view are characteristic (lakkhaṇa), function (rasa), manifestation (paccupāṭṭhāna) 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 paccupāṭṭhāna”, 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) Saṅkhārarakkhandha.
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 \textit{cetanā (puññābhisaṅkhāra)}

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

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

2. Unwholesome kamma formation (\textit{apuññābhisaṅkhāra})

\textit{Apuññābhisaṅkhāra} means akusala-\textit{cetanā} (unwholesome stimulator). It is the \textit{cetanā} that is associated with 12 akusala-\textit{cittas} (unwholesome mind).

These 12 akusala-\textit{cetanās} are called \textit{apuññābhisaṅkhāra}.

3. Unshakable, steady, kamma formation (\textit{āneñjābhisaṅkhāra})

This \textit{cetanā} associates with the four arūpāvacara-kusala-cittas. Therefore, this \textit{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-\textit{cetanās} are called \textit{āneñjābhisaṅkhāra}. Āneñja means unshakable.

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

\textbf{Another classification of Saṅkhāra}

Saṅkhāra, or productive \textit{cetanā}, can also be divided according to its action, either wholesome or unwholesome: 1) bodily action (\textit{kāyasāṅkhāra}); 2) verbal action or speech (\textit{vacīsāṅkhāra}); 3) mental action or thought which is called \textit{cittasaṅkhāra} or manosāṅkhāra.\textsuperscript{10}

Bodily action can be stimulated by 12 \textit{akusala-\textit{cetanās}} and eight mahākusala-\textit{cetanās}. Verbal action can be stimulated by 12 \textit{akusala-\textit{cetanās}} and eight mahākusala-\textit{cetanās}. These 20 are called \textit{vacīsāṅkhāra}. There are 29

\textsuperscript{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 saṅkhāranirodhaṁgāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasāṅkhāro, vacīsāṅkhāro, cittasaṅkhāro. Avijjāsamudayo saṅkhārasamudayo, avijjānirodho saṅkhāranirodho, ayameva arīyo aṭṭhaṅgiko maggo saṅkhāranirodhaṁgāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.
manosaṅkhāras that are cetanās from 12 akusala, 8 mahākusala, 5 rūpāvacara kusala and 4 arūpāvacara kusala consciousnesses.\(^\text{11}\)

**Explanation on how Saṅkhāra arises with Avijjā as a cause**

**Avijjāpaccayā saṅkhārā.** — Due to avijjā, saṅkhāra arises. It does not mean that avijjā, ignorance, creates saṅkhāra or cetanā; actually, when avijjā exists, saṅkhāra exists. It can be seen in these Pāli phrases we have seen earlier: “imasmīṃ sati idaṃ hoti” - “When this exists, that exists” or likewise “avijjābhāve saṅkhārabhāvato”,\(^\text{12}\) “with avijjā as condition, kamma formation exists.”

Avijjā means ignorance and saṅkhāra refers to both wholesome and unwholesome kamma. 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 saṅkhārā” 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-arhants as long as avijjā exists, saṃsāra, and also wholesome and unwholesome productive cetanās exist.

---

\(^{11}\)Majjhimanikāya, Mulapaṭṭhakathā, 1.229.

\(^{12}\)Visuddhimagga-mahāṭīkā, 2.264.
Avijjābhāve bhāvatoti avijjāya atthibhāve saṅkhārānaṃ bhāvato. Na hi avijjāya asati kadāci saṅkhārā 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-patipadā), 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 Puññābhisaṅkhāra: 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* 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-paccaya*.

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*. 

17
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), *samananantara* (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 *Paticca-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*).
Today, I will explain the second link of Paṭicca-samuppāda: “saṅkhārapaccayā viññāṇaṃ” by Paṭṭhāna. Yesterday I have explained the first link: “avijjāpaccayā saṅkhāra” 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 dhhammas are not the same and have an opposite nature to kusala dhhammas, akusala dhhammas can cause kusala dhhammas 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 “bhavagānikamma”, which means ‘the kamma that sends to, or throws one into the next life’. 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-diṭṭhi (wrong view). This means there is a...
rejection 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 saggāvāranā; 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-ñana). Sakkāya-diṭṭhi is totally abandoned only with sotāpatti-magga-ñana (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 (samsāra-vatṭa), 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 vatṭas, i.e. kilesa-vatṭa, kamma-vatṭa and vipāka vatṭa, kilesa-vatṭa (round of defilements) should be abandoned. With the eradication of kilesa-vatṭa, the remaining kamma cannot perform its work anymore and looses 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 Pāli 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-patipadā (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 pubbekathetu-diṭṭhi.

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 viṭiya (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 saṁkhāra or bhava are the different terms for kamma: “saṁkhārapaccayā viññāṇam”, 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 saṁkhāra and bhava are kamma.

**Bhava-sutta**

In the Paṭhamabhava-sutta and Dutiyaabhava-sutta (Aṅguttara Nikāya), 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.
_Viññāṇam bijaṃ-_ Rebirth-linking consciousness (paṭisandhi viññāṇam) 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 tree. Similarly, a life needs kamma in the way that a tree needs a field; it needs

---

15 Aṅguttaranikāya,1.22.

_Iti kho, ānanda, kammaṃ khettaṃ, viññāṇam bijaṃ, taṇhā sneho. Avijjānīvaraṇānām sattānaṃ taṇhāsaṁyojanānām hīnāya dhātuyā viññāṇaṃ paṭīṭhitām evaṃ āyatīṃ punabbhavābhinibbatti hoti._
paṭisandhi-citta (rebirth-linking consciousness) in the way that a tree needs a seed to start life from. Thirdly, a life needs taṅhā (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 (taṅhā) 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 viññāṇam”. In the beginning part of Paṭicca-samuppāda, kamma is called saṅkhāra because kamma creates mind and matter or mental and material phenomena. “Saṅkhataṃ abhisākharonāti saṅkhāra” - ‘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 saṅkhāra.

**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: “yaṁ cittaṁ taṁ mano, yaṁ mano taṁ viññāṇam”.¹⁶ This 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 “vī” and “ñāṇa”. “Vī” 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). Ñāna is bare awareness or just awareness of the object. In the expression: “ārammaṇaṁ 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 viññāṇam’, 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 vipākābhavato”¹⁸. When there is no accumulated kamma there

---

¹⁶Vibhaṅgapāli,151. *Iti cittamanoti yaṁ cittaṁ taṁ mano, yaṁ mano taṁ cittaṁ. (Pāṭālikapāli,93) Tatttha katamaṁ saṅkhārapaccayā viññāṇam? Yaṁ cittaṁ mano mānasam hadayaṁ paṇḍaram mano manāyatanam manindriyam viññāṇam viññāṇakkhandho tajjāmanoviññānahātu – idaṁ vuccati “ saṅkhārapaccayā viññāṇam. ”*

Paṭisambhidāmaggapāli, 190. *Yaṁ cittaṁ mano mānasam hadayaṁ paṇḍaram mano manāyatanam manindriyam viññāṇam viññāṇakkhandho tajjā manoviññānahātu.*

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

¹⁸Visuddhimagga, 2.178.
is no result. Upacitakamma means the type of kamma that has the ability to bear fruit. However, there are some kammas 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.

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 *asaṅñasatta* 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 *samsāra*. 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 Kammamas have different abilities**

There are different *kammamas* which have been accumulated. In the past life, we accumulated many *kammamas* and in this life too. These *kammamas* 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 *diṭṭhadhamma-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-vedaniya 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 *kammamas* will take place in the second life. If one type of *kamma* appears, the remaining *upapajja-vedaniya kammamas* will not have an opportunity to occur. The *kamma* that appears produces its result as the *viññāṇa (vipāka)* in the second life. The remaining *kammamas* become expired.

The next one is *aparāpariya-vedaniya 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 *samsāra* 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, diṭṭhadhamma-vedaniya kamma will expire when this life ends and then it will become ahosi kamma. Upapajja-vedaniya kamma also will become ahosi kamma when the second life has expired. As for aparāpariya-vedaniya kamma, when one becomes arahant, simultaneously with the last mind (parinibbāna-cuticitta) - that means the end of all existences -, this kamma expires forever. Thus, these kamas are categorized according to the time frames by which they can give result.

Two moments that Kamma gives result

Kamma will produce viññāna 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 (viññāna).

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 viññāṇam”, 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” and “akusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo”. 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 viññāṇam” 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 kammapaccayena paccayo”, “wholesome and unwholesome actions are related to

20 Paṭṭhānapāḷi, 1.148.
21 Paṭṭhānapāḷi, 1.451.
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).

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. Dhammika was a rich man from Sāvatthi. 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.

---

22 Dhammapada-āṭṭhakathā,1.83. (Dhammikaupāsakavatthu)
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 (cakkavatti) in your next life." Citta replied to 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: "Rūpāvacaraṇaṇājīyā pana paññatti-bhūtaṃ kampanimittam' evālambanam 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 \textit{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.

\textbf{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 \textit{avijjā} (ignorance), craving (\textit{taṇhā}) can make the mind delight in the object. \textit{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, \textit{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. \textit{avijjā}, \textit{taṇhā} and \textit{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 \textit{kamma}, when the series of minds in this life finishes, without a gap, \textit{vipāka citta} or \textit{viññāṇa} arises at the next life. Thus, \textit{vipāka citta} is dependent on the \textit{kamma} that produced the object before death. “\textit{Kammaṃ khettaṃ}”, the Buddha said: “\textit{kamma} is the field”.

Craving helps the seed to grow, hence it is said “\textit{taṇhā sneho}”. In a life, the seed-like \textit{viññāṇa} grows on the earth-like \textit{kamma}, and when water-like \textit{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 \textit{kamma} accumulation, the Buddha explains the existence of all beings in the world as in the two links “\textit{saṅkhārapaccayā viññāṇaṃ}” and “\textit{bhavapaccayā jāti}” of Dependent Origination. In \textit{Paṭṭhāna}, \textit{kamma} condition explains the existence of beings: “\textit{Kusalākusalaṃ kammaṃ vipākānāṃ khandhānām kammapaccayena paccayo}”\textsuperscript{24} – the wholesome and unwholesome actions are related to resultant aggregates through the \textit{kamma} condition.

\textit{Kilesa} and \textit{kamma} combine and work together to create the new life. \textit{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 \textit{taṇhā} inclines and follows the object. \textit{Kamma} gathers energy and the next life starts. In between, there is no intermediate life. Thus, in the \textit{Bhava-sutta}, the Buddha says, “\textit{Kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṇhā sneho}”\textsuperscript{25}.

\textsuperscript{24} \textit{Paṭṭhānapāli}.1.7.
\textsuperscript{25} \textit{Anguttaranikāya, Tikanipātapāli},1.225.(\textit{Paṭhamabhavasutta})
\textit{Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṁyojanaṃ panīṭhya dhātuyā viññāṇaṃ patiṭhitam evaṃ āyatitam punabbhābhīnibbatti hoti. Evaṃ kho, ānanda, bhavo hoti.}
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.

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 peta world. In the peta 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 kammas is not finished.

Advice

In summary, the Buddha taught: “saṅkhārapaccayā viññāṇaṃ”. Kamma creates resultant consciousness (vipāka citta), thus it causes patisandhi-citta to arise. According to Paṭṭhāna, kusala and akusala kammas give result through the conditioning forces of kamma-paccayā and upaniṣaya-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: Sañkhārapaccayā viññāṇaṃ

Two links containing Kamma in Paṭiccā-samuppāda

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

What is the difference between Paṭiccā-samuppāda and Paṭṭhāna? In “sañkhārapaccayā 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 Paṭiccā-samuppāda: “viññāṇa-paccayā nāmarūpaṃ”. Thus, in Paṭiccā-samuppāda, the effect of kamma is described by means of second and third links: “sañkhārapaccayā 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 “sañkhārapaccayā viññāṇaṃ”. Because kammāya-rūpa appeared only after viññāṇa has appeared, the Buddha put it as “rūpa” in third link “viññāṇa-paccayā 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 “sañkhārapaccayā” in Paṭiccā-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 “viññāṇaṃ 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 kammāya-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 jīvitana-vaka-kalāpa kammāya-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 “sañkhārapaccayā 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 kaţattārūpa 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 ruḷhi. Let us look at another simile. Pañkaja means born in mud, ‘pañka’ means mud and ‘ja’ means born. There are many plants born in mud, like waterleaves and lotus. However, only the lotus is called pañkaja. Pañkaja does not refer to the other plants in the pond; only the lotus is known as pañkaja.

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”, “kaţattarūpa” or “kammasamutţhāna rūpa”. In Paţṭhāna, this matter is called kaţattārūpa, 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 Paţṭhāna and in Paţicca-samuppāda. However, there is difference in the way providing an explanation for phenomena to arise. Paţicca-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, Paţṭhāna explains more than Paţicca-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 viññāṇam*” and “*viññānapaccayā nāmarūpa*”. In *Paṭṭhāna*, “*kusalākusala kammaṃ*” means meritorious and demeritorious action. “*Vipākanāma 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, “*kammassa kārako natthi*” — “there is no individual that makes an action”. In *Paṭicca-samuppāda*, we can read “*saṅkhārapaccayā viññāṇam*”. 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; kammappaccayena: — owing to kamma-paccaya-satti; paccayo upakārako” — 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 kārako 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 saṁsāra cannot be found. What is the right view? How to see it? “Suddhadhammā pavattanti” — only saṁbhava (natural) phenomena take place. Wholesome and unwholesome dhammas 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. “Suddhaddhammā pavattanti evetaṃ sammadassanaṃ.” — Only saṁbhava 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 saṁsāra. 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.

26 Visuddhimagga, 2.23.
Kammassa kārako natthi, vipākassa ca vedako; Suddhaddhammā pavattanti, evetaṃ sammadassanaṃ.
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 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 cittas? At maranāsannajavana - 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 *kammas* 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 sacrifices\(^27\) 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 (Atṭhakathā) 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

---

\(^{27}\) *Buddhavamsa-aṭṭhakathā*, 18.

\(^{28}\) *Mahāvagga* aṭṭhakathā, 2.7.

*Utubhojanavasena hi āyu hāyatipi vaḍḍhatipi*
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.

**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-lakkhana”, 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 vattthu. 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 anantarapaṭṭhāna 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 patisandhi-citta, gives the opportunity for the patisandhi-citta to arise. The conditions involved are anantara-paccaya, samanantara-paccaya, natthi-paccaya and vigata-paccaya.

2. Object

Even though the patisandhi-citta is caused by kamma, it cannot arise without an object. At the near death moment, and also at maraṇasannajavana, 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, patisandhi-citta (rebirth-linking mind) can arise; therefore, there is conditioning force of object (ārammaṇa-satti).

3. Base

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

According to this sentence "okkantikkhaṇe nāmarūpam aññamaññapaccayena paccayo", at this rebirth moment, there are patisandhi-citta and hadaya-vatthu. Here, nāma is patisandhi, 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 patisandhi-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 attṭi-paccaya. Because there is giving support by non-disappearance, there is avigata-paccaya.

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

4. Internal condition

The patisandhi-citta does not stand by itself. Paṭisandhi-citta together with the cetasikas exists as a unit. For example, upakkhāsantīrana 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, mahāvipāka 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-asaṅkhata” is used. Saṅkhata means things that are created and dependent on a group of conditions. Asaṅkhata 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 upekkhāsanṭīranā 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 sanṭīraṇa, inquiring the object. As its function is to continue to the next life, it is called ahetu-manoviññāṇa-dhātu. It is called mano-viññāṇa because its force is stronger. This ahetu-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 dhammas 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, sakadāgāmi and anāgāmi 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 “pavaṭṭakasabhāva”, meaning that these two cetakas 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, peta 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 santirāna citta in hell? Does kamma produce that consciousness in the animal world? Does it make a being reborn as a peta?” No one, except the Buddha, could know the differences in the power of kamma.

**Only known by the Buddha**

It is said “sabbatthagāminim paṭipadan”. Only the Buddha had this special power of tathāgatabala, and not other people. Among these powers, there is this knowledge — “sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti” 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 Tāvatiṃsa 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

---

29 Majjhimanikāya,1.10. (Mūlapaṭṭasapāḷi); Paṭisambhidāmaggaṭapāḷi,35
meditators, the Buddha would know: “This person will develop up to the insight knowledge of equanimity (sankhārupekkhā-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.

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 (unthinkables). 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 (Cūḷakammavibhaṅga-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 “sabbatthagāminim paṭipadaṃ yathābhūtam pajānati.”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 yathābhūtam pajānati.” 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 viññāṇaṃ” — due to cetanā, paṭisandhi arises.

The paṭisandhi that causes rebirth in apāya (woeful states) is ahetukamanoviññāṇa-peedakkhasantiñana. This upekkhāsantiñana 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 bhavanga-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

30 Āṅguttaranikāya,1.39. (Catukkanipātapāli, 7. Acinteyyasutta)
31 Majjhimanikāya,3.25. (Uparipannāsāpaṭī)
32 Āṅguttaranikāya, 3.286. (Dasakanipātapāli, Mahāvagga, Adhivuttipadasutta)
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 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 upatthambhaka-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 kammatas, 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 (*Lonakapalla-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

---

33 Āṅguttaranikāya,1.25.
34 Ibid.

This simile is also mentioned in the *lonakapalla-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
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.

In the Discourse of Intention (Sañcetanika-sutta), the Buddha says “sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ”, 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 diṭṭha-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’. Diṭṭha-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.”

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, tanhā, 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. One can experience it in this life, the second life or until the end of saṃsāra.

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
Conclusion

All should study the Buddha’s teachings regarding kamma with the connection of Paticca-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.

whereby one can be freed from that evil kamma. (Iminā idaṃ dasseti "saṃsārappavatte paṭiladdhayāpākārahakamme na vijjati so jagatippadeso, yattha thito mucceyya pāpakammā"ti.)

37 Aṅguttaranikāya, 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 resultant dhhammas 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 mahāvipāka 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 mahāvipāka cittas, four are associated with knowledge; they are called four ānā-sampayuttas (associated with knowledge). The other four are dissociated from knowledge, these are called ānā-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 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”.

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 ānāna-vippayutta kusala. Those with knowledge, with amoha, are called tihetuka or ānāna-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 asañkhārika citta — a great resultant consciousness accompanied by pleasure, connected with knowledge and unprompted.

However, there are different views regarding this patisandhi-citta of the Buddha. There were some teachers in Sri Lanka, experts in Abhidhamma, and they said that the patisandhi-citta of the Buddha was not accompanied by pleasure (somanassa). They said that the Buddha was equanimous in all matters, thus, his patisandhi-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 patisandhi; his rebirth was with pleasure. So, the Buddha had somanassa-sahagata ñāṇasampayutta asañkhāra citta as his patisandhi-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 patisandhi-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 tiheṭuka (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 tiheṭuka.\(^\text{38}\) Dviheṭuka 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

---

\(^{38}\) Anguttaranikāya-3.60. (Athakanipātapāli, Akkhaṇasutta)

So ca hoti duppaṇājo ājalo ājalo ājalo appaṭibalo subbhāsitadubbhāsitassa atthamaññātum.
know clearly the meaning of speech. If a tihetuka person makes an effort to meditation in this 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 patisandhi-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 saddhammasavanam. 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, saddhammasavanam (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 (sati), 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 dhammadharmatipatti. 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 dhammadharmatipatti 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 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 (pañcānantarīkakamma); 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 mahāvipāka cittas, the four best ones are the vipākaṇāṇasampayutta 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 mahāvipāka 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 pākaṃ” — 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 nevasaṅñāṇasaṅñāyatana-jhāna kusala will get nevasaṅñāṇasaṅñāyatana vipāka. It implies kamma will only give a similar result as shown by “janeti sadisaṃ pākaṃ” 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

---

39 Abhidhammattha-saṅgaha, 37.
type 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 viññāna 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-asarīkhārika 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 viññāna 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 “av nibbhoga” (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 itthibhāvadasaka-kalāpa (female-decad) is needed. To become a man, pumbhāvadasaka-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. The kalala does not mean

40 Dīghanikāya,1.19. (Silakkhandhavaggaṇapālī, 10. Subhasutta); Majjhimanikāya,2.16. (Majjhima paṇṇāsapaṭī)
the 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 Mahāsihanāda-sutta in the Majjhima-nikāya.

1. Āṇḍaja: Rebirth in egg,
2. Jalābuja: Rebirth in the womb,
3. Saṃsedaja: 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 āṇḍaja and jalābuja. It means dwelling inside mother’s womb. The chicken is of āṇḍaja while humans and dogs are of jalābuja.

There are some people born through saṃsedaja, such as Padumadevī and Pokkarasāti 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. “Mātāpitaro 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), thiti (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 Anāguttaranikāya,2.16.
Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti. Evaṃ tiṇṇaṃ sannipatā gabbhassāvakkanti hoti." (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 ānāgārika 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 patisandhi-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 patisandhi, a two-rooted rebirth mind without knowledge, there is no way to modify this to a tihetuka person, a person that has a patisandhi-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 *patisandhi-citta* that is created by *kamma* will continue for one's whole life. The first consciousness is called *patisandhi-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 *patisandhi-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 *patisandhi-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 *patisandhi-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, “*kammassa kaṭṭattā upacitattā uppannam hoti cakkhuviñṇānaṁ*”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 (rūpāramma) 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 cakkhuviñṇānam”. 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 itthārammaṇa. 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.

---

43 Majjhimanikāya,3.32. Uparipaṇṇāsapāli (5. Saḷāyatanavagga, 6. Chachakkasutta)
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 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”, 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-purāṇāṭṭikā,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 “sattā” is used to name them. Take the case of the asaṅṇasatta (mindless being). Here, saṅṇā means mind or consciousness. This kind of beings lack saṅṇā, which means they are without mind. Because of the attachment to their Samatha practice, and according to their wishes, they became asaṅṇasattas or mindless beings.
Another type is called Arūpasatta (immaterial being). Some beings have seen the faults on rūpakkhanda 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, viññāna (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 saḷāyatananāṃ
When both rūpa and nāma exist, saḷāyatana (the six sense bases) will come to be in accordance with "nāmarūpapaccayā saḷāyatananāṃ". 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 Pāḷi 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 sukhā-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 doso” 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 sukham paṭṭhayati”. 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 icchati” — a happy person wants more happiness. 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 Saṁyutta 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 “anurūpaṁ kāraṇaṁ labhitvā uppajjanti”. 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 anuseti”, 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 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 mohā. However, the diṭṭhi cetasika is only linked to lobhamūla citta (greed-rooted consciousness) with lobha as basis. However, some people think, “With mohā 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 bhāvas 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 saṅkhāra, saṅkhārapaccayā viññānaṃ”, the Buddha rejected the causeless theory. And by “viññānapaccayā nāmarūpaṃ”, he explained
that nama and rupa arise together with patisandhi 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 nama and rupa that actually occur.

It should be understood that there is no “being” existing inside that nama and rupa. Nama and rupa 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 rupa and nama.

In India, there were many views regarding what is inside this nama-rupa. 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 “adhānaggāhī”. Duppatīniṣsaggi – 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 akalyāṇajanaṃ, āsīvisamivoragaṃ; Ārakā parivajjeyya, bhūtikāmo vicakkhano”

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,

---

\[46\text{Dīghanikāya, 1.15. (Sīlakkhandavaggaṭṭhakathā)}\]

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

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 Sāṅgāyanā, 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 Pāli 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

47 Suttanipātapāli, 44 (Mogharājamāṇaṇavapucchā), Visuddhimagga, 2.29.
48 Saṃyuttaniyakā, 2.28. (1. Saḷāyatanasamyutta, 2. Suññatalokasutta)
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 are also suñña. For example, in “avijjāpaccayā saṅkhāra”, 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. 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, “Saṁsāra 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 saṁsāra. 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 saṁsāra 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 saṁsāra. This is his theory of emptiness (suñña-vādī).

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-patipadā 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

49 Art of investigating or discussion on the truth of opinions. [Oxford Dictionary]
did not give an answer to some questions; if he would have given an answer, one would have accepted a false theory.

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 Dhammacakkappavattana-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 Saṃyutta regarding dukkha, the Buddha said, “Yo bhikkhave rūpassa uppādo dukkhasseso uppādo” — “The arising of material phenomena is only the arising of dukkha.”

There is an explanation to the meaning of taṅhāsaṅkhaya in the Taṅhāsaṅkhaya-sutta, and also the answer to the question of Venerable Moggallāna
in Pacalāyana-sutta. “Sabbe dhammā nālaṃ abhinivesāya”, this phrase is noteworthy. “Sabba 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 actually, they are dukkha. They should not be clung as ‘I’ or ‘mine’ in one’s mind.

Explanations of Visuddhimagga-mahāṭīkā

There are some explanations of the benefits of expounding “viññānapaccaya nāmarūpaṃ” as mentioned in the Visuddhimagga-mahāṭīkā. 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-patipadā (the path leading to the cessation of dukkha).

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

The definition of Viññāṇa in “Viññāṇapaccaya nāmarūpaṃ”

One has to know what types of consciousnesses are stated as viññāṇa in “viññāṇapaccaya 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 “viññāṇapaccaya
nāmarūpaṁ" actually refers to vipāka viññāna only. However, viññāna can also mean kamma-viññāna or abhisāṅkhāra-viññāna, which is actually kusala and akusala citta.

In brief, viññāna in second line “saṅkhārapaccayā viññāṇam" is a vipāka citta that is a resultant dhamma. On the other hand, the viññāna in the third line “viññāṇapaccayā nāmarūpaṁ" is not a resultant dhamma but it is a causal dhamma.

The definition of Nāma and Rūpa

In "viññāṇapaccayā nāmarūpaṁ", 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.

<table>
<thead>
<tr>
<th>saṅkhārapaccayā viññānām</th>
<th>viññāṇa -paccayā nāmarūpaṁ</th>
</tr>
</thead>
<tbody>
<tr>
<td>resultant dhamma</td>
<td>causal dhamma</td>
</tr>
<tr>
<td></td>
<td>Citta</td>
</tr>
<tr>
<td></td>
<td>Cetasika</td>
</tr>
</tbody>
</table>

Three types of result with Viññāṇa as a condition: Nāmaṁ, Rūpaṁ, Nāmarūpaṁ

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

1) Viññāṇapaccayā nāmaṁ: Because viññāṇa as a cause, nāma arises.
2) Viññāṇapaccayā rūpaṁ: Because viññāṇa as a cause, rūpa arises.
3) Viññāṇapaccayā nāmarūpaṁ: Because viññāṇa as a cause, nāma and rūpa arise.

No. 1) "viññāṇapaccayā rūpaṁ" covers the asaṅñasatta plane. Here, viññāṇa is defined as kamma, which is abhisāṅkhāra-viññāna, whereas rūpa is defined as kammaja-rūpa. Because of kamma-viññāna in the previous life, rūpa in the asaṅñasatta world appears. Thus, the existence of the asaṅñasatta (mindless being) is not without a cause.

According to no. 2) "viññāṇapaccayā nāmaṁ", 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 nāmarūpaṁ".
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 spoilt, 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-sattī. 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 aṇñamaṇḍa-paccaya.

Because of depending on each other, there is nissaya-sattī. 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-sattī.

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-sattī). Because there is manindriya (the faculty of mind), there is indriya-sattī (conditioning force of the faculty). Because giving support by its presence, there is atthi-sattī (conditioning force of presence). Because of giving support by non-disappearance, there is avigata-sattī (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 “viññānapaccayā nāmarūpaṇ” 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 (sattī) 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 nāmarūpam”, “nāmarūpapaccayā saḷāyanam”, saḷāyanapaccayā phasso” and “phassapaccayā vedanā”. These show the process and construction of beings. The defilements happen in beings as mentioned in “vedanāpaccayā taṇhā”, “taṇhāpaccayā upādānam” and “upādānapaccayā bhavo”. 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. “Kicchaṁ vatāyaṁ 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. 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 viññāna, 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 (*sabbaññutañāna*), 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 “viññānapaccayā nāmarūpaṃ” in Paṭicca-samuppāda together with Paṭṭhāna.

To study this with Paṭṭhāna, first one must try to understand Paṭicca-samuppāda. “Viññānapaccayā 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 Ganges, 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 “vijānātīti viññāṇaṃ”. Here, “vī” means dissimilar or specially; “jānāti” 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 viññāna. The function of viññāna is only to be aware of the object, but it has no feeling of the object, or any contact with the object.

Not only viññāna has the characteristic to know the objects, viññāna 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 viññāna to carry its function as well as to encourage the cetasikas to carry their functions,
5) Ekaggatā to focus on the object,
6) Ēīvitindriya 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), Ēīvitindriya (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 viññāna that has awareness and leads the way. The remaining seven dhammas occur because viññāna occurs. This explanation is according to the Abhidhamma. In addition, the Suttanta explains them as “manopubbaṅgamā dhammā”. Dhammā means cetasikas while manopubbaṅgamā means consciousness (viññāna or citta) that precedes the cetasikas. When mind happens, they also happen. It actually means the function of viññāna is the most important amongst the rest. It does not mean earlier and later, that citta or viññāna 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-ñana, one has to continue with bhāvanāmaya-ñana (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 bhāvanāmaya-ñana. 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 (attention) pays attention to the object. Manasikāra (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, viññāṇakhandha is viññāṇa or citta, actually in total there are 89 or 121 types of citta. In Dependent Origination, there are “avijjāpaccayā saṅkhārā”, “saṅkhārapaccayā viññāṇam” and “viññāṇapaccayā nāmarūpa”. 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 cittas. These are mentioned in Paṭicca-samuppāda. However, the lokuttara-vipāka cittas (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 saṁsāra 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 cittas 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 lokiya-vipāka cittas.\[50\]

**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 (cittakkhaṇa) 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 lokiya-vipāka cittas. Among them, only 19 cittas can arise at the very first moment of a life. Though all vipāka cittas are the result of kamma, only these 19 are considered as paṭisandhi-citta.

**Akusalavipāka upekkhā-santīrana 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-santīrana citta. Though it is called santīrana, in reality, it does not perform the duty of investigating (santīrana-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 santīrana, the name and its duty do not match. To make it easy to understand, it is called “upekkhā-santīrana citta”. In reality, the name santīrana should only be used during the time of investigation.

Upekkhā-santīrana citta can perform five tasks which are 1) paṭisandhi (rebirth linking), 2) bhavaṅga (life-continuum), 3) santīrana (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-santīrana 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

---

50 36 vipāka - 4 phala = 32 lokiya-vipāka
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-santīrāṇa will perform an investigation task; at that time it is called “santīrāṇa”. After the javanas have occurred, it will occur as “pīṭṭhi-bhavaṅga”. pīṭṭhi 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-vipaṭṭha 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-vipaṭṭha upekkhā-santīrāṇa citta. Rebirth in the animal world is not as much suffering as in hell. The animals also begin their lives with upekkhā-santīrāṇa 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 paṭīsandhi-citta.

When the upekkhā-santīrāṇa citta arises as paṭīsandhi-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-santīrāṇa. When they are grouped with upekkhā-santīrāṇa, there is one unit with 11 functions.

Viññāṇapaccayā nāmaṃ

Now, in Paṭicca-samuppāda, in the link “viññāṇapaccayā nāmarūpaṃ”, upekkhā-santīrāṇa is defined as viññāṇapaccayā. The group of the associated 10 cetasikas is called nāma in nāma-rūpa. The upekkhā-santīrāṇa is viññāṇa. The cetasikas that arise together with the citta are called nāma. At the paṭīsandhi time, akusala-vipaṭṭha upekkhā-santīrāṇa citta arises together with its cetasikas. Here, upekkhā-santīrāṇa 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-santīrāṇa 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 conditions relating between previous and latter dhāmmas. These are anantara-paccaya and samanantara-paccaya. Even non-existence of a phenomenon can give rise to the next dhāmma; this is natthi-paccaya. The presence of a dhāmma can give support to another dhāmma, this is atthi-paccaya. The repetition of the dhāmma is āsevana-paccaya and its association sampayutta-paccaya. Herein, anantara, samanantara, āsevana, sampayutta and natthi belong to the category of “nāma to nāma”.

“Viññāṇapaccaya nāmarūpaṃ” does not mean that the nāma i.e. upekkhā-santīrana citta arises first and stays, and at a later time, 10 cetasikas associate with it. Actually, it means that with the arising of upekkhā-santīrana 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 rūpa-jīvitindriya 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, aṇñamañña, 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-santīrana 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 aṇñamañña condition, meaning supporting mutually. The conditioned dhāmma is sometimes the cause, at other times it is the effect. Here, aṇñamañña-paccaya means giving support mutually; because one Dhamma exists, another dhāmma exists. Just like a chair with three legs can stand upright if three

51Fundamental of Abhidhamma, 203-205
legs are intact, however, if one leg is taken off or broken, the chair cannot stand upright anymore. Therefore, aṇñamañña-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-santirāna, 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-āṭṭhakathā).  

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 lokiya vipāka 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 paṭīsandhi moment kammaja-rūpa also arises. The cittaja-rūpa, utuja-rūpa or āhārajja-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-rūpaṁ”, viññāṇa is defined as all cittas, nāma as all cetasikas, and rūpa as all rūpas. This “viññāṇapaccayā nāma-rūpaṁ” can be divided into two parts. The first part is “Viññāṇapaccayā nāmaṁ” — “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

---

52 Dhammapada-āṭṭhakathā, 1.85. (12. Devadattavatthu)
viññāṇa is a vipāka citta, so vipāka-paccaya takes place. If viññāṇa is generally taken as a viññāṇadhāra, 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 Sammohavinodani 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. Kāyasaka-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 aṇiṇamaṇiṇa-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 viññāṇadhāra, 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 (satti). 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”, “sam” 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 “saṅkhataṁ paṭiccasamuppannaṁ aniccam”. Here, “paṭiccasamuppannaṁ” means arising depending on a related cause, “saṅkhataṁ” — 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 nīccam bhavissati”. “Aniccasambhūtaṁ” — the resultant dhamma that arises due to the
impermanent cause, “*kuto niccaṁ bhavissati*” — how can it have the nature of permanence?\(^{53}\)

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 *aṇāmaṇaṇa* support. They arise together with the *paṭisandhi-citta* but there is no *aṇāmaṇaṇa-paccaya*. Accordingly, there remain eight conditions by leaving out *aṇāmaṇaṇa-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 (*tāṇhā* or *rāga*), conceit (*māna*) and wrong view (*dīṭṭhi*) 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.

---

\(^{53}\) *Samyuttanikaya*, 2.20. (Khandhasamyutta, Khandhavagga, 7. Sahetuaniccasutta)
*Samyuttanikāya*, 2.34. (Sālayatanavagga, 1. Sālayatanasaṃyutta, 7. Ajjhattāniccahetusutta)
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-bhāvabhāvākāramatto-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 āhaccapaccayaṭṭhitimārabba pavucccatti”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-āṭṭhakathā, 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 idam 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 idam uppājāti” — “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) abhisankhāra-viññāṇa, 3) remaining viññāṇas. Viññāṇa often refers to all minds. The focus is here on paṭisandhi-citta.

To repeat, in “viññāṇapaccayā nāmarūpa” 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 abhisankhāra-viññānas that are linked to (associated with) kamma. Abhisankhāra-viññānas 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 “abhisankhāra-viññānas”. These abhisankhāra-viññānas are called kamma. [In the suṣta] 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 abhisankhāra-viññānas 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: “sayaṃ abhiññā sacchikatvā pavedemi” - “I said so after personally experiencing the world with own knowledge.”

Asaññasatta is the being that has only the rūpakhandha (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 piti (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 asaṅnasattā plane, they should practise up to fifth jhāna first. Only by wishing “May I go to asaṅnasattā 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 asaṅnasatta 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 asaṅnasatta 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 paṇidhi (aspiration) and patthanā (wish). Cetopanidhi means the wish of the mind is fulfilled. Due to this wish, he is reborn in the asaṅnasatta world after death. He becomes asaṅnasattabrahma. His wish is very strong and makes him to be reborn exactly as he wishes. This wish maintains his life as asaṅnasattabrahma 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 as asaṅnasatta 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 asaṅnasattabrahma. It means when the life-span of that existence has terminated. At first, he is reborn as asaṅnasatta for 500 kappas according to the wish he made when he was a human in the previous life. After that time born as asaṅnasatta 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 rūpakkhandha 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 jīvanavaka-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 kasiṇa rūpa, whereas arūpajjhāna has no connection with kasiṇarūpa, so it is called arūpa. After abandoning kasiṇa 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, anāgāmī and arahant because one can use the mind to contemplate the Dhamma there. Therefore, there are only worldly beings in the asaṅnasatta plane, whereas there are both worldlings and noble persons in the arūpa planes.

**How “viññāṇapaccayā nāma” works in Arūpa plane**

At these arūpa planes, there is only mind but no matter (rūpa). Thus, “viññāṇapaccayā nāmarūpaṃ” cannot happen. Only “viññāṇapaccayā nāma” can happen. Because there is still consciousness, the associated cetasikas will arise. This consciousness can be one arūpavipāka-citta among the four arūpa-vipāka cittas. 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 aṅnamañña. 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 Paṭiccā-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 “imasmिम sati idaṃ hoti”, “imassa uppādā idaṃ uppajjati”, and explains the working of Paṭiccā-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 abhisaṅkhāra 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 jīvāviññāṇa, 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-pancaviññāṇa (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 Saḷāyatanaṃ

The next link in Paṭicca-samuppāda is "nāmarūpapaccayā saḷāyatanaṃ". First, we have to consider the definitions for “nāma”, “rūpa” and “saḷāyatanaṃ”. 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. 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, jīranatejo and pācakatejo. 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.

---

55 Koṭṭhasa: share; ration; portion
56 These are four types of fire/heat: Santappanatejo, dayhanatejo concern about fever, jīranatejo-‘aging heat’, heats that matures and makes one aging, and pācakatejo - digestive fire, the heat that digests the food.
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.

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” — 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 ajjhattikāyatana (internal bases) i.e. cakkhāyatana, sotāyatana, ghānāyatana, 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, ghāna, 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, ghānāyatana, 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 “viññānapaccayā nāmarūpaṃ” where viññāna 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 cittas acting as a cause, these arūpa-vipāka cittas 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 chaṭṭhāyatanam”. If referring to only the arūpa plane, cetasikas relate to cittas by seven conditioning forces.

If we look closely at those cetasikas, there is aloha 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 nutriments. 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.

Paccaṭṭhiti-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 aṭṭhāyatana. 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, ghānāyatana, 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 aññamañña-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 saḷāyatanam” 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 saḷāyatanam” 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-upokkhā-santīrāna is the paṭisandhi-citta for those born with defects. However, other normal humans will be born with one of the eight mahāvipāka cittas. The cetasikas that associate with these nine cittas are called ‘nāma’ in this “nāmarūpapaccayā manāyatana”. The cittas that link with these cetasikas are called ‘manāyatana’. Because there is nāma that is cetasikas that are associated with the mahāvipāka citta, the mahāvipāka 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 saḷāyatanam” includes this “nāmarūpapaccayā manāyatana”.

These cetasikas relate to manāyatana, which is paṭisandhi-citta by seven conditions i.e. sahajāta, aṇṇamaṇḍa, nissaya, sampayutta, vipāka, atthi, avigata. These are the common conditions. Then, among the cetasikas that associate with the eight mahāvipākas, 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, aṇṇamaṇḍa, 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 saḷāyatanam 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 viṇṇāna. 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 mahāvipāka citta. Amoha is also called paññindriya or abhipaṇṇā. This hetu becomes also another condition. If the amoha cetasika is defined as ‘nāma’, then manāyatana is
one of the four mahāvipāka  ṇānasampayutta cittas that is associated with amoha. So nāmarūpapaccayā saññayatanam becomes amoha-cetasika-paccayā mahāvipāka- ṇānasampayutta 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: saññayata, aţān, aţan, sappayutta, 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 saññayatana. The reason is that sentient beings in the pañcavokāra are composed of five aggregates. Therefore, cetasikas can also relate to rūpas, which are cakkhāyatana, sotāyatana, ghānāyatana, jivhāyatana and kāyāyatana.

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

At the patisandhi 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 patisandhi moment. In addition, the connection between patisandhi-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 patisandhi 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 gabbhisaya or jalābuja and it is the common way for most of the humans. There is another way called opapati-patisandhi — 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 dibbacakkhuñāna (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 samsedaja. Samsedaja means that rebirth takes place depending on moisture. The modern era clone is said to be samsedaja (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

---

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. [Pāthikavaggapālī, 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.
saṃsedaja rebirth. There is a story of 500 Pacceka Buddhas who were born from the Padumavati Queen. Among these 500 sons, one son was born in the normal way while the other 499 sons were born in the saṃsedaja way. In fact, there are four types or methods of rebirth called yoni.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, vipāka cittas and its associated cetasikas arise. Vipākacittas are called manāyatana. They relate to their cetasikas in seven paccaya-sattis i.e. sahajāta, aṇñamañña, 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 “pathama-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 “manodvāravajjana” 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 manodvaravajjana 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 manodvaravajjana citta has arisen and ceased, the next mind to arise is akusala javana. The lobhamūla citta arises first, therefore it is also called lobhamūla-

---

60PTS dictionary
There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jalābuja viviparous, saṃsedaja moisture-sprung, opapātika spontaneous:
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. 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-pathama-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 saḷāyatanam”, 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 saḷāyatanam”. 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 saḷāyatanam”, 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, thiti and bharīga.

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 saḷāyatanas 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 saḷāyatanam*”.

As mentioned earlier, *rūpa* refers to six *vatthus*, four *mahābhuṭa and jīvitindriya*. In “*rūpapaccayā saḷāyatanam*”, the *rūpa* refers to these only.

**Hadaya-vatthu rūpa and Paṭīsandhi citta**

The *hadaya-vatthu rūpa* among the six *vatthu rūpas* can give support to *manāyatanas*. There are conditions of *hadaya-vatthu-rūpa* to *manāyatanas*.

Let us look at the *paṭīsandhi moment* of a human being. At the time the *kalala* and *paṭīsandhi-citta* arise, the *mahāvipāka 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 *paṭīsandhi moment*, the *paṭīsandhi-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 *paṭīsandhi-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 *paṭīsandhi-citta*, or *hadaya-vatthu* and *manāyatana*.

In the *Paticca-samuppāda* the Buddha expounded “*nāmarūpapaccayā saḷāyatanam*” in general in order to cover it all. Here, he did not say which *rūpa*. 102
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. cakkhāyatanā, sotāyatanā, ghānāyatanā, jivhāyatanā and kāyāyatanā are upādā-rūpa (derived or dependent matter). Therefore, māhābhūtā upādārūpānaṃ saḷāyatanaṃ sathajata-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 saṭajata-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 cakkhāyatanā, sotāyatanā, ghānāyatanā, jivhāyatanā and kāyāyatanā. 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 kammajā-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 “kabaḷīkāro 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 cakkhuviññāna cittas, sotaviññāna cittas etc. and these arise depending on the eye base, ear base, nose base, tongue base, body base respectively.

---

61 Paṭṭhānapāḷi.1.8. (Paccayaniddesa) 15. Āhārapaccayoti – kabaḷīkāro āhāro imassa kāyassa āhārapaccayena paccayo. Food condition – Edible food is related to this body by nutriment condition.
Here, manāyatana is defined as cakkhuviññāṇa etc. while rūpa is defined as cakkhapasāda. Similar definitions can be applied to sotaviññāṇa and sotapasāda etc. Because the cakkhapasāda is the base for cakkhuviññāṇa, cakkhapasāda relates to cakkhuviññāṇa by nissaya-paccaya. The cakkhapasāda arises earlier than cakkhuviññāṇa; 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 cakkhuviññāṇa and the seeing function. Similar things count for sotapasāda to sotaviññāṇa 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. 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 saḷāyatanam”, 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, aṅñamañña, nissaya, vipāka, sampayutta, vippayutta, atthi, avigata.

**Mere a hint**

In Paṭicca-samuppāda, the Buddha just taught “nāmarūpapaccayā saḷāyatanam” — “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 *samsāra* 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 saḷāyatanam” is explained in the *Visuddhimagga-āṭṭhakathā* 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*. 
"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 (saḷāyanata) come to be. This is called “nāmarūpapaccayā saḷāyatananam”. 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 (taṅhā) for the object comes to be. This is termed as “vedanāpaccayā taṅhā”. When this craving becomes strong, clinging (upādāna) occurs, thus “taṅhāpaccayā 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 marana occur. This is called “jātipaccayā jarāmaraṇam”. 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-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 brahmās 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-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 aijhattikāyatana (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-phasso” can have three meanings.

1) Chaṭṭhāyatana: Sixth base.
2) Saḷāyatana: Six aijhattikā-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, bāhira-āyatana 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 viññānaṃ”, 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 Pāḷi word ‘dvāra’ is not only door, ‘dvāra’ actually refers to the six sense bases that actually exist in the body i.e. Cakkhudvāra, sotadvāra, ghānadvāra, 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, asaṁsaṃ guhāsayaṃ”. 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 asaṁsaṃ guhāsayaṃ; Ye cittaṃ saṁyamessanti, 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

108
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 ‘saṃ’ is to be inserted between ‘cakku’ (eye) and ‘phassa’ (contact). ‘Cakkhuphassa’ is not the right word. After putting in ‘saṃ’, 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 Paticca-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 cakkhuviññāṇaṁ tinṇaṁ 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) cakkhuviññāṇa 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 Paṭṭhāna, when āyata 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. Paṭṭhica-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 āyata 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 cakkhuvāra, 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 (cakkhuviññāṇa) comes into existence.

Simultaneously with the arising of cakkhuviññāṇa, the phassa that associates with cakkhuviññāṇa and connects with an object also arises together with cakkhuviññāṇa.

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, pañcadvāravajjana citta, will arise. Immediately after this citta ceases, cakkhuviññāṇa citta will arise. Next, sampāticchana 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 cittas have passed before cakkhuviññāṇa 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 cakkhuviññāṇa 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 cakkhuviññāṇa depend on? It depends on the cakkhupasāda that arises together with the visible object coming to the eye door. So, cakkhuviññāṇa 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 cakkhuviññāṇa 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 ‘sotāyatanapaccayā phasso’, ‘ghañāyatanapaccayā phasso’, ‘jīvhāyatana-paccayā phasso’ and ‘kāyāyatana-paccayā phasso’. The objects change in accordance to their related sense bases.

When the rūpārammaṇa (visible object) meets cakkhupasāda, cakkhuviññāṇa arises. When the sound meets sotapasāda, sotaviññāṇa arises. When the smell meets ghañapasāda, ghañaviññāṇa arises. When the taste meets jivhāpasāda, jivhāviññāṇa arises. When the tangible object meets kāyapasāda, kāyaviññāṇa arises.
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 citas* are taken into consideration. Some books say that only *vipāka citas* should be taken.

*Manāyatana* means *citta* here. The *phassa* in “*manāyatanapaccayā phasso*” refers to *manosamphassa*. In *Suttanta*, there is this sentence: “*Mannañca paṭicca dhamme ca uppayjati manoviññāṇam. Tiṇṇam saṅgati phasso.*” 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 *dhammes* 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 *aṇṇamaṇṇa-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 *avīgata-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*, ‘*ghānāyatanapaccayā phasso*, ‘*jivhāyatanapaccayā phasso*, ‘*kāyāyatanapaccayā phasso*’ or ‘*manāyatanapaccayā phasso*’. These phenomena are happening in sentient beings.

---

63Saṁyuttaniyā,1.30. (Nidānavagga, 1. Nidānasamyutta, 3. Dukkhasutta)
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”. 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 (rupāyatana), 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, rupāyatana gives support to phassa and that phassa is called cakkhusamphassa. It is the phassa that associates with cakkhuviññāṇa and arises in the eye. This cakkhuviññāṇa takes the visible object as its object; when cakkhuviññāṇa arises, at the same time the phassa that associates with it, also arises.

In the Suttanta, there is this statement (discourse) — “Cakkhuṇca paṭicca rūpe ca uppaįjati cakkhuviññāṇam tiṇṇam 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 viewpoint of Paṭṭhāna. There is the ārammaṇa condition in between them. Due to the support of the object, meaning by focusing on the object, cakkhuviññāṇa 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 “saḷāyatana-paccayā 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 externals 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-sattī, meaning the conditioning force of the object. There is no purejāta.
Thus, these are the explanations for “saḷāyatanapaccaye phasso” in Paṭiccasamuppāda 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 sota-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) jīvāsamphassajā-vedanā;
5) kāyasamphassajā-vedanā;
6) manosamphassajā-vedanā.

Accordingly, there are six vedanās in “phassapaccayā vedanā”.

115
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 cakkhuviññāṇa (eye consciousness). There are eight mental phenomena when combining these seven cetasikas with cakkhuviññāṇa.

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 cakkhusampassa is in the cakkhuviññāṇa. Because of this cakkhusampassa, vedanā comes to be. Vedanā is also in the cakkhuviññāṇa. Because these two exist in the cakkhuviññāṇa, 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 aṇñamañña-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 nutrient, 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 cakkhuviññāna. By what paccaya-satti does this phassa relate to the vedanās, which associate with other cittas besides cakkhuviññāna? For instance, there is this phassa that depends on cakkhuviññāna citta. After cakkhuviññāna, sampāṭicchana, santīraṇa citta and tadārammaṇa cittas appear, which are vipāka cittas. 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 cittas. There are eight conditioning forces between manosamphassa and those vedanās. These are 1) sahajāta, 2) aṇñamañña, 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 manodvāravajjana citta relates to the vedanā arising together with tadārammaṇa in the manodvāra through upanissaya-satti. Actually, most cittas in Paṭicca-samuppāda are vipāka cittas, however this manodvāravajjana is a kriya citta. In the viewpoint of Paṭhāna, 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 taṅhā

Myanmar people normally interpret vedanā as disease (roga). In reality, vedanā does not mean roga-vedanā because this means only dikkha-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 taṅhā’ is wrongly thought of as ‘due to disease, taṅhā 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 sukhā-vedanā, dikkha-vedanā and adukkhamasukha-vedanā.

Sukha-vedanā means a happy or pleasant feeling in the body or mind. These are all called sukhā-vedanā. If one faces good and comfortable situations like a good dwelling place, food, sleeping etc., or when meeting such a good object or itthārammaṇa (desired object), sukhā-vedanā arises. ‘Ittha’ means desired or pleasing.

The next type of feeling is dikkha-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 dikkha-vedanā — one arises in the body and one arises in the mind.

The third feeling is neither sukhā nor dikkha, or when the feeling of sukhā or dikkha is not prominent at all. This is called ‘adukkhamasukha-vedanā’, which has a double negation (adukkha(m) + asukha-vedanā). ‘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 dikkha-vedanā. Actually, we should say, meditating to overcome dikkha-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 dikkha-vedanā, not meaning overcoming sukhā-vedanā.
When there is no sukhā-vedanā, dukkha-vedanā will come. When there is no dukkha, there is sukhā-vedanā. When the sukhā-vedanā becomes less, upekkhā-vedanā arises. This is translated as neutral feeling in English. It is an intermediate feeling between sukhā-vedanā and dukkha-vedanā. It is difficult to know. Generally, neutral feeling is not known because most people can only recognize sukhā and dukkha. Thus, by inferred knowledge only, one can guess adukkhamasukha-vedanā when the sukhā 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 uppekha cannot be divided into physical or mental, thus there is only one type for uppekha-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 Pāli 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 "Dhammaṃsaranāṃgacchāmi". 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 (kāmatanā). When the craving mixes with views, it becomes another two types. That is why the rūpatanā can become three types. They are kāma-tañhā, bhavatañhā and vibhavatañhā. 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 bhavatañhā, 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 vibhavatañhā. This view is not about the nature of anicca. It is about craving that is linked with the view of uccchedadiṭṭhi.

Here, there are two views: sassatadiṭṭhi and uccchedadiṭṭhi. In reality, these two views exist because someone has accepted the atta view or the view of soul. Bhavatañhā 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.

---

64 Sassata=eternal
However, according to the *ucchedavāda*, “everything will not arise again”, and the craving that linkes to this is *vibhavatānāhā*. *Vibhava* is made of “vī” and “bhava”, meaning not permanent.

Just as *rūpataṇāhā* has three types, *saddatānāhā* also has three types. The normal craving related to sound is called *kāmataṇāhā*. If linked with *sassatadiṭṭhi*, it is called *bhavatānāhā*. If linked with *ucchedadiṭṭhi*, it is called *vibhavatānāhā*.

### 108 types of Taṇhā

As said, taṇhā can be divided into three types. As mentioned earlier on, there are six types of taṇhā according to the sense bases. If we were to analyse the types of taṇhā in more detail, there are 18 types by multiplying three and six. It does not mean everyone will have these 18 types of taṇhā. 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 taṇhā with regard to an external object and 18 types regarding internal objects. The types of taṇhā 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 Taṇhā”**

Vedanāpaccayā taṇhā — “Taṇhā arises due to feeling.” As said earlier, taṇhā is the craving or attachment to an object. The taṇhā likes these visible sight, sound, smell, taste, tangibility and dhamma objects, so there is “ārammaṇapaccayā taṇhā”; “craving arises due to the object”. But only “taṇhā 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 sukhā-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. sukhā, dukkha, adukkhasukhā in “vedanāpaccayā taṇhā”. It is acceptable to say that when there is sukhā 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 Saṃyutta Pāli as follows: “Sukhāya vedanāya rāgānusayo anuseti”.65 “The rāga or attachment dwells latent in sukhavedanā”; with sukhavedanā as a condition, the latent tendency of greed (rāga-anusaya) can appear. It means rāga actively can happen. The meaning of anusaya is “anurūpa 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 doso” sounds more suitable but the Buddha only said “vedanāpaccayā taṇhā”. One should consider this interesting point.

In adukkhamasukha-vedanā or neutral feeling, the sukhavedanā 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 Pāli, 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 “dukkhi sukhaṃ patthayati” — “the person who is suffering wishes sukha”, this wanting is similar to taṇhā. Because the person having dukkha-vedanā desires for sukhavedanā, we can say “dukkha-vedanāpaccayā taṇhā”.

Next, “sukhī bhīyyopi icchati” — “The person who has happiness wants more happiness.” It implies that this person has craving, taṇhā. Then, “upekkhā pana santatthā, sukhamiceva bhāsitā” — “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.

---

65 Saṃyuttanikāya, 2.41. (Saḷāyatanavagga, Vedanāsaṃyutta, sallasutta)
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 Tañhā 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 *Pāli* sentence “*Dhammupasamhitam gītam vaṭṭati*” which means “the song relating to the Dhamma is suitable.” *Dhammupasamhitam* 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 unbeneifical, 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 *tāṇhārāga* (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 *Gāmanisāmyutta* in *Samyutta Pāli*. 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 Sāvatthi. 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 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 saccaṃ, 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 purisadammassārathi”. Purisadamma — the person deserving to be admonished, sārathi — advisor, trainer, 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 bhikkhus’ 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

---

67 PTS’S Pāli-English Dictionary, 705
Purisadammassārathi: a coachman of the driving animal called man, a man-trainer.
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 ‘Miss Universe’; Janapadakalyāṇī 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 Janapadakalyāṇī standing on the upper storey of the palace.

His craving (tanḥā) 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 Tāvatimsa 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 Janapadakalyāṇī, 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 Janapadakalyāṇī 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 Janapadakalyāṇī, 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) kāmupādāna, 2) diṭṭhipādāna, 3) sīlabbatupādāna, 4) attavādupādāna.

Kāmupādāna means taṇhā or lobha cetasi. Diṭṭhipādāna, sīlabbatupādāna and attavādupādāna 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”.

Kāmupādāna

Kāmupādāna 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.

Diṭṭhipādāna

Diṭṭhipādāna 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 diṭṭhipādāna means “Wrong view only is clinging”.

How to define this diṭṭhipādāna? It is called “dasavatthukā micchādiṭṭhi”. The view regarding the following 10 points is defined as micchādiṭṭhi. 68

1) Natthi dinnaṃ - There is no benefit from doing dāna. This is the view that rejects this.
2) Natthi yiṭṭham - There is no benefit from making a sacrifice or giving gifts.
3) Natthi hutam - There is no benefit from making a sacrifice or worshiping. These are three views that reject the benefit of doing donation.
4) Natthi sukaṭa-dukkatānāṃ kammānāṃ phalam vipāko. Sukaṭa means doing good, while dukkata means doing bad. This view believes there is no benefit of performing good and bad deeds. It rejects the results of deeds.

68 Dīghanikāya, 3.22, 3.24 (Pāthikavaggapālī) (Sangītisutta, Dasuttarasutta)
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.

7) **Natthi ayāṃ 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 *ucchadadiṭṭhi*.

9) **Natthi sattā opapātikā**  
Beings will not be reborn after death. After dying, one will not become any being again.

10) **Natthi samaṇabrāhmaṇa sammaggatā sammāpatippānā**  
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 *natthikadiṭṭhi*. This *natthikadiṭṭhi* is also called *diṭṭhupādāna*. The *micchādiṭṭhi* in the 10 unwholesome deeds refer to this *natthikadiṭṭhi*.

Those persons with such views will not be able to go to a good destiny (*sugati*) 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”. This attavādupādāna is sakkāya-diṭṭhi. 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-diṭṭhi. Atta is termed as ‘I’, self or soul.

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-diṭṭhi.

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.

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 (viññāna), there are also the four respective wrong views. All together, there are 20 wrong views for the five aggregates. These 20 are called sakkāya-diṭṭhi. Here, this sakkāya-diṭṭhi is called attavādupādāna, clinging to the theory of atta.

69 Attavāda =The theory of atta, the saying/talk on atta, váda that grasps at atta.
70 Saṁyuttanikāya, 2.48. (cittasaṁyutta, 3. Dutiyaisidattasutta)
Rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.
For the person who has not heard the Dhamma, this sakkāyadiṭṭhi becomes an obsession (pariyutthāna). For those who have learned the Dhamma and can clearly differentiate nāma and rūpa, pariyutthāna does not take place. Yet, there are still anusayas or underlying defilements in them. However, if sakkāyadiṭṭhi were to exist in an anusaya form, one would not have to go to woeful states (apāya). Here, sakkāyadiṭṭhi is called maggāvarana, meaning that it prevents one from attaining magga and phala. If one can eradicate sakkāyadiṭṭhi by the tadaṅgapahāna method, one can attain magga and phala.

That is why the disciples of the heretics Puranakassapa 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 saggāvarana but maggāvarana. Saggāvarana prevents one from going to heaven.

That is the reason why sakkāyadiṭṭhi is not included in the 10 duccaritas or evil actions. The micchādiṭṭhi among these 10 duccaritas causes one to not go to a good destiny. Only naththikadiṭṭhi is a duccarita micchādiṭṭhi. Sakkāyadiṭṭhi is not the same as micchādiṭṭhi, they are very different from each other. Sakkāyadiṭṭhi is very subtle, so it is maggāvarana, preventing from attaining the noble path. It is not saggāvarana, 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 nāṇa). 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, kāmupādāna is defined as taṇhā. The other three types of diṭṭhupādāna, silabatupādāna 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 uchedadiṭṭhi. This sassatadiṭṭhi and uchedadiṭṭhi result from the idea of atta.

If there is no acceptance of an atta theory, there would not be sassatadiṭṭhi and uchedadiṭṭhi. If people come to realize there is only rūpa and nāma, there is no atta, then with this right view, sassatadiṭṭhi and uchedadiṭṭhi will disappear at the same time.

As mentioned earlier, there are some wrong views. One is naththikadiṭṭhi, 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 taṅhā.

The fundamental of Diṭṭhi

Diṭṭhi, which is wrong view, is not based on moha, but on taṅhā. 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 taṅhā or craving for oneself as a cause, this kind of view arises. In brief, this wrong view comes because of taṅhā which loves oneself. Taṅhā comes with lobha. That is why diṭṭhi belongs to upādāna in “taṅhāpaccayā upādānaṃ”.

By way of Paṭṭhāna

Let us consider how one taṅhā supports another taṅhā. There are four kinds of upādāna or clinging in “taṅhāpaccayā upādānaṃ”. The first upādāna is kāmupādāna. Here, “taṅhāpaccayā kāmupādānaṃ” can be translated as “due to taṅhā, kāmupādāna arises”. Kāmupādāna is clinging to sensual pleasure or clinging to sensual objects. There are few ways how this taṅhā relates to kāmupādāna in the viewpoint of Paṭṭhāna.

The earlier taṅhā is weak, the later taṅhā is strong. Because they are at a preceding and following place, there is upanissaya-satti. The preceding taṅhā relates to the following taṅhā by the upanissaya-satti, and so the following taṅhā 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 “taṅhā relates to kāmupādāna by upanissaya-paccaya”.

How Taṅhā conditions Diṭṭhi

How does taṅhā relate to upādāna, which are diṭṭhupādāna, sīlabbatupādāna and attavādupādāna? Taṅhā 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 aṇñamaṇīna-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 upādana, there are “taṇhāpaccayā diṭṭhupādānaṃ”, “taṇhāpaccayā sīlappatupādānaṃ” or “taṇhāpaccayā attavādīpādānaṃ”. From the viewpoint of Paṭṭhāna, the craving relates to these upādānas by the power of sahajāta, aṇñamañña, 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, aṇñamañña, 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 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”. 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 (sense bases) and also dhātu (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, one will think kamma means only cetanā. However, there are further kammas beside cetanā. There are three types of kusala manokamma and three for akusala manokamma. Those three types of kusala manokamma are anabhijjhā, abyāpāda and sammādīṭṭhi; this anabhijjhā means aloha, abyāpāda means adosa, whereas sammādīṭṭhi 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. Or those phenomena that can produce results can be termed as kamma.

People use to say, “My kamma, his kamma”. People refer to their kammas to either kusala kamma or akusala kamma.

The other three, abhijjhā, byāpāda and micchādiṭṭhi 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

---

71 Visuddhimagga,2.20
72 Aṅguttaranikāya,2.36 (Chakkaniṭṭhapāli)
73 Enlightenment factors
and upapattibhava. These two bhavas happen due to upādāna. Thus “upādānapaccayā bhavo” — due to upādāna, bhava arises.

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

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 rūpa jhāna as base. As for arūpabhava, one has to attain arūpa jhāna. It means, one has to gain arūpa jhāna 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, nevasaññānāsaññībhava. 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

---

74 Visuddhimagga,2.24. (Maggāmaggañāṇadassanavisuddhiniddesa)
material bodies. This *asaññasatta* world is included in the fifth *jhāna* plane which belongs to the *rūpāvacara* planes. There is only one *asaññābhava* world.

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 *nevasaññānāsaññā* 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 *asaññasatta*, 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 *asaññasatta* plane, as it has only one *rūpakkhandha*. It does not have the aggregates of feeling (*vedanā*), perception (*saññā*), *saṅkhāra* or *viññāna*. 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 *rūpa* planes which have four aggregates i.e. *vedanākhandha*, *saññākkhandha*, *saṅkhārakkhandha*, *viññānakkhandha*. There is no *rūpakhandha*. This *catuvokārabhava* means life in the four *rūpa* 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 kāmabhava, saññābhava and pañcavokārabhava.

**Saññāra and Kammabhava**

Let us look at the model of bhava. “Upādānapaccayā bhavo” — “due to upādāna, bhava arises”. Bhava means the two types of bhava, 1) Kammabhava and also 2) Upapattibhava that is the resultant dhamma caused by kamma.

In Paṭicca-samuppāda, at the first connection “avijjāpaccayā saññāra” and second connection of “saññārapaccayā viññāṇaṃ”, kamma is called saññāra. Saññāra means puññābhisaññāra, apuññābhisaññāra and āneñjābhisaññāra. Now at “upādānapaccayā bhavo”, bhava means kammabhava and upapattibhava, whereas this kammabhava actually means kamma. Here, kamma is mentioned two times in Paṭicca-samuppāda because of some benefits.

In the phrase “saññārapaccayā viññāṇaṃ”, saññāra 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 “saññāra”. The word “saññāra” means “having been formed” or “having been created”. Because of saññāra as a cause, these dhammas, starting from viññāṇa, and continuing through nāma-rūpa, saḷāyataṇa, 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 dhhammas, that’s why it explains the life process of repeated cycles of births and deaths (sāṁsāra). 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 (tanhā), clinging (upādāṇa) 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 sāṁsāra really exist. If not, it implies sāṁsāra is non-existent. Owing to the chain of causal and resultant dhhammas, suffering in sāṁsāra continues. As in the conclusion — “evametassa kevalassa dukkhhakhandhassa samudayo” — the nine main types of bhava are called dukkha. Bhava happens because the causal dhhammas 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 micchādīṭṭhi, 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 kammass, and these kammass 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”, tanhā 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 *kamma*s functioning in this way in ourselves.

*Kilesanirodhā Kammanirodho*

One cannot escape from *samsāra* 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. *Kilesa*s 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 saṅkhāra*”, one has to abandon *avijjā*, but not *saṅkhāra*. By abandoning *avijjā*, *saṅkhāra* is also abandoned. With the simultaneous abandoning of *tanha* 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*, *kamma*s 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 Kāli yakkhini (ogress named Kāli) 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 Sāvatthi, 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 Vessavāna, 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 Āḷavaka.

The rich man Meṇḍaka and his family

Let us look at the story of Meṇḍaka and his family. 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.

75 Dhammapada-āṭṭhakatha, 2.23 (10. Meṇḍakaseṭṭhivatthu) The story of richman Meṇḍaka
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 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 Upasājaka Brahmin, after his death his corpse was always buried in the same place. He had his name “Upasājaka” 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 kāmabhava 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 aañamañña-paccaya. Because they associate, there is sampayutta-paccaya. Because of support by its presence, there is aththi-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, aañamañña, nissaya, sampayutta, aththi 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, patisandhi 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 patisandhi-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 pātubhavo. 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 rūpakhandha, vedanākhandha, saṅnakhandha, saṅkhrakkhandha and viññānakkhandha. 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. pātisandhi-citta. However, in “bhavapaccayā jāti”, pātisandhi-citta is not mentioned as jāti (birth), instead, jāti covers all existences in the 31 planes here.

“Saṅkhārapaccayā viññāṇaṃ” — due to saṅkhāra, viññāna arises. In this world, there are still “beings without viññāna”. They are brahma beings in the asaṅnasatta plane. They do not have a pātisandhi-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 vipākkhandha, 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 “āyatanaṃ 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 Saṃyutta of Suttanta-Pāli, the Buddha has preached a discourse regarding the aggregate of matter. The Buddha said: “Yo bhikkhave rūpassa uppādo dukkhasseso uppādo, rogānaṃ ṭhiti, jarāmaranassa pātubhavo”\(^78\) — The arising of the material body is the arising of dukkha, the continuity of disease and the manifestation of aging and death.

\(^{76}\) Vibhaṅgapāli,14.

\(^{77}\) Nikanti—attachment, craving, wish

\(^{78}\) Saṃyuttaniyakāya,2.27. (Khandhavagga, 1. Khandhasamyutta, 9. Uppadasutta)

Yo, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhavo, dukkhasseso uppādo rogānaṃ ṭhiti jarāmaranassa pātubhavo

—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 sukhā 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 paṭipālana” — 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 bhikkhava rūpasa uppādo dukkhasseso uppādo, yo bhikkhava 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 Jarāmarāṇaṁ

Because of birth, aging, sickness and death will happen — “Jarāmarāṇassa pāṭubhavo”. “Rogānaṁ tiṭṭhi” — sickness (roga) is also included. Here roga is described as “rujjatīti rogo” — it pierces, it tortures, so it is called roga. Rogā 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 jarāmarāṇaṁ” — with the coming of jāti, jarā (aging) and maraṇa (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. Pāḷicca 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. 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 Dipaṅkara 2.24 (Mahāvagga) 389. Katamā ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khandiccappāliće valittacatā āyuno saṁhāni 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, which are the viññāṇakkhandha, vedanākkhandha, saññaakkhandha 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 utujara-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 utujara-rūpa 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, saññaakkhandha, sañkhārakkhandha and viññāṇakkhandha have totally perished.

The next definition of death is “kāḷeverassa nikkhepo”. “Kāḷeverassa” 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, “kāḷeverassa nikkhepo”, is using sammuti-sacca or conventional truth in a way that most people would understand. Here, “khandhānaṃbhedo” 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) kāḷeverassa 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

---

80 Dīghanikāya, 2.24. (Mahāvaggapāḷi, Mahāsatipaṭṭhānasutta) 390. “Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesam tenaṃ sattañāṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhanāṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kāḷeverassa nikkhepo jīvitindriyassupaccheydo, idam 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)
them. So also, when they die, humans still cannot see their dead bodies. This is 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, peta and heavenly planes, their deaths are defined as “khandhānāṃ bhedō” — the breaking up of the aggregates.

As for humans, the Buddha defines their death as “kaḷevarassa 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) “khandhānāṃ bhedo” and 2) “kaḷevarassa nikkhepo”.

“Jātipaccayā jaraṃaranaṃ” — due to birth, aging slowly takes place. Finally, death takes place, and this is the end of life. Birth relates to jara- Maraṇa by the power of upanissaya-satti.

**Aging and death arise when birth happens**

The Buddha says, after the birth, jara- Maraṇa, 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 jamma jare atthu, dubbaṇṇakarani jare”\(^{81}\)

---

81. Saṃyuttanikiya,3.19. (Mahāvagga, Indriyasamyoutta, 5. Jarāvagga, 1. Jarādhammasutta) Dhī taṃ jamma jare atthu, dubbaṇṇakarani jare; Tāva manoramaṃ bimbaṃ, jarāya abhimadditaṃ. Fie on you, wretched aging, aging which makes beauty fade So much has the charming puppet, even crushed beneath advancing age . (Bodhi, 1687)
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 the kind of bad looks. Some people do not have any teeth left and look quite ugly. Because of broken teeth, their speaking becomes indistinct. This is called “dubbanakaranṭi 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 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 jarāmaraṇaṃ” — 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 jarāmaraṇaṃ” 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 jarāmaranāṃ”. 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 jarāmaranaṃ” is recorded in the Paṭicca-samuppāda. The word jarāmaranaṃ has the case-ending “ṃ”. The next part is “soka-parideva-dukkha-domanassupāyasā sambhavanti”. Some people do not just recite “jarāmaranaṃ”. They recite “jarāmaranaṃ soka parideva”; this recitation without that ‘ṃ’ is incorrect. It should be “jātipaccayā jarāmaranaṃ” — 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 *kamma*ṃ”, 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, *attā* will transmigrate to next life”. The statement “kamma creates viññāṇa” shows that there is no transmigration of *attā*, 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 nāmarūpañ” — 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 nāmarūpañ”, 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 salāyatanan”. By this point, the Buddha explained that “there is no possession of *attā* in the human aggregates. The ability to see, to attach, to touch and to view is not the possession of *attā*.” He explained that everything occurs naturally, and these occurrences are not the possession of *attā*.

Because of the arising of salāyatana 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 *attā* at work, just a natural phenomenon taking place.

Next is “phassapaccayā vedanā” — due to *phassa*, vedanā arises. It is not *attā* 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 *attā* that craves or desires but taṇhā arises naturally.
By the point “tanhāpaccayā upādānaṁ”, upādāna means tanhā and diṭṭhi. It is not atta that clings.

Next is “upādānapaccayā bhava” — 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, viññāna, 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 tanhā (craving) that attaches to life. The main point is that if one can see the truth, one can abandon craving.

Avijjā and tanhā administer and predominate in a new life. Here, avijjā is ignorance, it covers up the truth so that one cannot see it, whereas tanhā 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 *Paticca-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;
   saḷāyatanapecaccayā phasso;
   phassapaccayā vedanā;
   vedanāpaccayā taṇhā;
   taṇhāpaccayā upādānaṃ;
   upādānapaccayā bhavo;
   bhavapaccayā jāti;
   jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
   Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

2. **Paṭiloma (In reverse order):**
   Avijjāya tveva asesavirāganirodha saṅkhāranirodho;
   saṅkhāranirodha viññāṇanirodho;
   viññāṇanirodha nāmarūpanirodho;
   nāmarūpanirodha saḷāyatanaanirodho;
   saḷāyatanaanirodha phassanirodho;
   phassanirodha vedanānirodho;
   vedanānirodha taṇhānirodho;
   taṇhānirodha upādānanirodho;
   upādānanirodho bhavanirodho;
   bhavanirodhā jātinirodho;
   jātinirodha jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
   Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
### Paṭṭhāna: Pāḷi - English

<table>
<thead>
<tr>
<th>1. Hetu paccayo</th>
<th>1. Root condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Ārammaṇa paccayo</td>
<td>2. Object condition</td>
</tr>
<tr>
<td>3. Adhipati paccayo</td>
<td>3. Predominance condition</td>
</tr>
<tr>
<td>4. Anantara paccayo</td>
<td>4. Proximity condition</td>
</tr>
<tr>
<td>5. Samanantarā paccayo</td>
<td>5. Contiguity condition</td>
</tr>
<tr>
<td>7. Aññamañña paccayo</td>
<td>7. Mutuality condition</td>
</tr>
<tr>
<td>8. Nissaya paccayo</td>
<td>8. Dependence/support condition</td>
</tr>
<tr>
<td>10. Purejātā paccayo</td>
<td>10. Pre-nascence (earlier-born) condition</td>
</tr>
<tr>
<td>11. Pacchājātā paccayo</td>
<td>11. Post-nascence (later-born) condition</td>
</tr>
<tr>
<td>12. Āsevana paccayo</td>
<td>12. Repetition condition</td>
</tr>
<tr>
<td>15. Āhāra paccayo</td>
<td>15. Nutriment condition</td>
</tr>
<tr>
<td>16. Indriya paccayo</td>
<td>16. Faculty condition</td>
</tr>
<tr>
<td>17. Jhāna paccayo</td>
<td>17. Jhāna condition</td>
</tr>
<tr>
<td>18. Magga paccayo</td>
<td>18. Path condition</td>
</tr>
<tr>
<td>19. Sampayutta paccayo</td>
<td>19. Association condition</td>
</tr>
<tr>
<td>20. Vippayutta paccayo</td>
<td>20. Dissociation condition</td>
</tr>
<tr>
<td>22. Nathi paccayo</td>
<td>22. Absence condition</td>
</tr>
<tr>
<td>23. Vigata paccayo</td>
<td>23. Disappearance condition</td>
</tr>
</tbody>
</table>