

Abhidhamma That is Not Abhidhamma

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Preface

The appearance of a Lord Buddha in the world is exceedingly rare. The noble Dhamma path is revealed to the world only at such times. The pure method, which progressively leads from a basic level to profound depths, cannot be uncovered by any other means than omniscient knowledge. The one who engages in this well-explained doctrine must understand through the Dhamma itself where he is, where he should go, and how far he has traveled. The precise, goal-oriented method that connects previous to the following is given to us through Saddharma (true Dhamma).

However, it appears to me that the life force of this Saddharma has eluded immensely due to various erroneous interpretations. Several years ago, while reflecting on commentary based Abhidhamma, I repeatedly sensed a certain discord when examining the mind through it. Later, upon observing the Tripitaka-based Abhidhamma, I was amazed. It became clear that due to changes that have occurred over thousands of years, pure Abhidhamma is being presented in a distorted manner. Although not all aspects were affected, some fundamental doctrinal issues had influenced the entire study of Abhidhamma in many ways.

It is evident that a tangle of misinterpretations has emerged, preventing the progress of those engaged in deep Dhamma study delaying or obstructing their correct path of realization. This issue starts with the Abhidhamma Pitaka and extends to commentaries and sub-commentaries and to recent compilations. As for many, it is not easy to unravel this easily, I felt it is my duty to compile this work with the hope that this will assist One in firmly laying the foundation for insight meditation.

Unraveling such a complex and tightly knit issue is no easy task. Due to its far-reaching implications many sutta passages, Abhidhamma passages, needed to be presented to confirm the facts.

Although efforts were made to present the facts as simply as possible, due to the potentiality for misinterpretation, readers should attempt to read repeatedly and try to understand carefully. Some sections require patient reading because information from subsequent sections may help in better understanding.

I extend my gratitude to Tusitha Malalasekera, who provided assistance by reviewing the drafts, and to all those who supported this work in various ways, including the Sri Devi printers who printed this text properly.

May the merit generated from this lead to the illumination of the Noble Path for all these individuals.

Bellanwila Dhammānanda Thero

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Regarding the English Edition

Like this work, all other works compiled by me were aimed solely at one goal in insight meditation. Particularly, if this work could be introduced along with the "*Mul budu samaya soya*" (*In Search of Early Buddhism*) and "*Ksana Banga dekima...*" (*Seing The Momentary Dissolution...*) works, I thought it would be of greater value. As these three works, viewed together, explain a certain aspect of insight meditation from various perspectives.

I was wondering for a while about translating these books for the benefit of English readers. The content is very complex and finding a good translator is not an easy task. Finally I myself undertook the task of translating. Availability of modern AI Software's like Chat GPT gave me the confidence to do so. I offer my gratitude to Chamila Nandana Wicramarathna living in

Biyagama, who happily helped me in Initial translation by submitting rough translation in very quick time. Mahendra Amunugama should be reminded for his generous help in supplying computer equipment.

Also I offer my gratitude to Anushedika Wijetunga living in Australia for her contribution. She very enthusiastically undertook the proof reading and made suggestions for smooth reading.

Several paragraphs have been newly added to make the meaning clearer in some places. A translation of the Atthakatha quotation is also included.

2025-01-20

Special Acknowledgment

Attaining a noble and virtuous life, having received this human life, is a great fortune. This did not happen by chance but through the support of the venerable Sangha. This text is an offering to the Most Venerable Nauyane Ariyadhamma Mahathera, who provided exemplary guidance and taught the noble qualities through the Dhamma. I also pay homage to the entire Sangha community, including the Most Venerable Angulgamuve Ariyananda Thera, who served as a great support to my monastic life. I seek permission from the Sangha community to present this work.

I take this opportunity to specially remember the Most Venerable Kiribathgoda Nāṇānanda Thera, whose Dhamma discourses have been a great encouragement to me in leading a noble life and clearly showed the true nature of life. May all his noble aspirations be fulfilled and may his great meritorious work for the benefit of many beings endure for a long time. I also especially remember the late Most Venerable Katukurunde Nāṇānanda Thera, who revealed profound Dhamma truths and brought a special perspective of the Dhamma to the world.

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Abhidhamma That Is Not Abhidhamma

Homage to the Blessed One, the Worthy One, the Fully Enlightened One!

Living beings are different from one another. Physically and mentally, beings vary. The differences in physical and mental characteristics, how they arise and cease, and their interconnections, the descriptive explanation of all of these can be called Abhidhamma. The term "Abhidhamma" means "special Dhamma." Teachings on the thirty-seven factors of enlightenment, dependent origination, and the Four Noble Truths can be also considered as Abhidhamma. Detailed explanations of profound Dhamma are found throughout the Tripitaka, but predominantly in the Abhidhamma Pitaka.

There is a key difference between the Abhidhamma and the Sutta Pitaka. The entire Abhidhamma Pitaka is one continuous discourse. Understanding the foundational principles explained at the beginning of Abhidhamma is essential to grasp the teachings presented later. Therefore, to comprehend the final sections of Abhidhamma, one must study systematically and carefully from the beginning, which takes time and patience. Those lacking endurance may struggle to follow this path, and sometimes the guidance of a teacher may be necessary. A conceitful person without humbleness may not study under a teacher for a long period.

However, understanding some Suttas may not require knowledge of other Suttas. For this reason, grasping the Abhidhamma can be more challenging for some individuals.

Is Abhidhamma, a teaching of Lord Buddha?

It is said that during the seventh rains retreat season, the Lord Buddha ascended to Tāvātimsa Heaven and preached Abhidhamma. But many doubt about the authenticity of Abhidhamma to the teaching of Bhagavan. This is seen specially among Western Buddhist scholars. It is often mentioned, two hundred years after Lord Buddha's Parinibbāna it must have been compiled by later generation of Bhikkus. Even though many Western scholars repeat the same thing, factual evidence supporting such a statement is seldom seen in their studies. As it is a matter of great interest it would have been better if some historical data could have been presented to support such a statement.

On the other hand, believers of Abhidhamma can argue, due to the lack of intelligence or incapability to integrate Abhidhamma with the teachings of the Suttas without contradiction, that they were inclined to assert that Abhidhamma was not a teaching of Lord Buddha.

Historical texts mention that about two hundred years after the Lord Buddha's Parinibbāna, a sect called the *Suttantika* arose, focusing solely on the Sutta Pitaka and claiming the Tripitaka consisted of only two Pitakas.

This book presents another possibility, that most of scholars and Bhikkus, who do not believe Abhidhamma as Lord Buddha's word may have overlooked. The Author believes that the problem does not lie within Abhidhamma Pitaka but on the commentaries and various sub-commentaries and other compilations regarding Abhidhamma.

As will be shown gradually through this book and by the other books, I have compiled, those various interpretative texts on Abhidhamma introduced distorted ideas, which contributed to

misunderstandings about Abhidhamma in society. These distortions led to the perception that Abhidhamma was excessively complex and distant from ordinary understanding.

There are fundamental differences between Abhidhamma found in the Tripitaka and these later texts. Some, who studied these later texts, with the expectation of understanding abhidamma, as it is seemingly simpler than studying Abhidamma pitaka, unaware of the differences among the two teachings, criticized the Abhidhamma as a whole. Most of the criticism if well analyzed direct towards later commentaries but not at Abhidamma Pitaka itself.

Also, many scholars, unaware of the differences between canonical Abhidhamma and post-canonical interpretations have doubted the authenticity of pure Abhidhamma. By post-canonical Abhidhamma what I refer mainly to, are the commentaries and sub-commentaries compiled after the Bhagvan's time. As a result, doubts about the authenticity of the Abhidhamma arose.

So, at first for the non-believers of Abhidamma Pitaka but who believe in Vinaya and Sutta, here are some points to ponder.

Mentions of Abhidhamma in the Vinaya and Sutta Pitakas

Given below are two Sutta phrases where the word Abhidhamma is mentioned. Note that this may not correspond to the Abhidamma Pitaka.

In the Digha Nikaya's *Saṅgīti Sutta*, a passage states:

*"Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, **abhidhamme** abhivinaye uḷārapāmojjo.*

***Yaṃpāvuso, bhikkhu dhammakāmo hoti ...pe...
uḷārapāmojjo.Ayampi dhammo nāthakaraṇo."***

" Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the **Abhidhamma** and special virtue..... This too is a quality that serves as protective Dhamma."

There is also an account of a conversation among the great disciples Sariputta, Moggallana, Kassapa, Ananda, and Revata, recorded in the Mahāgosiṅga Sutta of the Majjhima Nikaya: One night, the venerable disciples Mugalan, Kasyapa, Ananda, Revata, and others gathered in a forest known as Gosiṅga. The forest, filled with various fragrant flowers, provided a splendid background. Their conversation was about which way of practice would enhance the beauty of the forest.

During this dialogue, Venerable Sariputta asked Venerable Moggallana, "How does a Bhikkhu make the Gosiṅga Forest glade beautiful?"

Moggallana replied, "When two Bhikkhus discuss the **Abhidhamma**, ask each other questions, respond to questions without faltering, and maintain a Dhamma-based discussion, then indeed the Gosiṅga forest glade is beautified by such a Bhikkhu."

***“Idhāvuso sārīputta, dve bhikkhū **abhidhammakathaṃ**
kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññaṃ
pañhaṃ puttṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ
kathā pavattinī hoti. "***

The word 'Abhidhamma' mentioned above seems to mean closer to profound Dhamma rather than Abhidamma doctrine. But this shows the word 'Abhidamma' is not an alien word in Buddhist vocabulary. But There is a notable reference to the Abhidhamma in a rule related to the Pātimokkha (disciplinary code).

Mentions in the Vinaya Pitaka

The rule states:

“Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya—‘kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkucāya vihesāya vilekhāya saṃvattantī’ti, sikkhāpadavivaṇṇake pācittiyaṃ”ti.

‘When the Monastic Code is being recited, if a monk says, “What’s the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?” then in disparaging the training rules, he commits an offense entailing confession.’

Non-offense clause regarding the rule is as follows.

"na vivaṇṇetukāmo, “iṅha tvam suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu, pacchā vinayaṃ pariyāpuṇissasī”ti bhaṇati,"

Non-offense clause explains that if one says, "For now, study the Sutta or verses or the Abhidhamma, and later you may study the Vinaya," no offense is committed.

This type of situation can occur when a Bhikkhu giving advice to another monk, with the idea that it would be more conducive to the other's development studying Abhidhamma or sutta or versus rather than Vinaya (about the rules), but without the disrespectful intention on Vinaya.

Here, Sutta and Abhidhamma are clearly mentioned separately. Although the term Abhidhamma can be used to denote profound teaching even in Sutta's, in this context, it seems to refer specifically to the Abhidhamma doctrine.

Similarly, in the **Bhikkhunī Vibhaṅga** of the Vinaya Pitaka, a rule states:

“Yā pana bhikkhunī anokāsakataṃ bhikkhuṃ pañhaṃ puccheyya, pācittiyaṃ”ti.

suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchati, āpatti pācittiyassa.

Vinaye okāsaṃ kārāpetvā suttantaṃ vā abhidhammaṃ vā pucchati, āpatti pācittiyassa.

Abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, āpatti pācittiyassa.

"If a Bhikkhunī asks a Bhikkhu a question without permission, she incurs a 'pachittiya' offense. Having obtained the permission to ask on Sutta if Vinaya (rules of conduct) or about Abhidhamma is inquired it is an offence. Having obtained the permission to ask from Vinaya if about Sutta's or about Abhidhamma is inquired it is an offence. Having obtained the permission to ask from Abhidhamma if about Sutta's or about Vinaya is inquired it is an offence."

Here, again Sutta and Abhidhamma are clearly mentioned separately. If the word Abhidhamma always means profound Dhamma or philosophy, then from the above two examples, one can have the wrong impression about Sutta that it does not have profound Dhamma or philosophy. Well, it is certainly not. Sutta clearly does have a philosophy.

In this way, the term Abhidhamma is distinguished from Sutta and Vinaya in the texts, indicating its unique place in the Buddhist canon.

According to the Theravada commentaries it is said that Abhidhamma was taught to Venerable Sariputta Thero by Lord Buddha. The Chief Disciple then imparted it to his followers. Those who mastered the Abhidhamma recited it during the First

Council. The following verse in the *Culavagga Pali* serves as evidence:

“Upāli vinayam pucchi, suddantānandapanditaṃ
Piṭakam tīṇi saṃgītiṃ, akaṃsu jinasāvakaṃ.”
'panchasatikakkandha'

This verse indicates that Venerable Upāli examined the Vinaya, Venerable Ānanda the Suttas, and the disciples of the Lord Buddha recited all three Piṭakas. But if it assumed that Abhidhamma was not recited in the First Council it could have been due to the following.

As mentioned above, Abhidhamma is a sequential Dhamma discourse and well-structured one. In the First Council the requirement was to arrange the Dhamma discourse into structured Sutta, so that content can be easily understood and memorized. Also dhamma content should be connected with when and where about this sermon was delivered. Thereafter, these discourses must be categorized into various Nikayas so that different Sangha groups were with the responsibility of memorizing it and many other implications that I do not intend to discuss here.

Abhidhamma doctrine is a very long, single Dhamma discourse and its style and structure are different. It was already structured at the time of the First Council. So, there was no necessity of rearranging. Definitions about various specialties of name and forms presented in fist book of abhidamma (Dharmasangani) is related to contents in the preceding books which expresses various interconnections among those dhammas and different ways of catogaritations. Therefore, it had to be placed separately from Sutta Pitaka. Since Venerable Sariputtha's students were already having Abhidamma in memory, a special Sangha group was not needed to be allocated.

If an incident is so popular, in normal parlance, people rarely mention when and where such incidents take place. This could have been the case with Abhidhamma sermon. It was well known at that time that the Blessed one delivered Abhidhamma on 7th rains season after showing zhyik powers to tame the other ascetic groups.

Based on the above references from the Sutta and Vinaya Piṭakas and other historical texts, it is certain that the Blessed One indeed preached Abhidhamma. It is then a matter of analyzing the content. This book and other two books named "Seeing Momentary Dissolution, Theravāda, and Vipassanā " and "In search of early Buddhism" are aimed specially to harness practical insight meditation techniques while analyzing Abhidhamma and what went wrong when describing it.

Must One Learn Abhidhamma to Attain Nibbana?

The Lord Buddha preached Abhidhamma during the seventh year after his Enlightenment. Before that, many people attained Nibbana. Hence, some who doubt the importance of Abhidhamma claim that studying the Suttas alone is sufficient. If that were the case, then even the Suttas preached after the seventh year would be unnecessary. However, it cannot be said that profound Dhamma teachings were not given before the seventh year, as many Abhidhamma expositions are also found in the Sutta explanations.

Nowadays, in this world, there seems to be no *ugghatitañña* individuals who can attain Nibbana immediately upon hearing brief teachings. Those who exist now are the *neyya* individuals, who must gradually approach Nibbana by studying and practicing Dhamma in a systematic manner. A meditator who practices under a knowledgeable teacher in Abhidhamma, and who can integrate these teachings into life, will progress more quickly due to the influence of that spiritual friend. That is why the Blessed One

declared that a teacher guiding disciples must possess profound Dhamma knowledge.

In the *Mahāvagga Pali* of the Vinaya Piṭaka, the following is stated:

"Bhikkhus, one who possess five qualities may higher ordain others, be a preceptor to others, may accompany a novice: he must be capable of training disciple under him in special conduct, and capable of basic training in Brahmachariya; have the ability to train Abhidhamma, Abhiviniya, and he must be capable of dispelling wrong views arisen within disciple, using dhamma."

Among the qualities mentioned, the ability to guide disciples in the study of Abhidhamma is one.

When engaging in conversations with those who have only studied the Sutta Piṭaka but not Abhidhamma, I noticed a few important points. They often lack the understanding to precisely distinguish between wholesome and unwholesome qualities, and their understanding of kamma and its results is unclear. They do not have a broad understanding of how consciousness arises and ceases along with other mental phenomena. Nor do they have a specific grasp on how to contemplate the conditioned phenomena as impermanent, etc.

The direct benefits of studying deep Dhamma are:

- Developing a subtle perception of impermanence.
- Cultivating the perception of non-self.
- Gaining a comprehensive understanding of cause-and-effect relationships.
- Gaining definite knowledge of Dhamma.
- Resolving perplexing thoughts about Dhamma.

Learning correct Dhamma in no way hinders one from attaining Nibbana. As the Lord Buddha said: "One who fond of Dhamma flourishes, and one who is indifferent to Dhamma declines."

"dhammakāmi bhavan hôti, dhammadessî parābhawô "

Parābhawa sutta

Studying Dhamma is not something that yields its results only later on. It is not like studying for many years before reaping the benefits of education through a career. Even while studying true Dhamma, one's wholesome qualities develop, and wisdom grows. Dhamma is arranged in such a way by Lord Buddha, wise recollection of Dhamma, chanting and listening to Dhamma are also pathways to Nibbana (according to Vimutthayatana Sutta). From my observations, it seems that those who meditate regularly are the ones who study Dhamma most diligently.

Some teachers claim that learning Dhamma is not as important, and what is more essential is meditation. However, upon closer examination, it appears that they themselves have studied Dhamma extensively and have advanced in meditation accordingly. Such statements are like throwing away the ladder after ascending.

The Basic Structure of Abhidhamma

The Abhidhamma Piṭaka is composed of seven treatises:

1. *Dhammasangani Prakarana*
2. *Vibhanga Prakarana*
3. *Dhātukathā*
4. *Puggala Paññatti*
5. *Kathāvatthu*
6. *Yamaka Prakarana*
7. *Paṭṭāna*

The aim of this work is not to provide a broad understanding of *nāma-rūpa* phenomena. Rather, this is to point out the imitative Dhamma, which is a barrier to the correct understanding of *nāma-rūpa*. (name and forms)

With the advancement of technology and the rise of eloquent Dhamma speakers, there is now a growing interest in Dhamma studies among the Buddhist public. Many are seeking spiritual peace, disenchanted with ordinary life.

However, among these seekers, some fall into trouble by looking for shortcuts. Institutions promising meditative results within a day or two are now common. Moreover, some fall into the trap of those who distort true Dhamma through erroneous vocabulary, acting as if controlled by Mara. Unfortunately, the intelligent person who tries to avoid these pitfalls, then get fallen into two extremes. That is Idealism and Atomism. To make matters worse, nowadays there are good, disciplined monks preaching these extremes as Dhamma, making it difficult for an average person to realize their extremity. Because these extremes are presented as Abhidhamma, it complicates the matter further. As many have never even touched Tripitika Abhidhamma books let alone studying them.

It is our belief that diligent yogis' intent on overcoming defilements and attaining Nibbana must have some knowledge of these two extremes. They are like the fine nets woven by Mara the Evil God. If the Lord Buddha were alive today, he would certainly classify these as new extremes alongside sensual indulgence and self-mortification.

The explanation regarding the concept of *paramattha* (ultimate truth) and *sammuti* (conventional truth) in relation to atomism is presented here first. Note that this way of presenting dhamma is commentarial one not from the Abhidhamma doctrine.

Note that within this book when I state 'Name and form ' together, the word 'Name' refer to all the mentalities. That is citta and chitasika. By citta I mean consciousness or knowing.

Post-canonical developments in Abhidhamma

The concept of Paramartha and Sammuti (paññatti)

According to theravada Abhidhamma, paramattha means undividable, truly existing elements of the world. Those are called ultimate realities of nature. According to post canonical Abhidhamma compilations, connected to theravada lineage, objects like beds, trees and chairs do not truly exist. It was shown that those are merely aggregations of extremely subtle particles (kalāpas). Thus, they do not exist in ultimate reality. What exists truly is constitutes of those subtle particles.

Living beings like man, woman, person or any creature believe to be truly existing are also considered as non-existent. What is truly existing is aggregation and a combination of mentalities and materials, in case of a living being. Mentalities are divided as consciousness (*citta*), mental factors (*cetasika*) while materials are above mentioned undividable subtle particles.

Thus truly existing things are categorised as consciousness (*citta*), mental factors (*cetasika*), matter (*rūpa*), and *Nibbāna*. On the other hand, non-existent or mere conventional are beds, chairs, tables, vehicles, person, man, woman and so on.

In case of materials, to find the rūpa paramārtha one has to divide a gross form **within the space** until the undividable is found. In case of mentalities, as they do not take room in space, one has to divide **within time** until the undividable is found. According to theravada Abhidhamma sub commentaries, millions of citta moments pass in a split second.

Key difference here is that beyond the **inherent natures** of name and forms, the aspect of how finitely divided within time and space are attached to meaning of 'name and form'.

As a example one can consider just the 'color' or about a undividable color in a subtle space and time, Likewise we can consider just the knowing aspect of citta or undividable citta in a Nano second. The color and the knowing aspect is what I meant by **inherent nature**. This twofold way of defining name and forms makes a huge difference in insight meditation.

things that are not existing but believe to be existing by many, are called conventional realities. In thērawada commentaries those are called by the pali word **paññatti** or **sammuti**.

Reader should understand why this topic is so critical. One cannot be enlightened without understanding the nature of the world. Seeing the nature of the world means understanding what the mentalities and materials are and their characteristics. Understanding what is really existing and non existing. So this topic directly relates to the insight meditation the '**vipassana**'.

If you go through any recent abhidamma book most likely you will come across explanation of paramartha and sammuti theory as introduction to the Abhidamma. But the reader should know, such a introductory theory was not presented at the Abhidamma doctrine. It is postulated by ancient Thēras as mean of explaining the seven treaties of abhidamma doctrine.

The term "Thera" signifies stability and steadfastness within the Buddhism. It conveys meaning of well-grounded understanding of the Dhamma. Theravāda, therefore, refers to the doctrinal stance presented by these elders (Theras) as a systematic exposition of their views and debates.

The Theravāda perspective was systematically compiled in the commentaries authored by the great scholar Buddhaghosa Thēra, based on the ancient Sinhala commentaries. Alongside his works, contemporary Theras composed commentaries on other texts of the Tripiṭaka, forming a body of literature that includes sub-commentaries (Tīkāṣ), sub-sub-commentaries (Anuṭīkāṣ), and various other expository texts. These works collectively present the Theravāda standpoint.

Theravāda Abhidhamma encompasses certain principles that are not explicitly stated in the Abhidhamma Piṭaka but are derived from it through interpretative analysis. When such principles or related theories are to be mentioned, they are referred to as Theravāda Abhidhamma in this work.

There is no mention in any canonical Buddhist texts (Tripiṭaka) that things like beds, chairs, or tables should be rejected as mere conventional concepts. However, post-canonical Abhidhamma, suggests that such concepts should be abandoned through understanding, like the view of self (attavāda), leading to questions about whether the enlightened beings (Arahants) recognizes the objects around them or not.

The deep discussions on matter (rūpa) through unnecessary atomistic explanations in commentaries led to the view that such objects as beds and chairs do not truly exist. It was shown that those are merely aggregations of extremely subtle particles (kalāpas). Thus, they do not exist in ultimate reality. Therefore, discussions about their impermanence (anicca) are deemed irrelevant.

Indeed, if something is non-existent, there can be no discussion about its arising or cessation, just as there can be no death of a hare on the moon. As there is no living hare in the moon in the first place. Similarly, the human body is also regarded as ultimately non-existent in this view, as it can be considered merely as a aggregation of subtle particles.

This creates significant confusion about how to contemplate the impermanence of the body. Scholars generally accept that the Bhagavan first introduced *kāyānupassanā* (contemplation of the body) in the *Satipaṭṭhāna* Sutta because the body is often an object of attachment and because it is easier to focus on the body, than on the mind. However, for meditators attempting to descend into insight meditation through atomistic explanations of matter (*rūpa*), it resulted in an unavoidable entanglement in complexity.

Contemplation of impermanence is a fundamental foundation in insight meditation. Impermanence is to be contemplated regarding *nāma-rūpa*. However, if *nāma-rūpa* are not generally objects to the mind, practitioners have to delay contemplating their impermanence until they are found, leading to a departure from practical application.

It should be mentioned that regardless of how problematic the theory of *paramattha* and *sammuti* is (ultimate and conventional truths), the words used in its explanation are also unsound. Instead of accepting the existence of an eternal self, the Lord Buddha was able to clarify the existence of a being through the non-eternal functioning of *nāma-rūpa* (mind and matter). The diversity of these *nāma-rūpa* phenomena needed to be explained in their unique forms, which led to the use of the term *dhātu* (elements). A verse from the Dhatusanyutta that reveals the diversity of elemental phenomena states as follows:

“What, monks, is the diversity of elements? The eye element, the form element, the eye consciousness element, the ear element, the sound element, the ear consciousness element, the nose element, the smell element, the nose consciousness element, the tongue element, the taste element, the tongue consciousness element, the body element, the tangible element, the body consciousness element, the mind element, the Dhamma element, the

mind consciousness element — this, monks, is called the diversity of elements.”

Usage of word paramattha

However, over time, the term **paramattha** (ultimate) was frequently used for this context. In Pali, *paramattha* was translated into Sinhala as **paramārtha**. *Param* + *attha* means the highest, superior, or final meaning. In many instances in the Tripiṭaka, such as the sentence “*So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato*” the term **parama** is used in the sense of supreme.

These diverse elements could also be categorized differently as consciousness (**citta**), mental factors (**cetasika**), matter (**rūpa**), and Nibbāna. Unwholesome phenomena like greed (**lobha**), hatred (**dosa**), and delusion (**moha**) are also included under **cetasika**. Therefore, presenting inferior unwholesome phenomena as ultimate meanings seems contradictory.

Further, examples of how the word *paramattha* is used in the Tripiṭaka and ancient texts are as follows:

1. CūḷaniddesaPāli

“*Āraddhaviriyo paramatthapattiyā. Alînachittho Akusitavutthi Dhalhanikkamo Thāmabaluppanno , ēko charē kaggavisānakappo* ”

"He who has aroused energy for the attainment of the ultimate truth, with an unwavering mind, with firm effort, and endowed with strength, should wander alone like a rhinoceros."

Here “*Āraddhavīriyo paramatthapattiyā*” — *Paramattha* refers to the deathless Nibbāna.

2. Paṭisambhidāmagga

"*Panchannam kandaanam Nirôdhô Paramattham
Nibbhanannthi Passantho Sammaththaniyamam
okkamathi* "

"Seeing the non imergence of the five aggregates as the ultimate truth (Nibbāna), one enters the correct path."

Here the word Paramartha is used as synonym for Nibbana.

3. Milindapañhā

"O King, many hundreds of thousands of gods and householders enjoying sensual pleasures realized the peaceful ultimate truth (Paramaththam), Nibbāna."

Above passage also shows that Nagasena Thero was referring to the Nibbana when the word 'Paramaththa' is being used.

These examples show that the word *paramattha* was used as a synonym for *Nibbāna*, but not in reference to *nāma-rūpa* phenomena during the Baghavan's time or just prior to that. I accept that *nāma-rūpa* phenomena exist uniquely. The terms Aggregates (*khandha*), Elements (*dhātu*), and Sense bases (*āyatana*) are more appropriate when referring to them. However, since the term *paramattha* has become so widely used for truly existing things, even I have to use it in this work to denote what is truly existent for the purpose of clarification.

But someone may ponder if above mentioned diverse elements are the true elements of nature, and all life can be described by them, then what about the table, tree, person, and self-like things, should not those be called conventional truth? Well, the important thing to realize is, conventions are related to perception (sanjna), egoistic view (sakkayaditti), delusion (seeing things as not as they are). They are mentalities. That is, they are chitasika. Hence, conventions relate to Paramartha.

Hence in the process of diverse elements, which is life, these trees, tables and persons..etc are manifested. They are the ways of manifestation taking actual mentalities and materials as the object of consciousness. Thus, conventions are within the process of Paramartha. Not outside of it. If something is unreal, but people thinks that it is there, like the everlasting god, to explain that chitasika called michcha ditti (bad view) is introduced by Bhagavan. That is why lord buddha did not have to introduce dual definition of Paramartha (ultimate truth) and Sammuti (conventional truth), even in Abhidamma.

Words may not seem to require much consideration as so significant. Because words are used among certain group of people for a common purpose. However, the following Sutta shows that this is not the case when it comes to the words of the Bhagavan:

Aṅguttara Nikāya - Dukha-nipāta - Judicial section.

“Monks, there are two Dharmas that lead to the disappearance of the true teaching. What are the two? The incorrect use of words and the meanings that are incorrectly ascribed. Monks, when words are incorrectly used, the meanings that arise from them are also flawed. These two factors, monks, contribute to the disappearance and entanglement of the true teaching.

Monks, there are also two Dharmas that lead to the non-disappearance of the true teaching. What are the two? The proper use of words and the meanings that are correctly ascribed. Monks, when words are properly used, the meanings that arise from them are also faultless. These two factors, monks, contribute to the non-disappearance non entanglement of the true teaching.”

Summary

The two reasons that contribute to the disappearance of true teaching are:

1. The improper arrangement of words.
2. The inappropriate meanings that are ascribed to them.

Conversely, the two reasons that prevent the true teaching from disappearing are:

1. The proper arrangement of words.
2. The appropriate meanings that are ascribed to them.

Furthermore, the meanings arising from correctly arranged words are faultless. Both factors help maintain the integrity of true teaching.

What is "Paññatti"?

The term "*paññatti*" in Pali refers to the naming that occurs when expressing or introducing anything that is sensed or perceived by the mind. In English, this can be referred to as "Designation." Naming can also be seen as a consensus among many people; hence it can also be referred to as "sammuti." The

term "**nirukti**" is another word with a similar meaning to "**paññatti**." In the Abhidhamma Pitaka, the term is explained as follows:

1315- *kathame dhamma paññaththi? Yā thēsaṃ thēsaṃ dhammānaṃ sankā samanāna paññaththi vōhārō nāmaṃ nāmakammaṃ nāmadheyaṃ nirukthi byanjanaṃ abhilāpo – imē dhamma paññaththi sabbēwa dhamma paññathtipathā.*

1315. What are the "dhammas" that are called "paññaththi"? whichever conventions, consensus, designations, common verbal acceptance, name, act of naming, naming designations, etymology, naming symbols, specific wording, belongs to dhammas are called **paññaththi**. Everything (Every dhamma) is path to paññaththi.

1314- *kathame dhamma nirukti? Yā thēsaṃ thēsaṃ dhammānaṃ sankā samanāna paññaththi vōhārō nāmaṃ nāmakammaṃ nāmadheyaṃ nirukthi byanjanaṃ abhilāpo – imē dhamma nirukti sabbēwa dhamma niruktipathā.*

1314. What are the "dhammas" that are called "**nirukti**"? whichever conventions, consensus, designations, common verbal acceptance, name, act of naming, naming designations, etymology, naming symbols, specific wording, belongs to dhammas are called **Nirukti**. Everything is path to **nirukti**.

The above terms **paññaththi** and **nirukti** are similarly defined. Terms such as expression, name, act of naming, naming, etymology, and specific terming have been noted as meanings of the term "paññatti." Naming is something that is connected to the thoughts of living beings. Parents point out various things to children and name them by sound. Later, children recognize the relevant sound is commonly used for those objects. When something newly created in the world, or when an unknown plant

or creature is discovered, a group of people come together to agree on a name.

Knowing a name also means, understanding how others perceive that name or term. We believe that when we use a name for something in front of others, they too understand that naming.

Generally, it seems that the term "*samaññā*" in Pali is used in the sense of collective awareness. There cannot be discussion about naming devoid of thought or consciousness. In certain epochs of the world, societies have been destroyed. At such times, the names or *paññathi* they used also disappear. Even if a society does not perish, languages change over time. The languages used in Sri Lanka today are not the same as those that existed two thousand years ago. This fact is nicely illustrated by the following sutta.

Isigili Sutta - Majjhimanikāya - Upāri Pannāsa

" This was spoken in the context of the Lord Buddha residing in the Isigili mountain near Rājagaha. There, the Bhgava addressed the monks, saying, "Monks, do you see that vēbhara mountain over there?"

The monks replied, yes, Lord. The Bhagava continued, that mountain had another name, another designation. Monks, do you see that 'pāṇḍawa' mountain over there?.

The monks replied, yes Lord.

The Bhagava continued, that mountain had another name, another designation."

Thus, if all the aforementioned factors are considered, it can be understood that naming, linguistic communication are constructs (*sankhata*). It is not a permanent essence, transcending the nature of reality.

Additionally, language and linguistic communication should not be regarded as unwholesome phenomena that should be eradicated. The Bhagavan spoke of the Dhamma using words. Words are also used among the Arahants. Words are employed to express what really exists and what does not really exist in the world. The way the word " *paññathī* " was used to express what really exists is demonstrated in the following sutta passage:

(Sō vattavusō, cakkhusmiṃ satti rūpe satti cakkhuvīññāṇe satti passapannattiṃ pannāpeṇṭhīti – tānametāṃ vijjati. passapannattiya satti vedanāpannattiṃ pannāpeṇṭhīti tānametāṃ vijjati. Vedanāpannattiya satti saññāpannattiṃ pannāpeṇṭhīti tānametāṃ vijjati.....)

(Madhupiṇḍika Sutta - Majjhimanikāya - Mūlapaññāsa Pāli)

Interpretation - "Avuso, when the eye pertains, colors are present and when the eye consciousness prevails, designation of contact being designated in effect. When contact designation pertains designation of feeling being designated in effect. when feeling designation pertains designation of recognizing being designated in effect"

Also, things that are not truly existing such as concepts of a soul or omnipotent deity, is also articulated through words.

Thus, ultimate realities which are later called ***paramartha***, is not contradictory to naming or ***paññathī***. ***Kusala*** (wholesome) is opposite to ***akusala*** (unwholesome). But likewise, the ultimate realities are not contradictory to the consensus (designation). If so, one might wonder, why the words ***paramartha*** and ***paññathī*** are used in later Abhidhamma commentaries to express ultimate truths and conventional truths.

Paññaththi in twofold manner

The meaning of Pali word “ **paññaththi** ” seems to have developed in a twofold manner, in later periods. One pertains to naming, while the other relates to things that do not exist. It appears that this divergence has arisen from or relate to a commentary explanation regarding **Puggala paññaththi**. *Puggala paññaththi* is one of the seven treaties of Abhidhamma Pitaka.

Following passage in the **panchappakarana** commentary is an explanation given by **Bhuddhagosa Thero** about **paññaththi** (designations) while the name of that treatise being explained.

Panchappakarana commentary

""pālimuktakēna pana attakathānāyēna aparāpi ca paññaththiyō -
vijjāmanapaññththi, avijjāmanapaññththi, vijjāmanēna
avijjāmanapaññaththi, avijjāmanēna vijjāmanapaññaththi,
vijjāmanēna vijjāmanapaññaththi, avijjāmanēna
avijjāmanapaññaththīti. Tatta kusalākusalassēwa sacchikatta
paramattawasēna vijjāmanassa sathō sambhūtaṣṣa dammassa
paññāpanā vijjāmanapaññththi nāma. Thata avijjāmanassa
lōkaniruttimattasiddassa ittipurisādikassa paññāpanā
avijjāmanapaññththi nāma. Sabbākārēnapi anupalbbaneyyassa
vāchāvattumattassēwa panchamasacchādikassa titthiyānaṃ
anupakatipurisādikassa vā paññāpanāpi avijjāmanapaññththiyēwa.
Sā pana sāsānāwacāra na hōtīti idha na gahita. ithi imēsaṃ
vijjāmanāvijjāmanānaṃ vikappanawasēna sēsa vēditabba....""

Translation is like this

"" Apart from Pali Tripitaka but by the earlier commentaries, there are six other types of designation. (**paññaththi**)-- "existential-

designations (**vijjamāna-paññaththi**)," "non-existential-designations (**Avijjamāna-paññaththi**)," "existential-designations from non-existence," "non-existential-designations from existence," "existential-designations from existential," and "non-existential-designations from non-existence."

Here, like the wholesome and unwholesome dhammas, things that is truly existing in the sense of Paramattha, designations applied on them are called existential designation (**Vijjamana paññaththi**). Similarly, designations, that do not represent truly existing, such as "woman" or "man," just the worldly parlance, are considered "non-existential designations. Also, designations that cannot be obtained in any manner, which are merely topics of discussion, such as "the fifth truth" and other ascetics terms related to molecular, person essence (**pakhati**) concepts, are also regarded as "non-existential designations." Since these are not related to teaching, they are not included here. Likewise, combinations from existential and non-existential, others could be known.""

At the above passage Bhuddhagosa Thero was referring to ancient Sinhala commentaries when saying "by the earlier commentaries". That means Thēro is quoting from those earlier commentaries. There, six types of **paññaththi** were stated. Thereafter, Thero forwards another six types of **paññaththi** (designations) which came from teacher's lineage.

""Attakathāmuktakēna pana ācariyanayēna aparāpi ca paññaththiyō - upada- paññaththi, upanidha- paññaththi, samodhana- paññaththi, upanikkhitta- paññaththi, tajja- paññaththi, and santati- paññaththīti. Tatta yō rūpavēdanādīhi ēkattēna vā aññattēna vā rūpavēdanādayō viya sacchikattaparamattē anupalbbasabāwōpi rūpavēdanādībēdē kandē upādāya nissāya kāraṇaṃ katwa sammatō sattō. Tāni tāni angāni upādāya rathō gēhaṃ mutti uddanantica; tē tēyēwa rūpādayō upādāya gatō patō ; candasuriyaparivattādayō upādāya kālō, disā taṃ taṃ Bhūtanimitthañchēwa bhavanānisanchaṇca upādāya nissāya kāraṇaṃ katwa sammataṃ tēna tēnākārēna upattithaṃ uggaha nimiththaṃ , patibhaga nimiththanti ayaṃ ēwarūpā upada-

paññatthi nāma. Paññapetabbattēna chēsa paññatthi nāma, na Paññapanattēna. Yā pana tasattassa paññapanā, ayam avijjamānapaññatthiyēwa.""

Given below is the translation of that quotation.

"" there are another six types of designations (paññatthi) which comes from teachers' lineage which is not stated in commentaries

Here, something like convention of "**Being (sathwa)**", but which is not truly existing as **paramartha** in a straight forward manner or in an indirect way, like **rupa** (form), **vedana** (feeling), and so forth aggregates, even though, it (designation of being) is connected to the aggregates and based upon them and also because of such and such parts, conventions like **chariots, house, fist, stove**, things like that, and also conventions like **pot and flags**, and also designations of **time and directions** due to or based upon the rotation of sun and moon, further manifestations of meditation objects like "**uggaha nimiththa , patibhaga nimiththa**" based upon different signs of four great elements in such and such ways and developed meditation results, those above mentioned types are called **upada paññatthi** (upada designations).

In the meaning of 'should be designated' those are called *paññatthi* but not in the meaning of being designated. whichever designation on that meaning, that is non-existential designations,""

Additionally, the **Panchapakarana Atthakatha** serves as a commentary for the final five treatise of the *Abhidhamma Pitaka*.

It was compiled by **Buddhaghosha Thero** around the year **950 of the Bhagavan passing away**, building upon several previous commentaries from the preceding eras. In the ***Puggalapaññāthi*** of the ***Abhidhamma Pitaka***, six various classifications or designations related to the five aggregates, bases, elements, truths, faculties, and individuals are stated. Thero illustrates another six types of ***paññāthi*** (designations) which is not mentioned in Abhidhamma Pitaka pali.

classification of naming are shown here in these passages. The naming for truly existing realities is shown as existential-designations (***vijjamana- paññāthi***) while naming for unreal are shown as non-existential-designations (***Avijjamana- paññāthi***). Naming about naming has taken place here. The introduction of different words in a language has taken place here. Classifying words based on their meanings has taken place here.

In this context, words such as ***rupa*** (form), ***vedana*** (feeling), ***sañña*** (perception), etc., are classified as existential-designations, while words like **woman**, **man**, **person**, etc., are considered as non-existential-designations. Furthermore, by considering the combinations between existing and non-existing, another four types of classifications are presented. In addition, another six types are stated in the last passage which shown to have come from teachers' lineage. Those teachers' perspectives are the ones that is shown by the names ***upada- paññāthi*** , ***upanidha- paññāthi*** and so on. When all taken, a total of **eighteen** designations are illustrated.

Whatever presented from the six types of designations illustrated from the first passage, it is uncertain for the reader, that when reading about the definitions regarding ***upada- paññāthi*** and so forth presented at the end, whether they serve as designation for naming or are they merely feelings that arise with the mind, or perhaps whether it is an object (***Arammana***) of the mind. The

meaning of words is connected to the word. When something is heard in a known language, its meaning resonates within the mind.

At the end of details regarding the **upāda** and similar designations, they are defined also as **avidyamana-paññathiti** (non-existential-designations). This relates to naming conventions. However, the later portion of that passage, “**pannapethabbattena chesa paññathiti nama**” (in the meaning of those that should be designated), indicates another meaning of the term **paññathiti**. This seem to initialize basis for interpreting **paññathiti** in a twofold manner in more recent texts like the **Abhidharmartha Sangaha**.

Examples shown at the main commentary intended as non-existing entities include **houses, doors, beds, chairs, tables, vehicles**, and other forms, also things such as **beings (sathwa), individual (puggala), woman, man**, and so on. It should be noted even though, if it is indicated things such as **beings (sathwa), individual (puggala)** are nonexistent, but it should be seriously considered, before indicating physical forms such as houses, doors, beds, chairs, as non-existing (**Avidyamana**),.

Thus, naming of naming for the entities interpreted as non-existing was **avidyamanapaññathiti** (non-existent-designations). In later eras, naming of naming was confused with its meaning. then **avidyamana-paññathiti** (non-existent-designations) was used to denote non-existing (**avidyamana**). Later some scholastic Theros, without understanding what is going on, must have omitted the part '**avidyamana**' from '**avidyamana- paññathiti** '. Leading to a confusion of misrepresentation.

Consider the word "donkey" as an example. We can define this word. That it is a term used to refer to an animal. It is a word in English language. It is a noun. When a person on a farm wants to refer to this animal, he uses the term "donkey" he does not say " the noun is sent to the encloser " or " the word in English language is

sent to the encloser." The naming issue mentioned above is like that.

Thus, the term "***pannaththi***" began to be used as a word indicating a meaning opposite to that of ultimate reality (***paramartha***). In this manner, this is how a story of ***Paramartha*** and ***paññaththi*** (***sammuthi***) came into being in recent times. In fact, there is not at all any mentioning of Paramartha and ***pannaththi*** discourse in the Abhidhamma Pitaka. If because of the term "***avidyamana paññaththi***" that non-existence is applied as ***paññaththi***, then because of the term "***vijjamanapananththi***" ***vijjamana*** (the existing) could also be applied as ***paññaththi***. Thus, the ultimate reality would also be a "***paññaththi***."

Indeed, this distortion is not merely a confusion between words. Later, it has also misled the insight meditation approach of believers of Theravada Abhidhamma. The way this misunderstanding influence insight meditation is described later. This has particularly affected those who have learned Abhidhamma through commentary based Abhidhamma manuals.

It is also connected to subtle ways with linguistic usage. Understanding the mental patterns associated with word usage is crucial for the progress of insight (***vipassanā***). The following verse in ***samiddi sutta*** sagatha wagga sanyukta nikaya aptly illustrates this:

***“Akkheyya saññino sattā, akkheyyasmim patitthitā,
akkheyyaṃ apariññāya, yogamāyanti maccuno.”***

(Beings have a perception of what is said through words. They are established in words. Without fully understanding words, they fall into the trap of death.)

It seems that during the era when the main sub commentary to Abhidhamma was written, there was a difference in opinion among

Thēras regarding the use of word *paññatthi* In twofold manner. In the commentary by **Vanarathana Ananda** Thera, who composed the main sub commentary to Abhidhamma, he describes in several passages the invalidity of this usage. A small citation from that explanation is provided below.

Dhammasaṅgani – Main Sub-Commentary

"Duvidhacha ayaṃ paññatthi yathavutthappakārāti" attakatha vachanañcha na dissathi, Attakathayan pana vijjamanapaññatthi ādayo cha paññatthiyōwa vuttha. Thattha "Rūpaṃ Vēdana" thi ādika vijjamanapaññatthi. " Itthi-puriso " thi ādika avijjamanapaññatthi. "thevijjo chalabiñño " thi ādika vijjamānēna avijjamanapaññatthi. " Itthi-saddho-purisa-saddho " thi ādika avijjamanēna vijjamanapaññatthi. "chakku viññanaṃ - sōtha viññanaṃ " thi ādika vijjamanena vijjamanapaññatthi. "kaṭṭhiya kumāro Brāhmaṇa kumāro " thi ādika avijjamanēna avijjamanapaññatthi. Na cha etthta yathavutthappakara duvidā paññatthi vutthati sakka viññatuṃ. Vijjamanassahi sankhare...Abhilapo vijjamanapaññatthi. Avijjamanassa cha sankha ādika avijjamanapaññatthi. Thēsañyēwa visēsa visēsitthabbhavēna pawattha itharatthi "

"" That designations are twofold, as it is said, does not appear even in the commentary. In the commentary, six types of designations, vijjamanapaññatthi and others are mentioned. The terms "rupaṃ vedana" and others such like refer to vijjamanapaññatthi. The terms "woman male " and such like refer to avijjamānapaññatthi. The terms "tevijjo (one with three science), chalabiñño (one with six wisdoms)" refer to vijjamānēna avijjamānapaññatthi. The terms "womansound malesound " refer to avijjamānēna vijjamānapaññatthi. The terms "cakkhu vijñanaṃ (eye consciousness) sotavijñanaṃ (ear consciousness) " refer to vijjamānēna vijjamānapaññatthi. The terms

"*kattiyakumāro*(*Royalchild*) *brāhmaṇakumāro* (*Brahminchild*) " refer to *avijjamānēna avijjamānapaññthti*. It cannot be known (does not appear) that by the above, (section of commentary), it is said that dual definitions of *paññthti* (exist). The conventions, designations, ...special wording for realities are *vijjamanapaññthti* (existential-designations). The conventions, designations, ...special wording for things that are not real are *avijjamanapaññthti* (non existential-designations). Others are conventions of combinations of those." "

Ananda Thera indicates that no such meaning regarding *paññthti* has been stated even in the commentary on *Abhidhamma*. It is later indicated in the explanation of the sub commentary, when considering the direct points in the *Tripitaka*, it is difficult to believe that the *Bhuddagosa Thēro* intended such definition. It is stated by the above passage, that in the commentry, by " *vijjamanapaññthti* " and " *avijjamanapaññthti* " what mentioned was only categorization of naming.

However, it appears that the above-mentioned incorrect method has been followed in compiling the '*Abhidharmārtha Sangrahaya*'.

Abhidharmārtha Sangrahaya

Abhidhamma Sangrahaya is a text written in a later era, after or at the time of sub commentaries. But based on that, many recent *Abhidhamma* texts have been compiled. It seems that the dual definition of *paññthti* also emerged in the *Abhidhamma* works of the renowned *Thēra Rērukāne Chandavimala*, as those are basing '*Abhidharmārtha Sangrahaya*'. The description under the heading of "*paññthtibhēda*" in the '*Abhidharmārtha Sangrahaya* is shown below.

1. *Thatho avasēsa paññthti pana paññapiyattha paññthti, paññapanatho paññthtiti cha duvida hōti.*

(Paññatti is in two fold manner, that which is declared(designated) and that which declare(designate).)

2. *Kathaṃ ? taṃ taṃ Bhûtaviparināmākāramupadaya thatā thatā paññthta bhûmipabbatha ādika, sambhara sannivesakaramupadaya gēharatha sakatādika, khandapanchamakamupadaya purisa puggala ādikā, chandavattanadikamupādāya disākāladika, asamputtākaramupādāya kûpaguhādika, taṃ taṃ Bhûtanimitthaṃ bhavanavisēsancha upādaya kasinanimithtādika chēti ēvamadippabēda pana paramathtato avijjamānapi **athtachāyākārena chittuppadārammanabhûta** taṃ taṃ upadaya upanidaya karanam kathwa thatā thatā parikapiyamāna sankhāyati samaññāyati vōharīyati paññapiyathīti paññthtiti pawuchchati. Ayaṃ paññthti paññapiyathta paññthti nāma.*

"" How? things designated as landscapes, mountains and so forth, due to such ways of four great elements; houses, vehicles, carts, and so forth, due to accumulation of various kinds onto location; male, individuals due to the 'khandha' (aggregates); direction, time and so forth like due to rotation of moon; well caves and so forth due to non-tangibility; Kasina signs and so forth like due to meditative improvement or signs from elements; those categorized likewise, even though they are non-existent in the sense of paramartha,

But **as shadow of reality, becoming an object for the mind**, due to such and such (realities) and visualized based upon them, convented, consenced, verbally accepted, designated, are called paññthti. That paññthti is in the sense of being designated (paññāpiyathta) called paññthti. ""

3. "paññapanatho paññthtiti pana nāma-nāmakammādināmēna paridīpita, sā vijjamānapaññthti, avijjamanapaññathti, vijjamānēna avijjamanapaññathti,

avijjamānēna vijjamanapaññatthi, vijjamānēna vijjamanapaññatthi, avijjamānēna avijjamanapaññatthiti chēti chabbidha hōti.

" *paññatthiti* which in the meaning of declare (designate) are illustrated as names, act of naming. Those are categorized as existential-designations, non-existential-designations, non-existential-designations from existing, existential-designations from non-existence, existential-designations from existing, non-existential-designations from non-existing, in six ways. "

The reader should pay close attention to the no 2 passage highlighted section translated as **"as shadow of reality, becoming an object for the mind."** Besides naming, this emphasizes the role of *Paññatti* as **object for the mind (Arammana)**. It implies that when thinking about something like a house, chair, or person, generally one takes the object as *paññatthiti*

Impact on Insight Meditation:

Reflecting the impermanence of citta and chaitasikas (mental factors) is a fundamental task in insight meditation. Before that, it is essential to identify what citta the *vijñāṇa* (consciousness) is. In English, 'knowing' refers to *vijñāṇa*. Different types of knowing arise targeting various objects. Object is termed as 'Arammana' in Pali. *Vijñāṇa* cannot be described without an object. The variety of objects diversify *vijñāṇa*. Thus, to show the diversity of the mind, diverse objects are shown in the context of Abhidharma.

That is why, when introducing types of kusala (wholesome) citta at the beginning of Dhammasaṅgani, the first book of Abhidhamma, it is mentioned, that it arises either taking visual object, auditory object, olfactory object, gustatory object, tactile object, or a **dhamma object**, highlighting the variety of arammanas.

To provide a broad understanding of the objects of mind, a section from the Pattāna (last book of Abhidhamma) will be later quoted.

What is Dhammārammana

Also, when defining *Dhammārammana* (*dhamma object*), there is a confusion in later Abhidharma compilations. In the *Abhidharmāmrtha sangaha* and the other books that adopted or embraced that, differentiation of Dhammārammana is illustrated like this.

" Arammanāni nāma rūpārammanam, saddārammanam, gandhārammanam, rasārammanam, phottabbārammanam, dhammārammanam chēti chabbhida bhawanthi. Thattha rūpāmēwa rūpārammanam, thathā saddādayo saddārammanādīni. Dhammārammanam pana pasada, sukuma rūpā, chitta, chitasika, Nibbāna, paññattitī, wasēna chadhā sangaihati."

It is stated that objects are classified as color-object, sound-object, smell-object, taste-object, pottabba-object, and *dhamma*-object (Dhammārammana) in six ways and that Dhammārammana is categorized as 'pasāda', 'shuttle materials' *citta* (mind), *chaitasika* (mental factors), *nibbāna* (liberation), and *Paññatti*. However, there is no direct reference to *Paññatti* as part of Dhammārammana in *Tripitaka*.

In the *Vibhangapprakaraṇa* (2nd book of *Abhidhamma Pitaka*) at the section about absorption mentalities are described, while the objects of those *cittas* classified, objects that do not apply to time (past, present, future) are shown. For example, if one is meditating taking "blue" as an object, that color object is not an inherent *dhamma* that has arisen in the world. This *arammana* does not relate to the past, present, or future. Thus, that type of object is classified as "na watthabbārammana" in the meaning of "not to be defined related to past, present or future ". However, it is a type of

rūpa (form) arammana. (An example is given in the *Patisambhidāmagga* at the section of egoistic view, when one sees *rūpa as self*, where it states, meditation objects like color (kasina arammana) taken as self.)

It appears that, at a later point in time, Thēras have referred to such objects as *paññatthi* arammana. I believe this entanglement has a origin there. However, initially it is not when one is experiencing houses, chairs, women, or men, likewise. If it is asked whether that blue color, the absorption mind object , impermanent or not, what should be stated? It's not a dhamma that is truly exists like a color of a flower. Because it does not truly arise, thus its disappearance does not manifest. However, it is in any sense not an eternal essence.

As it is not regarded as impermanent, some *Theravāda Abhidharma* texts exhibit *Paññatthi* as close to something unconstructed (asankata). Furthermore, due to the expansion of *Paññatti* in the later periods, referring to houses, doors, women, men, etc. (as in the *Abhidharmartha sangaha*), confusion further widen, to say, even the aforesaid should not be considered as impermanent. In my opinion the characteristics of Unconditioned should only attributed to Nibbana.

It was mentioned earlier that forms such as houses, doors, beds, chairs, tables, and vehicles, as well as beings, individuals, and women and men, which are thought of as ultimately non existing were shown as *Paññatthi*. As part of the Dhammārammana is attributed to *Paññatthi*, then who studies post-canonical Abhidhamma feels, things such as beds, chairs, tables, vehicles, etc., are objects of consciousness and mental factors.

Through a color object, recognizing a bed, chair, table, etc., as such does not imply that these things serve as objects of consciousness and mental factors; this assertion is incorrect. The error arises from a subtle misunderstanding of dependent

origination. Or not knowing what is consciousness (viññāna) and perception (sañjā) is.

When an extent of color object is taken that means when one is conscious about the color, its three-dimensional expansion within the environment is being known. While that is being known, the edges of different shapes are clarified thus identification (sañjā) happens simultaneously as beds, chairs, trees, humans and so on. In this way consciousness (viññāna) and perception (sañjā) working together enhancing each other makes sensible experience. Knowledge of length, width, thickness, and the distance from nearby objects is also the function of consciousness together with sañjā taking rūpa as object.

At any moment, the knowledge that arises cannot be defined apart from the object (ārammana). Although the object is not the consciousness, consciousness cannot be described without that object. In other words, the primary aspect of existence in life is connected to something that is being felt. It's like, when we experience chair, tree ..etc consciousness and perception are within it. If one wants to analyze them, he should consider the object and extract them out of it. They are how the object is known and manifested.

Thus, when someone sees the environment, the ārammana (object) is rūpa (color) but not trees, chairs or tables...etc. Not being aware of these points and the unutilized mind leads to a differentiation between the perceiver and the perceived. When ordinary people say, “I perceived this, I saw this” it indicates a lack of understanding regarding the earlier mentioned aspects of dependent origination or not knowing what is consciousness (viññāna) and perception (sañjā) is and their impermanence. The misconception that *Paññathī* serves as an object for consciousness has now become clear.

When we say that the surroundings around us, such as beds, chairs, tables, vehicles, etc., serve as objects for consciousness, we overlook or miss the consciousness and perception arising in that moment. Because of this, the reflection of impermanence regarding the day-to-day arising of knowledge and perception is also overlooked.

As another example, let's consider a moment of sakkāyadiṭṭhi (the view of self) arising. In such a moment, the name and forms, appears to be "this is my self". Name and forms are taken as object to sakkāyadiṭṭhi. (Here what I mean by name is citta and chaitasika not naming). We do not say that sakkāyadiṭṭhi has arisen taking object as self. Likewise, one recognizes a human and has lust towards him/her when having the object as name or form or both together. To say that the human is the object of identification lacks depth in the analysis of Dhamma. Or incorrect in Abhidhammic sense.

However, in the language usage, such applications may occur. The level of understanding of the listener should also be considered. The difficulty encountered in using formal language among ordinary people while attempting to delve into profound Dhamma should also be considered. In this context, the Bhagavan's way of presenting various Dhammas in the Abhidhamma discourse is exceptionally significant.

In the discourse of the Patisambhidāmagga, the objects of various forms of sakkāyadiṭṭhi were presented as forms, feeling, perception, and mental formations and consciousness. Another example of this can be seen in Satipatṭhāna Sutta where cause of suffering is categorized "chakkuṃ lōke piyarūpaṃ sātārūpanā....." likewise the objects of craving is presented as eye, ear....colors, sound, smells,...eye consciousness, ear consciousness,.....etc. Real existing dhammas are presented as objects of craving. In terms of Theravada Abhidhamma, paramārtha dhammas are the object of craving.

An important point is found in the Samiddhi Sutta of the Aṅguttara Nikāya relevant to this. When Samiddhi bhikkhu was questioned by the Ven Sāriputtha, on which objects (*sankappa vitthakka*) ideas, thoughts arise ? reply was given as “ The name and form serve as objects, bhante.” (nāma rūpārammanā bhante). However, one who has studied post-canonical Abhidhamma would respond as, “***on the objects of Paññathī***”. Because common feeling among them is that real existent dharmas (paramārtha) are so subtle, that they do not serve as objects for a gross mind of craving.

This can be further corroborated by examining many other sutras. By studying the section, revealing arammana pachchaya at "Pattāna", doubts can be further dispelled. That will be later quoted.

It is unlikely that the Bhuddhagosa Thero was unaware of the aforementioned points totally. There is evidence in the Vibhaṅga Atthakathā known as “Sammôha Vinôdanī”. It is the main commentary to Vibhangappakarana written by Thero. There is a section which describes five precepts (pancha sikkhāpada) at Vibhangappakarana. that detail the mindset of a person including the Arammana, when he thinks of avoiding killing a being.

The ārammanas of five precepts are indicated as “pachcuppanna ārammana” at Vibhangappakarana. It means that they take causally arisen present dharmas as ārammana . The Buddhagosa Thero has to explain why it is stated that way. Because previously, Thero has said that one is taking a being (*saththo*) as an object (Arammana) in such situations. Because 'being' is considered non-existent, and non-existing things do not arise causally.

(ārammanathkesu pana yāni sikkāpadāni eththa saththārārammanānīti wutthāni, thāni yasmā saththōti sankāṇ gathē sankārēyēwa ārammanañ karonti, yasmā cha sabbānīpi

ēṭani sampathtiviratiwasēnēwa niddhittāni, tasmā "paritthārammanāti " cha " pachchuppannārammanāti " cha wutthaṃ)

In the above quotation, the Thero says " even it is previously stated that five precepts take the object as "Being" Actually formations (causal things) which is designated as "being" is the object. Also, because restrain on the occasion of facing the situation is focused, it is stated as minute ārammanā and causally arose present arammana."

In simple terms, what is meant by above is that, when someone becomes aware of a being or person, the object to the mind is not something strange as 'being' or **sathta-paññaththi**, but rather the name and forms associated with that being. That is conditioned real things (sanskāra).

There is another reason for the erroneous belief in later periods, that conventions, designations are thought to be not impermanent, and unconditioned. It is previously noted that the term "paññaththi" has been used in both naming and to denote things assumed as non-existing. It is also stated that 'naming' or linguistic usage, is something constructed and not impermanent. But because of the usage of names of long-past Lord Buddhas and they are still referenced today it is shocking to see in some Theravada Abhidhamma commentaries indicating that naming is not impermanent.

Here I quote two passages from Sutta, which will clarify whether the naming is conditioned or not.

" Bhagawa ēṭadawôcha – Dhātunānathtaṃ, Bhikkawē, patichcha uppajjati sañjñānānathtaṃ, sañjñānānathtaṃ"

Sañjñānānathta sutta – Nidhāna sanyukta

" *Kathamô cha, Bhikkawē, Sañjñānaṃ vipāko? wôhāra vēpakkahaṃ, Bhikkawē, Sañjñānaṃ wadāmi. Yathā yathā naṃ Sañjānāti thatā thatā wôharati, ēwaṃ sañjñi ahôsinti. Ayaṃ wuchchati Bhikkawē, Sañjñānaṃ vipāko.*"

Nibbhēdika sutta – unguttara nikaya- cakkanipāta

What has been said is: due to the difference in elements, there arises various types of perceptions and from later passage it is stated that the fruition of perception is linguistic usage (etymology). And from which and whichever way of precepted in such and such ways it is verbalized.

The quoted texts convey that due to the diversity of the elements, diverse perceptions arise, and the result of perception is verbal usage. Something is recognized in a certain manner, and thus it is verbalized. From this, it is evident that verbalization or naming is something constructed. It is from the causal process they arise. Hence the impermanence of perception will influence impermanence of verbal usage.

Names of previous Lord Buddhas are not stored or deposited eternally anywhere in the Universe. Time to time, beings take the sound patterns to the mind, that is citta arises with the help of recollection and contact taking sound patterns as object. Verbal communication is within the process of name and form.

The other aspect of *paññthi*, that is non-existence, was said to be not impermanent, by introducing subtle form of materials. According to post-canonical Abhidhamma teachings, vehicles, houses, doors, and other forms are said to be merely a collection of very subtle materials (*rûpa-kalāpa*) without substantial reality. Some may be astonished to hear that even the word "*rûpa-kalāpa*" which is commonly used at later Abhidhamma commentaries, do not appear anywhere in the entire Tripiṭaka. In this way, vehicles,

houses, and so forth do not have substantial reality, they cannot be said to be impermanent.

Thus, practitioners who are trying to reflect the impermanence of materials (forms) start to seek those subtle particles. Because without seeing impermanence, Nibbana cannot be attained. The outcome has been the hindrance of establishing the reflection of impermanence reliably regarding the forms encountered daily. The craving arises to a another form, while impermanence is seen on a different subtle particle.

Some who has learned post-canonical Abhidhamma, says, When talking about vehicle or a table as a example, by dividing it into parts, that vehicle or table does not really exist. Only the parts really exist. The operation of the parts of a vehicle being interconnected as a single system cannot be considered similar in any way to a collection of individual components. vehicle is not solely a concept in the mind. When interconnected, the weight falls on the wheels, and other components tighten and bond together. When considering them as separate parts, the diversity of those elements is overlooked. The knowledge and perception regarding the interconnected system and other mental factors, are also overlooked.

When a table is considered as just a collection of wood particles, the bond or the adhesiveness between the particles is disregarded. Turning a piece of wood into wood particles with a sandpaper involves breaking this bond. If you were to go to purchase a table and were told, truly what exists is wood particles, and wood particles are given, would you accept it? If the concept is true, it should also be applicable in personal matters.

Although vehicles, houses, and doors and such like are referred to as *paññthi*, in later texts, the human body is not interpreted as a *paññthi* or something that does not exist. The Lord Buddha has taught on numerous occasions about the impermanence of the

human body, so it might not have been said directly in fear that it might contradict the Sutra.

The direct path to liberation is through "*satipattāna*" (*correct recollection*). One can simply think about what the Lord Buddha meant as form by analyzing the section on "*kāyānupassana*" at *satipattāna sutta*. If subtle particles must be seen and dissected, then there is no reason the great compassionate Lord Buddha to not to mention it within the eighty-four thousand Dharma.

There is a notion that readers get when listening to talk on ultimate and conventional truths. That is, One should see the ultimate reality and convention should be eradicated. If something is not true, then it is wrong to perceive it as real. Because of this, some consider recognizing various objects in the environment as a mistake or a subtle error in dilution.

Piverted thinking (*Vipallāsa*)

Several ways of piverted thinking (*Vipallāsa*) that should be eradicated are shown in the teachings. *Vipallāsa* are reversed perceptions or incorrect discernments. These operate at subtle levels in perceptions and as incorrect views when they become dense.

****From the Aṅguttara Nikāya, Chatuṭṭhaka Nipāta - Vipallāsa Sutta***

" *chattārômē, bikkawē, sañjna-vipallāsa, chitta-vipallāsa, ditti-vipallāsa. Kathmē chattārô? Anichchē, bikkawē, nichchanti sañjna-vipallāso, chitta-vipallāso, ditti-vipallāso. Dukkhe, bikkawē, sukhanti sañjna-vipallāso, chitta-vipallāso, ditti-vipallāso. Anattani, bikkawē, attāti sañjna-vipallāso, chitta-vipallāso, ditti-vipallāso. Asube, bikkawē subanti sañjna-vipallāso,*

chitta-vipallāso, ditti-vipallāso. Imē khô bikkawē chattārô sañña-vipallāso, chitta-vipallāso, ditti-vipallāso."

"Monks, there are four types of sañña vipallāsa (pivertions in perceptions), chitta vipallāsa (perversions in mind), ditti vipallāsa (perversions in view). What are the four? monks; Seeing the impermanent as permanent is perversion in perception, perversion in mind, perversion in view. Seeing the suffering as happiness is perversion in perception, perversion in mind, perversion in view. Seeing the non-self as self is perversion in perception, perversion in mind, perversion in view. Seeing the unpleasant as pleasant is perversion in perception, perversion in mind, perversion in view. These, monks, are the four types of vipallāsa."

Seeing the form, feeling, perception etc., as permanent, happy, self, and pleasant is the perversion. Recognizing form is not a perversion. Arhats the enlighten ones recognize the various forms without the perversion. There is a subtle difference between these two. The *Mūlapariyāya Sutta* serves as evidence for this.

However, the talk on ultimate conventional truth led to the impression that something that should not be eliminated has to be eliminated. What should be eliminated is unwholesomeness: greed, hatred, delusion, and so on. The perversions(vipallāsa) must also be eliminated. These unwholesome are truly arising real, existent dhammas (*paramārtha*) too, meaning it is part of the ultimate. The ultimate can be classified as wholesome, unwholesome and which is neither wholesome nor unwholesome. Thus, since unwholesome and perversions are read within the ultimate, there is no need for a separate talk on ultimate and conventional truth.

Further on Atomanism.

It has been mentioned earlier that there is a later development that chitta, chaitasika, and forms considered as ultimate, are exceedingly subtle and are not objects (ārammana) for the ordinary mind. Some, think this ultimate which is called paramārtha could only be an object for profound insight or deep samādhi. Because of this, studying Abhidharma has merely become knowledge accumulation without a goal. It has become something impractical that has no connection to daily life.

If it is thought that the ultimate should be seen anew, that is also erroneous, as it is felt without putting effort. Basic knowledges such as *chakkhaviññāṇa* and *sôtaviññāṇa* which is not combined with wisdom, do arise taking colors and sounds, which are taught as ultimate realities. However, when *chakkhaviññāṇa* and *sôtaviññāṇa* are present, the quality of samādhi is weak. Therefore, it is misleading to think that the ultimate is only subjected to a state of mind with deep samādhi. This distortion can be further understood through the following quote from the *Pattāna*.

Pattāna Pāli

“Aniyatho dhammo niyathassa dhammassa ārammaṇapaccayēna paccayo; rūpaṇiṭṭhāndriyāṃ mātunghāthikakammasa cha pītunghāthikakammasa cha ārammaṇapaccayēna paccayo.”

(An indefinite dharma becomes object cause for a definite dharma: rūpa life faculty becomes object cause for action of killing mother or father .)*

Dharmas that are definitely directed towards liberation or hell are definite Dharma. Dharmas that do not direct towards likewise are indefinite. If you have studied Abhidhamma to some extent, you may have heard of *Rūpa called life faculty*. This is a certain type of form that exists together with Kammically generated forms. When the term ***Rūpajīvithindryam*** (*life faculty rūpa*) is heard, there may arise a somewhat distant and inaccessible feeling. Generally, it may be understood as something that is not a usual object of mind. However, according to the above text, during the killing of the mother or the father, that is indeed the object.

It is true that some subtle forms can be seen through scientific instruments or deep concentration. There is no specific meaning in seeing like that to insight meditation. It is good to cure diseases. Understanding the relationship between name and form is more important. But the uncertainty regarding whether the ultimate realities are objects or not, should be further repelled.

For this, the descriptions relating to the *Ārammaṇa-paccaya* (the object causes of consciousness) found in the final section of the Abhidhamma Piṭaka are very significant. A part relevant to "Kusalatrika" is shown below as an examination the *Ārammaṇa-paccaya*. This is from the edition of the *Chatsangāyanā*. Since the text is lengthy, and because the reader may need some prior knowledge to understand certain aspects, some parts of each chapter had to be omitted.

Ārammaṇa-paccaya

404. *Kusalô dhammô Kusalassa dhammassa ārammaṇa-pacchayēna paccayô - Dānaṃ datva sīlaṃ samādayitvā upôsthakammāṃ katvā taṃ paccavekkhati; pubbe suchinnāni paccavekkhati; jānā vuttāhīttā jānaṃ paccavekkhati... Sekkhā vā putujjanā vā kusalaṃ aniccato dukkhato anattato vipassaṇti; cētôparīyaññēna kusalacittasamagissa chittaṃ jānanti...*

(skillful dharma is cause for skillful dharma by objectcause : after giving a gift, having taken precepts, having performed the act on uposatha, reflects those with understanding. Wisely reflects the previously well-performed activities. Rising from deep meditation, reflects about that... Sekkhā (trainees on the path to enlightenment) or ordinary people insightfully see the nature of skillful states as impermanent, suffering, and non-self. They get to know the mind of a skillful person through the mindknowing knowledge.)

405. *Kusalô dhammô akusalassa dhammassa ārammaṇa-pacchayēna paccayô - Dānaṃ datvā sīlaṃ samādiyitvā uposathakammāṃ katvā taṃ assādēti abhinandati; taṃ ārabha rāgo uppajjati, diṭṭhin uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dōmanassaṃ uppajjati, pubhē suchinnāni assādēti abhinandati; taṃ ārabha rāgo uppajjati, diṭṭhin uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dōmanassaṃ uppajjati, jānā vuttāhīṭṭhā jānaṃ assādēti abhinandati; taṃ ārabha rāgo uppajjati, diṭṭhin uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, jānē parihīne vippatisāriṣṣa dōmanassaṃ uppajjati,*

(skillful dharma is cause for unskillful dharma by objectcause : after giving a gift, having taken precepts, having performed the uposatha act, indulge in it, delights in it; lust arises taking it as object , arises badview, arises doubt, arises restlessness, and arises sorrow. previously well-performed activities are indulge in, delight in, upon them lust arises, , arises view, arises doubt, arises restlessness, and arises sorrow; Rising from deep meditation, , indulge in it, delights in it; lust arises taking it as object , arises badview, arises doubt, arises restlessness, and when ability to enter deep meditation was lost, baffled arises sorrow)

406. *Kusalô dhammô abyakatassa dhammassa ārammaṇa-pacchayēna paccayô - Arahā maggā vuttahitvā maggaṃ paccavekkhati; pubbe suchinnāni paccavekkhati; kusalaṃ*

aniccato dukkhato anattato vipassānti; cētōparīyañāṇena kusalacittasamangissa chittam jānāti.....

(skillful dharma is cause for neither skillful nor unskillful dharma by objectcause : an arahant, having risen from the path, reflects on the path; previously well-performed activities are reflected upon; an arahant sees skillful states as impermanent, suffering, and non-self. They get to know the mind of a skillful person through the knowledge of seeing the others mind...)

407.Akusalô dhammô Akusalassa dhammassa ārammaṇa-pacchayēna paccayô - Rāgaṃ assādeti abhinandati; taṃ ārabha rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dōmanassaṃ uppajjati; diṭṭhiṃ assādeti abhinandati; taṃ ārabha rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dōmanassaṃ uppajjati; vicikicchā ārabha ...

(unskillful dharma is cause for unskillful dharma by objectcause : lust is indulge in, delight in, upon lust lust arises, , arises view, arises doubt, arises restlessness, and arises sorrow; bad view is indulge in, delight in, upon bad view lust arises, , arises view, arises doubt, arises restlessness, and arises sorrow; upon doubt...)

408.Akusalô dhammô Kusallassa dhammassa ārammaṇa-pacchayēna paccayô -Sēkhā pahīnē kilēse paccavekkhanti; vikkhambhitē kilēse paccavekkhanti; pubbe samudāchīṇe kilēse jānāti; sekkhā vā putujjanā vā akusalāṃ aniccato dukkhato anattato vipassānti; cētōparīyañāṇena akusalacittasamangissa chittam jānāti. Akusala khandā cētōparīyañāṇassa, pubbhēnivāsānussatiñāṇassa yathākammūpagañāṇassa anāgathaṃsañāṇassa ārammaṇa-pacchayēna paccayô.

(unskillful dharma is cause for skillful dharma by objectcause : trainee reflects on the impurities that have been abandoned, the impurities that have been restrained, and knows previous regular

impuro tendencies. Trainee or an ordinary person insightfully see unskillful states as impermanent, suffering, and non-self. They get to know the mind of an unskillful person through the knowledge of seeing others mind. Unholesome aggregates are cause for mind seeing knowledge, for previouslife seeing knowledge, for knowledge of seeing existence according to kamma, for future seeing knowledge by object-cause)

409. *Akusalô dhammô abyakatassa dhammassa ārammaṇa-pacchayēna paccayô - Arahā pahīne kilēsē paccavekkhati; pubbe samudāchīṇṇe kilēsē jānāti; akusalaṃ aniccato dukkhato anattato vipassanti; cētôparīyañāṇena akusalacittasamangissā chittaṃ jānāti...*

(Unskillful dharma is cause for neither skillfull nor unskillful dharma by objectcause : an arahant, reflects on the abandoned impurities;or previous regular impuro tendencies are known. He reflects unskillful states as impermanent, suffering, and non-self. He gets to know the unskillful mind of a person through the knowledge of seeing others mind...)

410. *abyakatô dhammô abyakatassa dhammassa ārammaṇa-pacchayēna paccayô - Arahāṃ chakkuṃ aniccato dukkhato anattato vipassanti. Sotaṃ... ghānaṃ... jivhā... kāyaṃ... rūpē... saddē... gandhē... rasē... potthābbē... vatthuṃ...; vipākābhyākhatē, kiriyābhyākhatē. khandē aniccato dukkhato anattato vipassati, Dibbhēna chakkunā rūpaṃ passati, Dibbhāya sôtadhatyā saddaṃ sunāti, cētôparīyañāṇena vipākābhyākhatā kiriyābhyākhatāchittasamangissa chittaṃ jānāti..... Rûpāyatanam chakkhaviññānassa ārammaṇa-pacchayēna paccayô. Saddāyatanam sôtaviññānassaGandāyatanam Ghānaviññānassa Rasāyatanam jivhaviññānassa ... Pottabbhāyatanam kāyaviññānassa ārammaṇa-pacchayēna paccayô ...*

(Neither skilfull nor unskillful dharma is cause for neither skilfull nor unskillful dharma by objectcause : an arahant, sees with insight, the eye, as impermanent, suffering, and non-self. The ear, the nose, the tongue, the kāyaṃ, form, sound, smell, taste, tangible objects vatthum kammicly resultant aggrigates (vipāka aggrigates)or kiriya aggrigates —all are insightfully observed as impermanent, suffering, and non-self. With divine eye, he sees forms; he hear sounds with divine ear; he gets to know the kammicly resultant mind(vipāka citta)or kiriya mind of a being with the knowledge of seing others mind. Colorbase is cause for eye consciousness by objectcause, Soundbase is ... ear consciousness ... Smellbase ... nose- consciousness Tastebase ... tongue consciousness ...Tangiblebase is cause for bodi consciousness by objectcause....)

411.Abyakatô dhammô kusalassa dhammassa ārammaṇa-pacchayēna paccayô - Sekkhā vā putujjanā chakkuṃ aniccato dukkhato anattato vipassanti. Sotāṃ... ghāṇaṃ... jivhā... kāyaṃ... rūpē... saddē... gandhē... rasē... potthābbē... vatthum...; vipākābhyākhatē, kiriyābhyākhatē khandē aniccato dukkhato anattato vipassati, Dibbhēna chakkunā rūpaṃ passati, Dibbhāya sôtadhatyā saddaṃ sunāti, cetoparīyañānena vipākābhyākhatā kiriyābhyākhatāchittasamangissa chittaṃ jānanti

Neither skilfull nor unskillful dharma is cause for skilfull dharma by objectcause : Sēkhā (trainees on the path to enlightenment) or ordinary people insightfully see , the eye, as impermanent, suffering, and non-self. The ear, the nose, the tongue, the kāyaṃ, form, sound, smell, taste, tangible objects vatthum kammicly resultant aggrigates(vipāka aggrigates)or kiriya aggrigates —all are insightfully observed as impermanent, suffering, and non-self. With divine eye, they see forms; they hear sounds with divine ear; they get to know the kammicly resultant mind(vipāka citta)or kiriya mind of a being with the knowledge of seing others mind..

412. *Abyakatô dhammô akusalassa dhammassa ārammaṇa-pacchayēna paccayô -chakkum assādēti abhinandati; taṃ ārabba rāgo uppajjati, diṭṭhin uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dômanassaṇ uppajjati, Sotāṃ... ghānaṃ... jivhā... kāyaṃ... rūpē... saddē... gandhē... rasē... potthābbē... vatthuṃ...; vipākābhyākhatē, kiriyābhyākhatē khandē assādēti abhinandati; taṃ ārabba rāgo uppajjati, diṭṭhin uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, dômanassaṇ uppajjati ...*

(Neither skilfull nor unskillful dharma is cause for unskillful dharma by objectcause : the eye, is indulge in, delight in, upon the eye, lust arises, , arises view, arises doubt, arises restlessness, and arises sorrow; The ear, the nose, the tongue, the kāyaṃ, form, sound, smell, taste, tangible objects vatthuṃ kammicly resultant aggregates(vipāka aggregates)or kiriya aggregates are indulge in, delight in, upon them lust arises, , arises view, arises doubt, arises restlessness, and arises sorrow;)

Every mental and material dhammas can be divided into wholesome, unwholesome and neither wholesome nor unwholesome. All forms of materials and neither wholesome nor unwholesome mentalities and the Nibbana are stated under the abyākatha dhamma category. Mentalities that are neither wholesome nor unwholesome can be divided as karmically resultant chitta, chētasika and mere functional mentalities (kiriya). Wholesomeness is skillfulness. Pleasant results will be given by the wholesome in the future. The unwholesome will lead to adverse results.

For Arahants, the skillful reflection of thinking of impermanence of nama rupa does not have the power to generate pleasant (vipaka) results, those reflections or mentalities are included within abyākatha category under the subset of kiriya. This text does not aim to provide a detailed explanation of wholesome, unwholesome and abyākatha Dhammas. However, by analyzing

the above passages, it may assist you in avoiding many misconceptions.

The manner in which wholesome, unwholesome and abyākatha Dhammas arise through various object-causes is seen in the aforementioned 'Pattāna' Abhidhamma texts, it shows dhamma oriented non-self-perspective of the world, without the person-centered representation of the world.

Examples of wholesome Dhamma being an object to wholesome, unwholesome, abyakatha Dhamma is elaborated in the first three sections (404-405-406). An unwholesome Dhamma being an object to wholesome, unwholesome, abyakatha Dhamma is stated in the sections (407-408-409), The final three sections (410-411-412) display abyakatha Dhammas being an object to unwholesome, wholesome or abyakatha. Being an object means being a target for awareness or consciousness.

When there is wholesomeness in a particular person, unwholesomeness cannot exist. When there is unwholesomeness, the wholesomeness cannot exist. They become an object for each other in a past and future sense. The wholesomeness merely being the object does not mean there generates a wholesome mind. Similarly, the unwholesomeness merely being the object does not mean there generates an unwholesome mind. The perspective with which one observes the object determines whether something is wholesome or unwholesome.

The forms (materials), mentalities experienced in daily life, are seen as targets and objects in some examples. Both Arahants and those who are training to be enlightened, as well as ordinary people, observe eye, ear, and other forms as impermanent, suffering, and non-self. Also, it is shown in last passage that same forms are the objects of kilēsa to arise.

To arise kilēsa, these forms must be recognized. Names that represent the forms, which give rise to kilesa and names given to which-ever observed as impermeant (eye, ear...etc..) are introduced by the same names (410-411-412). It is not stated that impermanence is observed on subtle paramārtha 'eye' while kilēsa arises on a gross 'eye'. This applies not only to forms but also to mental Dhammas. Subtle analytical discernment of rūpakalāpa (smallest material structures) are not given even for the case of enlightened ones.

Through the study of these sections, one can be freed not only from atomism but also from idealism. According to idealism, forms are not true and merely a manifestation in the mind due to dilution. Thus, when wisdom arises, blood, flesh, eyes, ears, and other forms of material come to an end. However, as stated above, the Arahants also do observe the eye, earlike senses and other material forms as impermanent. If the full realization of the true nature of all forms makes it non-existent to one's mind, designation of impermanence would not be valid to him after that.

Further Investigation on Later Added Misrepresentations to Abhidhamma, that Affect Insight Meditation

- ***lifetime of a rūpa.***

To attain Nibbana one must realize the impermanence of all forms. Leave the mentalities aside, seeing the impermanence of material form has also become a puzzle today. There is a misconception that as per Abhidhamma, small subtle particles live the same lifespan and get destroyed moment by moment. They consider seeing it as (Bangānupassanā) seeing-breaking-apart.

The teaching of the Lord Buddha is that phenomena arising from causes, break apart due to the absence of those causes. When the lifespan of all forms are considered to be equal, their “breaking apart” will be due to the passage of time, not due to the absence of causes. Clear descriptions about the Bangānupassanā is found in the *Patisambhidāmagga*. There Bangānupassanā refers to mind and mental factors, not to forms."

The lifespan of a form is said to be 17 moments of consciousness, while the lifespan of mind is considered to be an incredibly brief moment in the post-canonical Abhidharma texts. To say every form particle is 17 times the chitta moment, one must agree that all types of mind moments arising everywhere in Universe must have equal life span. Otherwise, that statement would be invalid. If all types of form that exist both within the body and outside, is breaking similarly, it is a universal phenomenon. It is indeed surprising that such a universal phenomenon is not mentioned in any of the seven treaties under the Abhidharma canon.

In fact, the ancient Sri Lankan Mahā Aṭṭhakathā, which was based by Bhuddhagosa Thero to compile Aṭṭhakathā, mentions 16 mind moments rather than 17. In an explanation at "Vibhaṅga Aṭṭhakathā" in relation to the Skandha Vibhaṅga Prakīrnaka section, the Bhuddhagosa thero argues by quoting statement in the "Yamaka-pali" that it should be considered as 17 rather than 16. Following era, it is accepted as 17. If it is recognized that 17 or 16 is not relevant to the insight meditation, that alone is sufficient.

Regardless of other forms, it is evident from analyzing the definition of "life faculty form" (Rūpajīvitīndriya) at the Rūpakkhandha of the Dhammasaṅgaṇi, that the lifespans of kammically produced forms cannot be equal. Some forms, such as eye, ear, tongue ..etc , are shown as kammically produced forms. Just as those are based upon four great elements, they are also identified as kammically produced forms.

" kathamam taṃ rūpaṃ jīvitīndriyaṃ? yô tēsaṃ rūpīnaṃ dhammānaṃ āyu, tithi, yāpana, yāpana, irīyana, watthana, pālana, jīvitaṃ, jīvitīndriyaṃ .. "

Dhammasaṅgaṇi

What is meant by above is that vitality, prevalence, staying ability, prolonging, life, life faculty of kammic forms is the form of life faculty.

If there is no difference in the duration of existence of kammic forms, the definition given by Lord Bhuddha would be meaningless. If the lifespan of every kammic form is the same, the meaning of word "faculty" allocated seems contradictory.

In "pattana" it is stated that kammic forms are helped by nutrient rūpa (āhāraja rūpa). In a situations when a being well nourished or malnourished, would not the affected kammic forms, prolong or less live relatively?

What is the Perception of Impermanence?

It should be carefully examined the correct means of seeing the impermanence of form, feeling, and other aggregates. Does seeing the impermanence of form mean seeing the subtle structures of the body breaking down, like breaking of a clay pot in front of your eyes? How does one consider impermanence of past and future forms? The past forms are no longer here, and the future forms are also not existing at this moment. How is it possible to see the impermanence of past and future forms, if it has to occur in front of your eyes at present?

The fate of a dead body is elaborated in the practice of the "Nawaśīwatika" (satipattana sutta). When different stages of decaying body are reflected, stages of body with flesh and without

flesh, and the moments when the bones only present are abundantly recalled by the yōgi, impermanence is provoked to him on each instance. When a particular state of the body or material becomes the object, if it is felt as a non-stable situation, then it is the perception of impermanence. Furthermore, if that state is understood as risen state from causes, and if it is understood that without those causes, it ceases to exist, that is the culmination of a profound knowledge.

The various states of the dead body are recalled in order to develop perception of repulsiveness and to make the understanding of impermanence in such states evident. This does not imply, it is felt as seeing long term enduring impermanence over a time, nor does it suggest that something ceases to exist after a certain period of constant prevalence, is perceived.

Because some thought so, and considered it as seeing apparent gross impermanence, they start to search for momentary fast breakdowns in the subtle particles. This resulted in the departure from the straightforward path of liberation as articulated by the Lord Buddha, in the "satipattāna". Practices like mindfulness of death should not be considered as minor. It should be remembered that if the recollection of death is solely developed, practiced thoroughly, it is said to be leading to liberation and full comprehension by Bhagawā.

Water can become ice. It can also become vapor. However, there is a fundamental flaw in the frame of mind which result in saying water becomes ice. That assertion is made while somewhat grasping the state of water. What is important when the perception of impermanence being developed is, not to what the water transformed into, but rather the understanding that the watery state itself ceases to exist. In reality, wisdom is about revealing impermanent nature, by penetrating the object, that is not directly visible. It is not like a gross seeing of subtle particles (rūpa-kalapa) breaking down like clay pots.

Finally

Many points raised here are not to reject the Aṭṭhakathā and recent compilations entirely, but rather to illuminate the pure Vipassanā path. Those with wisdom can reflect on those weaknesses and study them. Many meditative practitioners are aware of such weaknesses. This is a well-known secret among them. However, out of fear of opposing the tradition or teachers, they do not openly disclose this. Many resolute lay practitioners are seen these days. This work may be particularly beneficial to them.

It is also worth remembering the advice given by the Lord Buddha to dwellers of "Kālāma". It should not simply be accepted because of one's teacher lineage or because it is stated by revered figures. Then the reader may have a question about what should be accepted. The answer is simple: it is to examine nature of life based more on the Tripitaka, the three baskets reverentially.

Inquiring with those who understand the Abhidharma from the post-canonical tradition may not yield much benefit regarding the content of this work. There is doubt whether many of the present Abhidharma teachers, have sufficiently engaged with the Abhidharma Pitaka. Furthermore, it should be understood that many details in later Abhidamma compilations are presented in the same way because they originate from the same sources.

The Other Extreme of Dharma: Vijñānavāda the Idealism

Many people have questions about how to conduct insight meditation. As a foundation for that, it is essential to distinguish further from the misconceptions that appear like insight meditation.

Presenting everything as something imagined by the mind is the essence of Vijñānavāda. The Vijñānavādins (idealist) assert that form (rupa) is a construct, visualization of the mind. Consequently,

the Abhidharma Pitaka that discusses the intrinsic distinct conditioned phenomena of name and form is often not favored by Vijñānavādins. This view spread several centuries after the time of the Lord Buddha. Especially those who adhered to the Vijñānavāda perspective is common among the Mahāyānists. It is observed that this has spread among scholarly circles in Sri Lanka recently.

There are several aspects to it;

1. Form is something created by the mind. It does not exist in reality.
2. When the understanding of truth is attained, or when knowledge and insight arise, the form ceases to exist.
3. The eye, ear, and such like forms arise with the mind and dissolve with the mind.
4. Perceptions of mother, father, Lord Buddha etc are mere visualizations.

Is Form Something Created by Mind? Does it not exist in reality?

After directing to a external object such as table, chair, and cup it is said by the Vijñānavādins to be appearing only within the mind. Otherwise, it is claimed that they are merely constructs or visualizations of the mind. The four great elements are sometimes also said to be mere concepts. Just as the things seen in a dream are not real, so too are the things experienced in ordinary life are described as illusions or distortions by the Vijñānavādins. Sometimes they assert that all feelings are illusions. According to them, aging and death are merely constructs of the mind.

The Lord Buddha defined five aggregates. One of which is form aggregate. The four great elements and the forms based on

them are defined as rūpa by Bhagawā. Forms based on four great elements are called "upādāya rūpa". The eye, ear, tongue, sound, and smell, etc., are examples such material forms. Moreover, one must understand the variations of these forms. What the eye does cannot be done by the ear. What the ear does cannot be done by the tongue.

The aggregates subject to grasping is defined as the truth of suffering. It is one of the Four Noble Truths. If something is true, it must be real. Form, feelings, and the other aggregates are suffering and also truths. It is true that these truths arose in the past. It is true that they will arise in the future. It is true that they exist in the present. If the forms are not real, it is sufficient to mention four rather than five aggregates.

If things are not real, then suffering is a lie, is a illusion. Rather than saying truth of suffering, then we have to say lie of suffering.

Sometimes the mind is illusory. It shows what is not there as if it is there. Previously, the four types of vipallāsa were shown. When something is impermanent, seeing it as permanent; if something suffering, seeing it as happiness, if something is non-self, seeing it as self and seeing the unpleasant as pleasant are the illusions of mind. Events that did not happen are preserved in some people's memories as if they did. However, attributing everything as an illusion based on such instances is a disregard of the facts.

When attention is directed to certain objects in the external environment, there arises a heightened awareness (knowing) of it. When they are touched well by the mind (passa), the consciousness increases. Here, the connection between mental phenomena is shown. That is, the relationship between attention and consciousness, mental touch and consciousness, are shown. When attention is given to a certain area in an environment, things in that particular area are known. When attention is widening things, that are known also widens. That means the scope of the environment

has changed. It does not mean the observed object has changed due to the attention or consciousness.

When such instances are analyzed, those who have caught up to idealism often claim that the form taken as object exists due to consciousness. However, what should be stated is that due to the Form-object (rûpārammana), consciousness arises, not that form exists due to consciousness. While it is stated that the eye and colors cause visual consciousness to arise, it is not at all taught by Lord Buddha, that visual consciousness leads to the formation of eye or color.

Following sutta clarify this situation precisely.

In the Saṃyutta Nikāya, in the section on the elements, (*Dhātusanyukta*) it is stated as follows:

" katañca, Bikkawē, *Dhātunānattaṃ paticca uppajjati passa-nānattaṃ, nō passa-nānattaṃ paticca uppajjati dhātunānattaṃ? cakkudhātuṃ Bikkawē, paticca uppajjati cakku-sampassō, nō cakku-sampassaṃ paticca uppajjati cakkudhātu, Sôtadhātuṃ Manôdhātuṃ paticca uppajjati manô-sampassō, nō manô-sampassaṃ paticca uppajjati manôdhātu. Ēvaṃ khô, Bikkawē, Dhātunānattaṃ paticca uppajjati passa-nānattaṃ, nō passa-nānattaṃ paticca uppajjati dhātunānattaṃti "*

“in what way, bhikkhus, due to diversity of elements diversity of contact arises, but diversity of elements do not arise due to diversity of contact ?. Bhikkhus, eye-contact arises due to the element of eye, but the element of eye does not arise due to the eye-contact; due to the element of ear,... mind-contact arises due to the element of mind , but the element of mind does not arise due to the mind-contact, Bhikkhus, in this way, diversity of contact arises due to diversity of elements, but diversity of elements do not arise due to diversity of contact. ”

Does the Form Cease to Exist When the Truth is Attained With Full Comprehension?

Considering what the difference is between a blind person and an ordinary person can help understand whether the eye, ear, and other similar forms are merely constructs of the mind or not. If the forms cease to exist when full comprehension arises, then there would be no sight, when one is liberated. In such a case, to gain sight by the blind person, what could be done is increase the ignorance.

There is a misunderstanding of 12 link dependent origination starting with ignorance (avijja) in relation to the above case. With the ignorance formations arise, then due to formations consciousness, from consciousness name and form, six sense bases, contact and so on.

Argument can be when ignorance is fully eradicated then formations should also be eradicated. When formations are eradicated, then consciousness, then name and forms, then six sense bases should be eradicated. Then one may deduce, from the above sequence, when a being becomes enlightened, because the ignorance is eradicated, names and forms and further eye, ear like senses which constitutes six sense bases should be extinguished without delay. Thus, the deduction would be that the enlightened being is without six sense bases!

So, what went wrong here? **The first thing** that should be considered here is, is there a being (satwa) without the prevalence of six sense bases? Can one define even an enlightened being without the bases? It should be understood that when we use terms such as six sense bases, five aggregates, name and forms, they are in fact to denote the "being", to represent the whole life.

When one asks "what happens to the six sense bases of an enlightened being as he has eradicated ignorance? " He is mixing the Dhamma or element base representation of the world with a "being". Bhagawan actually taught us the dhamma sequence without entangling it to a person. But the listener may take it as 'because of my avijja I am having six senses'.

Secondly, there is a clear statement by Bhagawan, that the extinguishment, the Nibbana has two facets to it. That is "anupadisēsa and sôpadisēsa Nibbana". The first one is for the full extinguishment. Second term is for the extinguishment of kilēsa. Refer the Bāla Panditha Sutta in Sanyukta Nikaya Nidāna Sanyukta and Nibbāna Dhātu Sutta in Kûddaka Nikāya - itiwuttaka for more clarification.

If it is said that the forms are just visualizations of the mind he should be asked would not that visualization mind, thought to be there, is that a another visualization. Because they often claim that everything is a fabrication of the mind. To understand this, let us think about a murder case with three witnesses.

The first witness firmly states that he saw the murder. The second denies the first witness's claim and says it is a lie. The third firmly claims that the second witness is always a liar. If we accept the third witness, the statement of the witness who claims to have seen the murder becomes strong.

Consciousness arising taking a form object is like seeing the murder. The assertion, whatever felt in that mind is false, similar to that of the second witness. Saying that later assertion is also false similar to what the third witness states. Thus, one who has fallen into the trap of idealism (Vijñānavāda) would be in an entanglement on truths and falsehoods.

Due to this, Vijñānavādin often forget the body. They miss the body contemplation. They fail to clearly develop the notion of

impermanence of form. They do not understand that the nature of an aging body is different from that of youth. The genuine dangers of the future are overlooked. Often, they may only talk about deep interconnections of the mind. The suffering nature of the body and mind is overlooked. **They will forget the hell.** The hell is only a fabrication of the mind according to them. Ultimately, the true insight meditation will be missed.

Do the senses like the eyes and ears arise with the mind and break with it?

Eye is not like the ear. Ear is not like the tongue. The eye of a human is not like the eye of an animal. Some animals perceive only in black and white. For a human, at a single glance he captures the surrounding objects, the gaps between them, and the diversity of objects, while animals may perceive it differently. The diversity of the eye significantly influences this. The ability to grasp different color ranges is determined by the eye. Therefore, eye consciousness or eye contact is dependent on the eye. But changes in eye consciousness do not create changes in the eye. This is also indicated by the above-cited sutta on diversity of elements.

The existence of the eye happens with the help of flesh and blood, and with an appropriate pressure and temperature. The actions performed previously (purāna kamma) also contribute to the existence of the eye. In short, both the four great elements and the power of kamma give rise to the eye.

Lord Buddha preached that the eye is connected to the kamma performed in previous lives, in following manner which is indicated in Samyutta Nikaya Kammamānirōdha sutta.

" katamañca, Bikkawē, purāna kammaṃ? cakkuṃ , Bikkawē, purāna kammaṃ abisankataṃ abisanchētayitaṃ vēdanīyaṃ

dattabaṃ ..re.. sôtaṃ .. ghānaṃ ...mano Bikkawē, purāna kammaṃ abisankataṃ abisanchēṭayitaṃ vēdanīyaṃ dattabaṃ ..."

“ monks, what is the ancient karma? The eye, monks, is the ancient kamma, specially constructed, specially thought about, should be known as felt about ... ear .. tongue ... the mind , monks, is the ancient kamma, specially constructed, specially thought about, should be known as felt about ...”

However, our awareness of the eye comes through eye consciousness. If the surrounding objects seems faded at waking up or do not appear same as one ages, attention is directed towards the eye. One realizes that it is not a fault of the surrounding objects, but a problem with the eye. At that moment, the focus was on the eye. The fear was concerning the eye. This is known at a moment of mind consciousness (Mano-viññāna). The knowledge of the nature of the eye arises from comparing different states of eye consciousnesses. Therefore, it should be clear to the reader that the factors that aided in realizing the nature of eye were not the direct factors that formed the eye.

Due to, not understanding this difference, some have mistakenly believed that the eye arises along with eye consciousness. This erroneous belief is also used as an easy method to clarify the impermanence of the eye. That is when there is visibility, the eye exists, and when visibility ceases, the eye no longer exists. It appears that the impermanence of the ear, nose, tongue, body, mind, and other senses is clarified through this erroneous method.

Thus, it is mistakenly assumed that forms arise with consciousness and fade with it. A false belief has been constructed that all phenomena exist only for a moment. Such a false belief appears to have existed even before the Third Buddhist Council, as evidenced by the momentary stories in the 'kathāwattu'.

Abhidhamma Pitaka - Kathavatthu Pāli - Momentary Texts

" 906. *Ēkacittakkanikā sabbē dhammāti? Āmantā. Cittē mahāpatawi santāti, mahāsamuddo santāti, sinērupabbatarāja santāti, āpō santāti, tējō santāti, wāyō santāti, tinakattawanappathayō santahntīti? Na hēwaṃ wattabbē ...* ",

Here, the Venerable Moggaliputta Tissa questions whether all phenomena exist for only a moment of mind, and if so, whether the great earth, great ocean, and such forms are located in the mind. The idea of the opposition is that the object of the mind must break with the mind. It is questioned in such way to convince 'if to break with mind, should not that be associated with the mind'. In relation to this question, the Venerable Monk cites sutta passage to clarify.

" *Ēkacittakkanikā sabbē dhammāti? Āmantā. .. cakkāyatanam cakkuviññānēna sahaajātanti? Āmantā. Nanu āyasmā sārīputtō ētadawōcha – ajjathtikanchēwa, āvuso, cakkkuṃ aparibinṇam hōti, bahirācha rūpa na apātham āgachcanti, nō ca tājō samannāhārō hōti, nēwa tāwa tājassa viññānabagassa pātubāwō hōti, ajjathtikanchēwa, āvuso, cakkkuṃ aparibinṇam hōti, bahirācha rūpa apātham āgachcanti, nō ca tājō samannāhārō hōti, nēwa tāwa tājassa viññānabagassa pātubāwō hōti, yatō ca kō āvusō, ajjathtikanchēwa, āvuso, cakkkuṃ aparibinṇam hōti, bahirācha rūpa apātham āgachcanti, tājō ca samannāhārō hōti, ēwaṃ tājassa viññānabāgassa pātubāwō hōtiti* ",

" *Atthēwa suttantōti? Āmantā. Tēnahi na wattabaṃ cakkāyatanam cakkuviññānēna sahaajātanti.* "

(majjima nikāya. 1.306)

“Is there a momentary occurrence of all phenomena? Certainly (according to opposition) ... does sense base of eye and eye consciousness born together? Certainly.

But didn't the venerable Sariputta state like this? "Avuso, when the inner eye is not collapsed; while external forms do not come in to contact, and while corresponding mental application is not there; still the emergence of corresponding consciousness does not happen. Avuso, when the inner eye is not collapsed; while external forms do come in to contact, and while corresponding mental application is not there; still the emergence of corresponding consciousness does not happen. Avuso, when the inner eye is not collapsed; while external forms do come in to contact, and while corresponding mental application is there; then the emergence of corresponding consciousness does happen. "

is there not such sutta passage? Certainly. .. Thus it should not be said that the sense of eye and eye consciousness is born together. ""

The above indicates that even when there is no eye consciousness, the eye does exist. According to Abhidhamma, this is very much evident. It is stated clearly that the five sense, which were born before causes the arising of eye consciousness, sound consciousness, etc which are born later. The Pāli text is as follows:

" *pûrējātapachcayô - cakkāyatanaṃ cakkuviññānadātuyā taṃsampayuktakānañca dhammānaṃ pûrējātapachcayēna pachcayô. sôtāyatanaṃ . sôtāviññānadātuyā taṃsampayuktakānañca dhammānaṃ pûrējātapachcayēna pachcayô.Ghāṇāyatanaṃ .. "*

Abhidamma pitaka- Pattāna Pāli

“ Born before condition- the eye is a 'condition born before' to the eye consciousness and associated dhammas. The ear is a 'condition born before' to the ear consciousness and associated dhammas. Nostrill ..”

Does Mother, Father, Buddha ... and such recognitions merely a perceptions?

Different individuals experience different perceptions toward the same thing. When encountering a particular person, the feelings that arise vary according to the individual's memories and own experiences. This is the present outcome formed by past causes. One person recognizes the same individual as their teacher, while another identifies him as their son, and yet another recognizes him as their beloved one. Is it not strange to identify the same flesh and blood in such various ways? Are these different feelings and perceptions, correct?

When considering this, it might seem like a way to escape from personal identification, but there is a subtle flaw in this. Then in the case of monk when he recognizes his teacher as the teacher, is it incorrect? In the past, did not the Arahants recognize and honor the Lord Buddha when they saw him? Furthermore, did not the Bhgavān acknowledge the worldly right view of “There is a mother; there is a father...”?

Here, the question arises again: What is wholesome and what is unwholesome? What should be eliminated and what should be comprehended. What should be eliminated is vipallāsa the unwholesome perceptions, not every perception. The way wholesome or neither wholesome nor unwholesome perceptions arise, and in relation to the past experiences what they are based upon must be understood. It is also important to understand the current supportive elements, such as eye, ear, and other forms, which contribute to the emergence of those perceptions. One should comprehend results arise due to causes and that the results cease when the causes cease. Like this, the Dharmas that should be fully comprehended are also impermanent, and the characteristics of suffering and non-self must be grasped through that impermanent reflection.

In conclusion:

The operation of name-and-form is quite profound and may appear deep. However, we should not grasp unnecessarily complications in the name of Dharma. Due to the profundity of Dharma, certain misunderstandings are unavoidable. A certain level of equanimity regarding false views is also necessary. Even good teachers can make mistakes. Therefore, it is up to the reader to critically examine the points made in this work with discernment.

During the Lord Buddha's time, when various views arose, there was indeed a method often followed by the Blessed One and the great disciples. That is, to systematically present the impermanence. When confronted with questions regarding incorrect beliefs such as whether life and body are one or whether life is one and body another, the impermanence of the five aggregates is made evident to them, directing one towards a meditative state of Dharma. Ultimately, incorrect views are shattered.

The final advice given to readers is:

- Recall thoughts in accordance with the Satipatthana simply.
- Cultivate the awareness of impermanence accordingly.
- Study Tripitaka as much as possible.
- If something is heard frequently as Dharma or the path of Dharma, one should verify if it is mentioned in the Tripitaka.

May you find refuge in the Triple Gem!